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The Bible of Every Land.

MULTÆ TERRICŌLIS LINGUÆ,
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The Bible of Every Land.

9/10-4 5/11/02

A HISTORY OF

THE SACRED SCRIPTURES

IN EVERY LANGUAGE AND DIALECT

INTO WHICH TRANSLATIONS HAVE BEEN MADE:

ILLUSTRATED WITH

SPECIMEN PORTIONS IN NATIVE CHARACTERS:

Series of Alphabets;

COLOURED ETHNOGRAPHICAL MAPS,

TABLES, INDEXES, ETC.

DEDICATED BY PERMISSION TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.



ΠΟΛΛΑΙ ΜΕΝ ΘΗΗΤΟΙΣ ΓΛΩΤΤΑΙ, ΜΙΑ Δ' ΑΘΑΝΑΤΟΙΣΙΝ.

LONDON:

SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW:

WAREHOUSE FOR BIBLES, NEW TESTAMENTS, PRAYER BOOKS, LEXICONS, GRAMMARS, CONCORDANCES,
AND PSALTERS, IN ANCIENT AND MODERN LANGUAGES.

TO HIS GRACE
THE LORD ARCHBISHOP OF CANTERBURY,

ETC., ETC., ETC., ETC.

MY LORD,

IT is with peculiar pleasure I avail myself of the permission to dedicate the "BIBLE OF EVERY LAND" to your Grace.

The high honour of having extensively promoted the general spread of the Sacred Scriptures belongs in an especial manner to your Grace, and renders the association of this Work with your Grace's name truly gratifying.

I rejoice in placing my humble effort in the same great cause under your Grace's patronage.

My gratitude for this distinguished favour, so kindly bestowed, will increase my endeavour to attain the highest possible degree of completeness and accuracy in the prosecution of the Work.

I have the honour to subscribe myself,

MY LORD,

Your Grace's much obliged

and very humble Servant,

SAMUEL BAGSTER.

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PREFATORY REMARKS.

It is remarkable that, among all the branches of history, religious, political, social, literary, and scientific, which have from time to time obtained such numerous and such able exponents, the history of the Oracles of God has hitherto, in the form at least of a complete and unbroken narrative, remained unwritten. The materials for such a work have, however, been accumulating from century to century; fragmentary portions of this history enter into the composition of many profound and learned treatises, while facts and incidents connected with or illustrative of the subject have been supplied even to profusion by writers of almost every age, creed, and nation. To collect from all sources, ancient and modern, the multitudinous details bearing on that history which above all others involves the temporal and eternal interests of mankind, and thus to produce a clear and condensed account of the means by which the Scriptures were transmitted from generation to generation,—of the circumstances under which they have been translated into the predominant languages of every land,—and of the agencies by which copies of the inspired writings in these divers languages have been multiplied and dispersed among the nations and tribes and kindreds of the earth,—is the object of the present work.

The arrangement of the whole work is in strict conformity with the latest discoveries in ethnology; for, although the one grand object of displaying the history of the Scriptures has never been departed from in these pages, the origin and condition of the nations to whom special versions have been vouchsafed, and the distinguishing characteristics of the languages into which have been transferred the words of Him who “spake as never man spake,” have passed under careful review.

The elements of these languages, the stock or stocks from which they sprang, and their affiliation with other languages, have been examined more or less in detail; and the singular precision with which all languages range themselves, according to the order of their mutual affinities, into classes, families, and subdivisions, is exhibited by means of our Tables of Classification, perhaps the first of the kind compiled in our language.

The work has thus in some degree assumed the character of an ethnological manual, and as such it may possibly prove a stepping-stone to those who desire to pass from

the study of two or three isolated languages to the enlarged consideration of language in general, and of the laws upon which all languages are constructed. Such investigations, if laboriously, patiently, and honestly conducted, can lead but to one result, the affinities by which families and even classes of languages are linked together being so close and intimate, that the more deeply they are examined, the more profound becomes the conviction of the truth of the theory respecting the original unity of language.

This volume is illustrated by specimen portions of all the extant and attainable versions of the Scriptures, printed in their own proper characters.

The maps appertaining to the several sections of the work exhibit the geographical location and extent of each language, and likewise show how far the divine light of the Holy Scriptures, in the vernacular languages of the natives, shines over the world.

It has been attempted, also, from the mass of missionary and epistolary evidence existing, to draw conclusions respecting the effects which may have followed the perusal of special versions of the Scriptures. All reasonings on this subject, however, even with the most ample opportunities of forming as far as possible a correct judgment, can at best be but approximations towards the truth. Known only to God is the number of His spiritual worshippers. The Word of God is still quick and powerful, in every tongue and among every nation, and it cannot return unto Him void: therefore let us "in the morning sow our seed, and in the evening withhold not our hand." The question which shall prosper, *this* or *that*, or whether they shall both alike be good, is one of the secret things which belong unto the Lord most High.

The Publishers would fain express their deep obligation, individually, to the numerous friends who have taken part in the preparation of this laborious work, were such an enumeration suitable; but they cannot refrain from recording the particular value of the aid afforded by the British and Foreign Bible Society, the American Bible Society, the Missionary Societies of this country and of America. They would also render a becoming tribute to the munificence of the Emperor of Austria, who has been pleased to supply, for the due completion of this work, the entire series of Native Alphabets with which it is enriched.

A LIST OF THE LANGUAGES

INTO WHICH THE SCRIPTURES, IN WHOLE OR IN PART, HAVE BEEN
TRANSLATED.

NOTE.—THE NAMES OF LANGUAGES IN WHICH VERSIONS OF SCRIPTURE HAVE BEEN CONTEMPLATED OR PROJECTED, BUT NEVER COMPLETED OR CIRCULATED, ARE PRINTED IN ITALICS.

CLASS I.

MONOSYLLABIC.

Chinese	Peguese, Talain, or Mon
Burmese	Karen
<i>Arakanese or Rukheng</i>	Munipoora
Siamese	Khassee
<i>Laos or Law</i>	<i>Tibetan</i>
<i>Cambojau</i>	Lepcha.
<i>Anamite</i>	

CLASS II.

SHIEMITIC.

Hebrew of the Old Test.	Carshun
Hebrew of the New Test.	Arabic
Samaritan	<i>Mogrebta or African</i>
Chaldee	<i>Arabic</i>
Syriac	Ethiopic
Syro-Chaldaic	<i>Tigré</i>
Modern Syriac	Amharic.

CLASS III.

INDO-EUROPEAN.

A. MEDO-PERSIAN FAMILY.	
Persic	<i>Bhojepoora</i>
Pushtoo or Affghan	<i>Hurrana</i>
Belochee or Bulochee	<i>Bundelcundee</i>
Ancient Armenian	Bughelcundee
Modern Armenian	Ocjein or Oujjuyunee
Ararat-Armenian	Harrotee
<i>Kurdish</i>	Odeypoora
Ossitinian.	Marwar
B. SANSKRIT FAMILY.	
Sanscrit	Juyapoora
Pali	<i>Shekawutty</i>
Hindustani or Urdu	Bikaneera
Hinduwee	Buttaneer
Bruj or Brij-bhasa	Bengalee
Canoj or Canyaubja	Magadha
Kousulu or Koshala	Tirhitiya or Mithili
	Assamee
	Uriya or Orissa
	Cutchee
	Sindhee

CLASS III.—INDO-EUROPEAN—(CONTINUED).

Moultan, Wuch, or Ooch	Swedish
Punjabee or Sikh	Faroese.
Dogura or Jumboo	E. GRECO-LATIN FAMILY.
Cashmerian	Ancient Greek
Nepalese or Khaspoora	Modern Greek
Palpa	Latin
Kumaon	French
Gurwhal or Schreenagur	Spanish
Gujerattee	Portuguese
Mahratta	Italian
Kunkuna	Daco-Romana or Wal-
Rommany or Gipsy	lachian
Tamul or Tamil	Provençal or Romaunt
Telinga or Telooگوو	Vaudois
Karnata or Canarese	Piedmontese
Tulu	Romanese or Upper and
Malayalim	Lower Enghadine
Cingalese	Catalan
Maldivian	Dialect of Toulouse.
C. CELTIC FAMILY.	
Welsh	F. THRACO-ILLYRIAN FAMILY.
Gaelic	Albanian.
Irish	G. SLAVONIC FAMILY.
Manks	Slavonic
Breton or Armorican.	Russ
D. TEUTONIC FAMILY.	
Gothic	Lettish or Livonian
Ancient Low Saxon	Polish
Anglo-Saxon	Lithuanian
English	Samogitian
Flemish	Wendish, Upper
Dutch	Wendish, Lower
Alemannic or Old High	Wendish, Hungarian
German	Bohemian
German	Carniolan
Norse or Icelandic	Croatian or Dalmatian-
Danish	Servian
	Bulgarian
	Bosnian.

A LIST OF THE LANGUAGES, ETC.

CLASS IV.

UGRO-TARTARIAN.

A. EUSKARIAN FAMILY.

French Basque
Spanish Basque or
Eskuara.

B. FINNISH FAMILY.

Finnish Proper
Lapponese
Quäonian or Norwegian
Lapländish
Hungarian
Karelian
Dorpat Esthonian
Reval Esthonian
Tscheremissian
Mordvinian or Morluin
Zirian or Sirenian
Olonetzian
Wogulian
Ostiakan or *Ostjakian*
Wotagian or *Wotjakian*.

C. TUNGUSIAN FAMILY.

Mantchou
Tungusian Proper.

D. MONGOLIAN FAMILY.

Mongolian Proper
Calmuc
Buriat.

E. TURKISH FAMILY.

Turkish
Karass or Turkish Tartar
Orenburgh Tartar
Crimean Tartar
Trans-Caucasian Tartar
Tschuwaschian.

F. CAUCASIAN FAMILY.

Georgian.

G. SAMOIEDE FAMILY.

Samoiede.

H. DIALECTS OF THE ISLANDS OF EASTERN ASIA, AND OF COREA.

Japanese
Loochooan
Aleutian
Corean.

CLASS V.

POLYNESIAN OR MALAYAN.

Malay
Low Malay
Formosan
Javanese
Dajak
Batta
Bima
Bugis
Macassar
Hawaiian

Tahitian
Rarotonga
Marquesan
Tonga
New Zealand or Maori
Malagasse
Samoan
Fecjeean
New South Wales,
Aboriginal.

CLASS VI.

AFRICAN.

Coptic
Sahidic
Bashmuric
Berber
Ghadamsi
Mandingo
Jalloof
Susoo
Bullom
Sherbro
Yarriba or Yoruba
Haussa
Timnance
Bassa
Grebo
Accra
Fanté
Ashantee or Odjii
Devalla
Isubu
Fernandian
Mpongwe
Sechuana
Sisuta
Caffre
Namacqua
Galla
Kiswaheli
Kikamba
Kinika.

CLASS VII.

AMERICAN.

Esquimaux
Greenlandish
Virginian
Massachusetts Indian
Mohegan
Delaware
Cree
Chippeway or Ojibway
Ottawa
Pottawattomie
Micmac
Abeniqui
Shawanoë
Mohawk
Seneca
Cherokee
Chocktaw
Dacota or Sioux
Iowa
Pawnee
Mexican
Otomi
Terasco
Misteco
Zapoteca
Mayan
Mosquito
Peruvian or Quichua
Aimara
Guarani
Brazilian
Karif or Carib
Arawack.

CLASS VIII.

MIXED OR PATOIS LANGUAGES.

Maltese
Judeo-Spanish
Jewish-German
Judeo-Polish
Creolese
Negro Dialect of
Surinam
Negro Dialect of
Curacoa
Indo-Portuguese.

ALPHABETICAL

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FACSIMILE SPECIMENS.

SPECIMEN OF THE KHASSEE VERSION IN ROMAN LETTERS,

Consisting of St. Matthew, chap. V. v. 1 to 12.

¹ HABA u ioh íh ia ki paitbah, u la kúu sha u lúm; haba u la shong ruh, ki la wan ha u ki synrán jong u: ² u la ang ruh ia la ka shintur, u la híkai ruh ia ki, u da ong, ³ Suk ki ba duk ha ka mynsiim; na ba jong ki long ka híma ka byneng. ⁴ Suk ki ba sngousi; na ba yn pyntyngen ia ki. ⁵ Suk ki ba jemnúť; na ba kin ioh ia ka kyndeu. ⁶ Suk ki ba tyngan bad ba slang ia ka hok; naba yn pyndap ia ki. ⁷ Suk ki ba isnei; na ba yn isnei ia ki. ⁸ Suk ki bakúid ha ca donút; na ba kin ioh íh ia U Blei. ⁹ Suk ki ba pyniasuk; na ba yn khot ia ki, ki kún U Blei. ¹⁰ Suk ki ba ioh pynshitom na ka bynta ka hok; na ba jong ki long ki híma ka byneng. ¹¹ Suk maphi, ha ba ki leh bein ía phi, ki pynshitom ruh, ki ong ki ktín bymman baroh ruh ia phi na ka bynta jong nga, ha ba ki shu lamlhér: ¹² Phin kymen, phin sngoubha eh ruh; naba kumta ki la pynshitom ia ki Prophet ki ba la mynshiwa jong phi.

ON THE KHASSEE VERSION IN ROMAN LETTERS.

THE system of substituting Roman letters for the native characters of Indian alphabets in printed editions of the Scriptures and of other books, has of late years been extensively adopted in India; and the advantages of this system, especially with reference to the Khassee (which in the former edition of the New Testament had been printed in Bengalee characters, see Specimen, Part I), cannot be better stated than in the words of an eminent Missionary, Dr. Duff, of Calcutta. In a letter addressed to Mr. Jones, the Missionary of the Welsh Calvinistic Methodist Society at Cherra, when the first books used in connection with the mission were about to be published, the doctor thus writes—

“Thoroughly and absolutely do I approve of your determination to print your translated works in the Roman characters. It is a strange delusion of Satan that men should strive to uphold *varieties* of alphabetic characters anywhere, provided they could without violence be superseded by *one*, at once uniform and effective, seeing that such variety is a prodigious bar and impediment to the diffusion of sound knowledge, and especially Divine truth. But, in a case like yours, where the natives had really no written characters of their own at all, to dream of introducing a clumsy, awkward, expensive, and imperfect character like that of the Bengali, in preference to the clear, precise, and cheaper romanised alphabet, would seem to me to be voluntarily raising up new ramparts to guard against the invasion of Truth. No, our object ought ever to be to facilitate, and not to obstruct, the dissemination of true knowledge of every kind; and one of the ways of doing so is everywhere to encourage the introduction and the use of the Roman alphabet in place of the native alphabets, which are linked, and associated, and saturated with all that is idolatrous.”

1000 copies of the Gospel of St. Matthew have been carried through the press by the Calcutta Bible Society, and the book of Acts has been prepared.¹

¹ Reports 1847, p. 90; 1848, p. 84.

from the MSS. in the possession of the B. & F. Bazar, Samsat,
Consisting of S^r JOHN, Chap. I. v. 1 to 3

هاتيو به هسار د ژ
 طرف خورده نانو مگ
 انه هاه بوشا هه
 د اشاهد بيهده بوور
 ذابا ف بيات هور بدينه
 ن بو افور بگور اشا
 ههده بيهده بوور هه
 نوز حيه د ر ناهه د ده
 بو هور انسان هاه بو نعام

အာရိယောနောသိဝေနောယယဒေဝါသိသောဝစနောဒေဝါ
 ၁ သိဇယယာဒိယယဒေဝါသိ။ ဝေဒနာသိပိဋိတိဝိနာတိနောပိ
 ၂ ပိဋိတိဝပိဋိတိသိသောဒိဝေါနောယယောကောသိအာလော
 ၃ သောဝယယောဝါတိဝေဝါတိနောပိဋိ။ ဒေဝေသိဝိယော
 ၄ နောယယောနောယယောပိဝေဒနာသိပိဋိတိဝိနာတိနောယ
 ၅ ကိယာသကိဝေဝါအာဂါနောယယောအာလောကောအာလော
 ၆ သက္ခိယာယေသိဝေဝါတိ။ လောကောနောသပ္ပုဒ္ဓါပေလောက
 ၇ ယဒ္ဓိယောသတ္တောလောကောသိသောလောကောအာသိလော
 ၈ ကောဝေဝေနာလောသိလောကောဝါနောပိဋိ။ သောယက

from the MSS. preserved by the Dutch Resident, Muziris, Cochin, No. 1006.
Consisting of S^r JOHN, Chap. I. v. 1 to 10

၁ အဏှာပေါ ဂါဏှာ ဝါဏှာ ဂါဏှာ ဂါဏှာပေါဏှာ ဝါဏှာ
 ၂ ဝါဏှာပေါဏှာ။ ဝေ အဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ
 ၃ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ
 ၄ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ
 ၅ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ
 ၆ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ
 ၇ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ
 ၈ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ
 ၉ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ
 ၁၀ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ ဝါဏှာပေါဏှာ

၁ မေထုတိ မာဗု ဝံသေသေ မာဗု ဝံသေသေ
 ၂ ဝံသေသေ မာဗု ဝံသေသေ မာဗု ဝံသေသေ
 ၃ ဝံသေသေ မာဗု ဝံသေသေ မာဗု ဝံသေသေ
 ၄ မာဗု ဝံသေသေ မာဗု ဝံသေသေ မာဗု ဝံသေသေ
 ၅ မာဗု ဝံသေသေ မာဗု ဝံသေသေ မာဗု ဝံသေသေ
 ၆ မာဗု ဝံသေသေ မာဗု ဝံသေသေ မာဗု ဝံသေသေ
 ၇ မာဗု ဝံသေသေ မာဗု ဝံသေသေ မာဗု ဝံသေသေ
 ၈ မာဗု ဝံသေသေ မာဗု ဝံသေသေ မာဗု ဝံသေသေ
 ၉ မာဗု ဝံသေသေ မာဗု ဝံသေသေ မာဗု ဝံသေသေ
 ၁၀ မာဗု ဝံသေသေ မာဗု ဝံသေသေ မာဗု ဝံသေသေ

1 ඒ වචනොමඳෙහි වචනාසු වූයෙහි
 2 විය ඒ වචනාසු දෙවනවචනෙහි සමඟ
 3 සේස ඒ නවනවනොමඳෙහි දෙවනවචන
 4 වචනෙහි සමඟ වූයෙහි පවතින සිය
 5 ලෙ මවනලද්දේසි මවනලද කිවන
 6 නවසි වචනාසු නොනුවචනොමඳ
 7 නලද්දේසි පසි ඒවනාසු වූයෙහි ඒ
 8 වචනාසු මනුෂ්‍යයන්ගේ පලිය වූයේ
 9 ස පලිය ඉඳුරෙහි බවටගන්වනසි
 10 දුර ඒකා ජනාපිලියනවනසි
 11 දෙවනවචනාසුහි මනුෂ්‍යයන් පව
 12 තලද් සොචනාසුහි මනුෂ්‍යයෙකන්වූ
 13 නා සියවන දෙවන නවනවනාසුහි මන
 14 ලියට සාමූහිදෙවන සාමූහිකාරයෙ
 15 කන් ඉගෙස මනු ඒ පලිය ඉදුටු
 16 නසෙ පගෙන් පලියට සාමූහිදෙවන
 17 චිත්තිය පවනලද්දේසි

9 ලෙවනවන පනනාසු වූයෙහි මනුෂ්‍ය
 10 සන්වනලියෙහි නා සැමවූවලියෙහි
 11 ජනවනාසුහි මඳපවනාසුහිලෙවන
 12 සෙහිවූවෙහි ක ලෙවනාසු ද පවනාසු
 13 මෙහිවූවන මවනලද නවනවනාසු
 14 මෙස වනාසුහිදෙවනසි ජනවනාසුහි
 15 නමනෙහි මඳෙස මඳෙස සනනාමන්
 16 මෙමනනාසු ජනවනාසුහිලෙවන
 17 ගන්වනාසු පවනාසුහි මවනාසු දෙවන
 18 නන් ජනවනාසුහි පලියනවනෙහි
 19 පවනාසුහිගන්වනසේ නාමස ඉදහන්
 20 නාසු පසමනා දෙවනාසු දෙවනවන
 21 වනාසුහි මෙහි මනුෂ්‍යයෙකන්වූ
 22 ජනවනාසු මවනාසු මෙහි මෙහි මග්
 23 රනාසු නා මවනාසු මෙහි මෙහි මග්
 24 රනාසු නා මවනාසු මෙහි මෙහි මග්
 25 නා මවනාසුහි මෙහි මෙහි මග්
 26 වනාසුහි නර නානාමනොසා ජය
 27 නවනාසු ඒ වචනාසු මනුෂ්‍යයන්හි
 28 ලෙනා නරනානාදෙ සාමනාමෙ

1 **А** тѣхъ словесъ ерѣи Калкитъ, и
 2 шъ въсѣмъ ерѣи ла Дине-
 3 зѣ, шъ Динесъ ерѣи Калкитъ.
 4 **И** Ангела г҃а рече словеса ерѣи ла Дине-
 5 зѣ: **Т**огае прунь трѣнсѣль сѣв
 6 фазетъ, шъ фазе де Динесъ
 7 нинкъ нѣ сѣв фазетъ, че сѣв
 8 фазетъ. **Г**а рече Динесъ въсѣмъ ерѣи,
 9 шъ ерѣи ерѣи Динесъ шамени-
 10 е шуръ. **Ш**и Динесъ г҃а рече словеса
 11 Динесъ, шъ г҃а рече словеса нѣ шъ
 12 нѣпринкъ. **Ф**азетъ шъ тринкъ де-
 13 ла Динесъ, нѣмеле лѣи шинкъ.
 14 **И** Ангела аѣ венитъ г҃а рече мзг҃а рече,
 15 ка че мзг҃а рече де ла Динесъ.
 16 **К**а тѣи сѣ нѣмеле прунь ель.

1 **Н**ѣ ерѣи ель Динесъ, чѣ ка сѣ и
 2 мзг҃а рече де ла Динесъ. **Е**рѣи
 3 Динесъ че фазетъ, нѣмеле лѣи
 4 Динесъ. **Ч**е вине нѣ
 5 лѣмеле. **Г**а рече ерѣи, шъ лѣмеле
 6 прунь. **Т**
 7 мѣ прѣ ель нѣ лѣв нѣмеле.
 8 **Г**а рече ель сѣмъ аѣ венитъ, шъ аѣ
 9 сѣ прѣ Динесъ нѣ лѣв нѣмеле.
 10 **И** г҃а рече лѣв нѣмеле прѣ Динесъ,
 11 нѣмеле лѣв нѣмеле прѣ Динесъ, ка
 12 че фѣи фѣи Динесъ, че прѣ че
 13 нѣмеле г҃а рече нѣмеле лѣи. **К**а рече
 14 Динесъ, нѣмеле лѣи Динесъ,
 15 **И** Ангела аѣ венитъ г҃а рече мзг҃а рече,
 16 ка че мзг҃а рече де ла Динесъ.
 17 **К**а тѣи сѣ нѣмеле прунь ель.

1 **ආ**චිත වාචනාසු වූයෙහි,
 2 **එ**වං ඒ වාචනාසු ඒ චිත ආචිත චිත
 3 **ච**ිතෙහි. **ත**ෙසෙසු සඳහා වචනාසු චිත
 4 **උ**චාර සඳහා වචනාසු චිත වන නිසි.
 5 **උ**චාර සඳහා වචනාසු චිත වන නිසි.
 6 **උ**චාර සඳහා වචනාසු චිත වන නිසි.
 7 **උ**චාර සඳහා වචනාසු චිත වන නිසි.
 8 **උ**චාර සඳහා වචනාසු චිත වන නිසි.
 9 **උ**චාර සඳහා වචනාසු චිත වන නිසි.

1 **ආ**චිත වාචනාසු වූයෙහි,
 2 **එ**වං ඒ වාචනාසු ඒ චිත ආචිත චිත
 3 **ච**ිතෙහි. **ත**ෙසෙසු සඳහා වචනාසු චිත
 4 **උ**චාර සඳහා වචනාසු චිත වන නිසි.
 5 **උ**චාර සඳහා වචනාසු චිත වන නිසි.
 6 **උ**චාර සඳහා වචනාසු චිත වන නිසි.
 7 **උ**චාර සඳහා වචනාසු චිත වන නිසි.
 8 **උ**චාර සඳහා වචනාසු චිත වන නිසි.
 9 **උ**චාර සඳහා වචනාසු චිත වන නිසි.

1 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 2 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 3 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 4 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 5 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 6 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 7 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 8 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು

1 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 2 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 3 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 4 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 5 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 6 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 7 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು
 8 **ಅ**ದಿಯಲ್ಲ ವಾಕ್ಯವೆಂಬವನು

(S C Y A V O N I A N)

Въ началѣ бѣ Слово, и Слово
во бѣ + къ Бгѣ, и Бгѣ бѣ
Слово.

6. Сей бѣ истиннѣ + къ Бгѣ.
7. Къ тѣмъ быша, и безъ
нерш ничтоже бысть, еже
бысть.

8. Къ томъ животъ бѣ, и
животъ бѣ свѣтъ члвкъмъ.
9. И свѣтъ во тмѣ свѣтитъ
сѣ, и тма егѣ не шѣтъ.

10. Бысть члвкъ посланъ
ѿ Бга, има емоу Иманъ.

11. Сей приде во свѣдѣтель-
ство, да свидѣтельствуетъ ѿ
свѣтъ, + + + да вси вѣрѣ и-
мѣтъ емоу.

12. Не бѣ той свѣтъ, но да
свидѣтельствуетъ ѿ свѣтъ.

13. Бѣ свѣтъ истинный, иже
просвѣщаетъ всакого члвка
гражданаго е мира.

14. Въ мирѣ бѣ, и миръ тѣмъ
бысть, и миръ его не позна-

лъ. Ко своему приде, и свои
его не признаша.

15. Брани же признаша его,
даде иже область члвкъмъ
бжнимъ быти, вѣршымъ же
има емоу.

16. У Бга, . . . у Бга. . . . да вси
укрѣбота чрезъ негоу.

(R U S S)

Въ началѣ было Слово, и Сло-
во было у Бога, и Богъ бы-
ло Слово.

2. Оно было въ началѣ у Бога.
3. Все Имъ получило бытие,
и безъ Него не получило бы-
тия ничто, что ни получило
бытие.

4. Имъ Нему была жизнь, и
жизнь была свѣтъ чловѣковъ.
5. И свѣтъ во шмѣ свѣ-
титъ; но тма не объяла его.

6. Былъ чловѣкъ, послан-
ный отъ Бога, именемъ Иоаннъ.

7. Сей пришелъ для свидѣ-
тельства, чтобы засвидѣтель-
ствовать о свѣтѣ, дабы всѣ
увѣровали чрезъ него.

8. Не слава о немъ была свѣтъ,
но слава о томъ, чтобы сви-
дѣтельствовать о свѣтѣ.

9. Былъ свѣтъ истинный,
который просвѣщаетъ всякого
чловѣка, приходящаго въ миръ.

10. Былъ въ мирѣ, и миръ Имъ
получилъ бытие, но миръ Его
не позналъ.

11. Пришелъ къ своимъ, но
свои Его не признали.

12. А имѣя, которые при-
няли Его, вѣрующимъ во имя
Его, дасть власть, создаватьъ
сы чадими Божиими.

У почешку е было Слово, и Слово е было 1
кодъ Бога и Богъ е было Слово. Оно е 2
было у почешку кодъ Бога. Све е Нимъ 3
постало, и безъ Нѣта не ничто постало,
что е постало. У Нему е было живощъ, 4
и живощъ е было свѣтъ чловѣкомъ. И 5
свѣтъ ее свѣтло у шми, но тма га не
признала.

Было е чловѣкъ послать отъ Бога, но 6
имену Иоаннъ. Овай е дошао, као свидѣ- 7
тель, да свидѣлешуе о свѣту, да бы 8
сви вѣровали чрезъ иѣта. Онъ не было 8
о свѣту; но посланъ само, да свидѣлешуе
о свѣту: о свѣту истинномъ, кой про- 9
свѣщавъ свакога чловѣка, кой долази у
овай миръ.

(Ѹ) Начало то рѣши слово
то, и слово то рѣше ея Бга.
и слово то рѣше Бга.

2 Той же ѿ праи ея Бга.

3 Онъ же (тварь) чрезъ
него вѣдоу (созворены), и
безъ него ничто не кмѣ
(созворено) ѿ снма чтоо
кмѣдоу.

4 Имъ него рѣше живощъ, и
живото рѣше свѣтъ на че-
ловѣку те:

5 И свѣто въ темннѣ та
свѣти, ѿ темннѣ та гоне
шѣтъ.

6 Быде иѣкой чловѣкъ
прадена ѿ Бга, име то мѣ
Иманъ.

7 Той доиде въ свѣдѣтель-
ство, да свидѣлешуе ѿ
свѣтъ. За да повѣрѣватъ
сички те чрезъ него.

8 Не рѣше той свѣтъ, но
да свидѣлешуе ѿ свѣтъ.

SPECIMEN OF THE MANTCHOU VERSION.

Consisting of ST JOHN Chap 1

SPECIMEN OF THE TSCHUWASCHIAN VERSION

Consisting of ST JOHN Chap 1 v. 1 to 6

1. ᠮᠠᠯᠳᠠᠨᠢᠪᠦ ᠪᠣᠯᠵᠠ ᠰᠤᠮᠠᠬᠦ ᠰᠤᠮᠠᠭᠦ, ᠰᠠ
 2. ᠲᠣᠷᠠ ᠪᠠᠳᠦᠨᠢᠪᠦ ᠪᠣᠯᠵᠠ, ᠰᠤᠮᠠᠭᠦ ᠰᠠ ᠪᠣᠯ-
 3. ᠲᠣᠷᠠ ᠪᠠᠳᠦᠨᠢᠪᠦ. ᠨᠣᠷᠢ ᠳᠠ ᠣᠮᠪᠠ ᠪᠣᠯᠵᠠ,
 4. ᠣᠨᠪᠵᠢᠷᠢ ᠳᠠ ᠨᠢᠮᠢᠨᠢᠪᠦ ᠪᠣᠯᠮᠠᠨᠢᠪᠦ, ᠮᠢᠨᠢ
 5. ᠪᠣᠯᠵᠠ. ᠣᠨᠢ ᠵᠢᠨᠢᠳᠦ ᠪᠣᠯᠵᠠ ᠪᠣᠷᠢᠨᠠᠵᠢ,
 6. ᠪᠣᠷᠢᠨᠠᠵᠢ ᠰᠠ ᠪᠣᠯᠵᠠ ᠰᠢᠣᠳᠦ ᠰᠢᠨᠪᠵᠠᠮᠠ.
 7. ᠰᠢᠣᠳᠦ ᠰᠢᠣᠨᠢᠣᠮᠤ ᠷᠠ ᠰᠢᠣᠳᠰᠠᠷᠠᠨᠢᠪᠦ,
 8. ᠰᠢᠣᠨᠢᠣᠮᠤ ᠳᠠ ᠣᠨᠠ ᠬᠣᠨᠯᠠᠮᠠᠨᠢᠪᠦ. ᠪᠣᠯᠵᠠ
 9. ᠰᠢᠨᠢᠪᠦ ᠲᠣᠷᠷᠠᠨᠢᠪᠦ ᠶᠢᠨᠢ ᠶᠣᠠᠨᠢᠪᠦ ᠶᠠᠨᠯᠠᠮᠢ.

1. Малданъ болза сумáхъ, сумáгъ, ша
 2. зà Тóра. Сягга болза iумюрьдёнъ
 3. Тóра бдний. Нoрь да омбá болза,
 4. óнзырь да нимниъ болмáнъ, минъ
 5. болза. Онъ жинчъ болза бóрназь,
 6. борназь ша болза сiудь сiнъзама.
 7. Сюдь шюшiомъ ра сюдшарáншъ,
 8. шюшiомъ да онá хонламáншъ. Болза
 9. сiнъ Торрáнъ йны Юáншъ яшлми.

SPECIMEN OF THE GEORGIAN VERSION IN CIVIL CHARACTERS

Consisting of ST JOHN Chap 1 v. 1 to 3.

1. Յիրջվლიտვან იყო სიტყუთა,
 2. და სიტყუთა იგი იყო ღმერთისა
 3. თანა, და ღმერთი იყო სიტყუთა
 4. იგი* ესე იყო Յիրջվლიտვან ღմր-
 5. თისა თანა * ყოველივე მის მიერ
 6. შეიქმნა, და თუნებო მისა არცა
 7. ერთი რა იქმნა რა ოდენი რა იქმ-
 8. ნა *

SPECIMEN OF THE GEORGIAN VERSION IN THE ECCLESIASTICAL CHARACTER

Consisting of ST JOHN Chap. 1 v. 1 to 5.

1. **U**ნსრყოთოუენ იყა ხელამყჳ, ჳჳ ხი-
 2. ჳამყჳ ἲყო იყა ᠒წისჳ ᠸჳ, ჳჳ ᠒წ
 3. იყა ხელამყჳ ἲყო * ἲსო იყა ᠸᠸ-
 4. ἲყოთოუენ ᠒წისჳ ᠸᠸისჳ * ἲწყო ᠳᠸის ᠳᠸოქ
 5. ყოქმნჳ, ჳჳ ᠸᠸწოქს ᠳᠸისჳ ᠸᠸᠸოქ ᠸᠸოთ ᠸᠸჳ
 6. ᠸᠸმწჳ ᠸᠸჳ ᠸᠸწწო ᠸᠸჳ ᠸᠸმწჳ * ᠳᠸის ᠸᠸისჳ
 7. ᠸᠸᠸᠸოქს იყა, ჳჳ ᠸᠸᠸᠸოქს ἲყო იყა
 8. ᠸᠸᠸᠸო ᠸᠸᠸᠸჳ * ჳჳ ᠸᠸᠸᠸოთ ᠸᠸ ᠸᠸწოქს
 9. ᠸᠸ ᠸᠸწწის, ჳჳ ᠸᠸწწოთ ᠸᠸ ᠳᠸის ᠸᠸწწო

EXPOSITORY INDEX TO THE MAPS.

I.—MAP OF THE MONOSYLLABIC LANGUAGES.

THE Monosyllabic languages are spoken exclusively in the south-eastern angle of the continent of Asia; their area is little inferior in point of extent to the whole of Europe. The various nations by whom these languages are employed all belong to one stock or family, and are distinguished, in a more or less modified degree, by the Mongolic type of physical conformation. The religion which has obtained the widest acceptance among this race is Buddhism, but other forms of belief are also received. The religion of Confucius, for instance, prevails to a considerable extent in China; and a rude species of idolatry, said in some instances to resemble that practised by the Esquimaux, is predominant among the wild, untutored tribes of the mountains, who still preserve their independence in the very midst of the civilised nations of this race.

The Monosyllabic languages are referable, geographically and philologically, to three grand divisions, namely, the languages of China, the languages of the Indo-Chinese or Transgangaetic peninsula, and the languages of Thibet and the Himalayas.

I. LANGUAGES OF CHINA.

CHINESE is the language of China, an extensive country, of which the entire surface forms a kind of natural declivity from the high steppeland of Central Asia to the shores of the North Pacific. The mountain chains which traverse this region are not remarkable for extent or altitude, the chief physical characteristic being the broad water sheds, with their corresponding fertile, alluvial valleys, whereby this large portion of the earth's surface is rendered a peculiarly fit abode for an industrial, agricultural people. Various dialects (according to Leyden, about sixteen in number) prevail in the different provinces of China, but they are merely local varieties of Chinese. Distinct languages are spoken among the mountain and forest districts by uncivilised tribes, who are supposed by some to have been the original possessors of the country.

II. LANGUAGES OF THE TRANSGANGETIC PENINSULA.

ANAMITE is predominant in a line of country bordering on the Chinese Sea, and extends inland as far as

the westernmost of those longitudinal ranges of mountains of which, with their corresponding valleys, this peninsula is composed. The Anamite language is spoken, with little variety of dialect, by the Tonquinese and Cochin Chinese, two nations who evidently at no very remote period formed one people. In moral and physical characteristics they closely resemble the Chinese, and they are said by some of the neighbouring tribes to have been originally a Chinese colony.

CIAMPA, or TSHAMPA, is still spoken in the very south of Cochin China by a people who, before their annexation to the empire of Anam, formed a separate and independent nation.

CAMBOJAN is the language of Cambodia, a country in the south of the peninsula, lying between two parallel ridges of mountains, and divided into two nearly equal parts by the river May-kuang or Mekon. The Cambojans, who are akin to, if not identical with, the Khomen, are supposed to derive their origin from a warlike mountain race named Kho, the Gueos of early Portuguese historians.

SIAMESE is more widely diffused than any other Indo-Chinese language; its various dialects prevail

- over more than half the peninsula, and are spoken, with little interruption, in a northerly direction, from Cambodia on the south to the borders of Thibet on the north. This wide diffusion may in part be accounted for by the early conquest of Assam by Siamese tribes. The dialect of the ancient Siamese or T'hay tongue, which is now conventionally designated the Siamese, is spoken in Siam, an extensive kingdom south-west of Burmah.
- LAOS, or LAW, is a Siamese dialect pervading the very interior of the peninsula; it is continuous with Cambojan, Anamite, Siamese, Burmese, Chinese, and Shyan. The Laos people boast of an ancient civilisation; and their country, noted for the vestiges it contains of the founders of Buddhism, is the famed resort of Buddhistic devotees.
- SHYAN is another Siamese dialect, and is spoken to the north of Burmah, between China and Munipoor.
- AHOM, an ancient Siamese dialect, is not marked on the Map, because extinct, or only preserved in the books of the Assamese priesthood. It is remarkable that not a single trace of Hindoo influence, either Buddhistic or Brahministic, can be found in Ahom literature.
- KHAMTI, though the most northern of Siamese dialects, varies but little from the dialect of Bankok, the capital of Siam. It is spoken by a small mountainous tribe in the north-east corner of Assam, on the border of Thibet.
- SINGPHO is the language of the most powerful of the mountain tribes, and prevails in the north of the Burmese empire, almost on the confines of China. It is continuous with Khamti and Shyan on the north and south, and with Chinese and Munipoora on the east and west.
- PEGUESE prevails in the Delta of the Irawady, to the south of the Burmese empire.
- BURMESE is the language of the dominant people of the empire of Burmah. Including its cognate dialect, the Arakanese, it extends from the Laos country to the Bay of Bengal, and from Munipoor to Pegu: it is also predominant throughout the maritime province of Tenasserim, in the south-west of the peninsula, which is now British territory.
- ARAKANESSE, as we have before observed, is an elder dialect of Burmese: it prevails through a narrow strip of country along the Bay of Bengal, from Chittagong to Cape Negrais.
- SALONG, or SILONG, is the name of an assemblage of small islands in the Mergui archipelago, between the Andaman Isles and the south-west coast of the peninsula. These islands are about one thousand in number: the predominant language is a peculiar one, and little is at present known concerning it; yet it is generally referred to the Monosyllabic class.
- KAREN is spoken in three diversities of dialect, by uncivilised tribes irregularly distributed over the regions lying between the eleventh and twenty-third degrees of north latitude, but chiefly to be found among the jungles and mountains on the frontiers of Burmah, Siam, and Pegu. Some of these tribes are designated *red* Karens, from the light colour of their complexion, a circumstance supposed to result from the great elevation of their mountainous abodes.
- KHYEN, or KIAYN, perhaps more generally called Kolun, is spoken by some wild tribes dwelling in North Aracan, and on various mountain heights west of the Irawady. These tribes are of more importance in an ethnographical than in a political or historical point of view. According to their own tradition, they are the aborigines of Ava and Pegu. It was the opinion of Ritter, that the Khyen and Karen tribes are descended from the mountainous races of the chains of Yun-nan, dispersed, probably since the Mongolic conquest of China, in a southerly direction.
- KOONKIE is a wild, unwritten dialect, said to resemble the Arakanese. It is spoken by the Kukis, a people who have been identified with the Nagas and Khoomeas. They dwell to the north of Aracan on the frontiers of Munipoor and Cachar.
- MUNIPOORA is predominant in Munipoor, a small kingdom forming part of the northern boundary of Burmah.
- CACHARESE is spoken by a numerous tribe in a district of considerable extent, lying east of the Bengal district of Sylhet. This language is continuous with Munipoora on the east, and Khassee on the west.
- KHASSEE is spoken on a range of hills forming part of the southern border of Lower Assam. The people to whom it is vernacular are called Cossyahs or Khasias.

* * * The interposition of Assamese (which is a Sanscritic language nearly allied to Bengali) in the area otherwise exclusively occupied by Monosyllabic languages has given rise to much conjecture; but it is now generally believed that the natives of Lower Assam originally employed a Monosyllabic dialect, but were led by their contiguity to Hindustan, and, by political and other circumstances, to adopt a language of that country. Upper Assam is still peopled by various tribes speaking Monosyllabic languages.

III. LANGUAGES OF THIBET AND THE HIMALAYAS.

- LEPCHA is spoken by a tribe apparently of Tibetan origin, dwelling on the south side of the Himalayas, on and near the eastern frontier of Bootan.
- ABOR and MISHIMI are the languages of uncivilised tribes inhabiting an extensive range of hilly country on the borders of Bootan and Thibet, between the ninety-fourth and the ninety-seventh degrees of east longitude.
- TIBETAN is spoken by the widely-diffused race of Bhot, in Thibet, Bootan, Ladakh, and Bultistan or

Little Tibet. This extensive range of country lies among the Himalayas, in the south-eastern angle of the plateau of Central Asia. The geographical position of the Bhotiya, and likewise some of their moral and physical characteristics, would appear to connect them with the nomadic nations of that vast plateau, if their language, which approximates in

many respects to that of China, did not indicate their relationship to the Chinese; and this affinity, on the one side with the Chinese, and on the other with the Turkish, Mongolian, and Tungusian tribes of Central Asia, has caused this remarkable race to be regarded as the connecting link between these two great divisions of the human family.

II.—MAP OF THE SHEMITIC LANGUAGES.

THE Shemitic languages are remarkably few in number, although (as is shown in the accompanying Map) they are spread over a vast portion of the world, extending from Persia and the Persian Gulf on the east to the Atlantic on the west, and from the Mediterranean on the north to an undefined distance into the interior of Africa on the south. There are, in fact, but three or, at most, four distinct Shemitic languages at present spoken: and although the history of this wonderful class of languages leads us far back into remote antiquity, yet a much greater diversity of dialect does not appear at any time to have existed. It has been shown in a previous memoir that the Phœnician, once pre-eminently the language of civilisation, was substantially the same as the ancient Hebrew; and this conformity of language between two races of different origin (the Phœnicians being a Hamite, and the Hebrews a Shemitic people) is a phenomenon which yet remains to be explained. The Shemitic languages now disused as mediums of oral communication, and which are therefore not represented on the Map, are the following:—

Samaritan, originally identical with Hebrew.

Ancient Syriac and Chaldee, which, however, have their representative in Modern Syriac.

Pehlvi, the ancient tongue of Media, a compound probably of Chaldee and Syriac with Zend.

Various Arabic dialects; Himyaritic, the parent of Ekkhili.

Gheez, or Ethiopic, now superseded by its modern dialects, Tigre and Amharic.

In perfection of physical conformation, the Shemitic race is considered by eminent physiologists to equal, if not surpass, all other branches of the human family. Yet their characteristics are by no means invariable. The Syrians, who still preserve their lineage pure and unmingled among the mountains of Kurdistan, have a fair complexion, with gray eyes, red beard, and a robust frame. The Bedouins, or Arabs of the Desert, are thin and muscular in form, with deep brown skin and large black eyes; the Arabs in the low countries of the Nile bordering on Nubia are black, while other tribes of this people dwelling in colder or more elevated situations are said to be fair. The Arabs in the valley of Jordan are reported to have a dark skin, coarse hair, and flattened features, thereby approximating to the Negro type. The Jews differ from the nations among whom they are located by a peculiar cast of physiognomy: in Cochín they are black, in the south of Europe they are dark, while in the north of Europe, and occasionally in England, they are xanthous, with red or light hair.

The Shemitic nations have been most peculiarly honoured in being chosen as the race of whom, according to the flesh, the Messiah was born. To them also was given the knowledge of the one true God; and to the Hebrews in particular was committed the sacred trust of the divine oracles. Monotheism, although defaced by human inventions, is the religion of this race: the recognition of a false prophet prevails among the Arabs; yet, in common with the Jews, they acknowledge the existence of God. Two people of this race, the Syrians and Abyssinians, have embraced Christianity as their national religion.

ARABIC, originally the language of a few wandering tribes in the desert of Arabia, is now one of the most widely-diffused of existing languages. It prevails in Arabia, Syria, Mesopotamia, Khuzistan, Egypt, Nubia, and Barbary. It is extensively employed as the language of religion and commerce on the eastern and western coasts of Africa, and it is supposed to penetrate far into the interior of that great continent. As might be expected from its vast extension, this language branches out into dialects as many in number as the countries in which it is spoken.

EKKHILI is a modern dialect of Himyaritic, the southern branch of the Arabic language. It is spo-

ken by an uncivilised mountainous tribe of Hadramant, in the south-east of the Arabian peninsula. Ekkhili is of especial value in an ethnographical point of view, as it furnishes the link between the Shemitic languages of Asia and of Abyssinia. The ancient Himyarites are believed to have been Cushites, of the race of Ham.

TIGRE, a dialect immediately derived from the ancient Ethiopic, is predominant in a small portion of the kingdom of Abyssinia. The resemblance still to be traced between Tigre and Ekkhili has corroborated the hypothesis that Ethiopia was originally peopled by a colony of Himyarite Arabs.

AMHARIC is a more corrupt dialect of Ethiopic than Tigre, having suffered greater changes from foreign admixture. Amharic is predominant throughout nearly all Abyssinia, but various other languages are likewise spoken in that kingdom. These languages, partaking as they do of a Shemitic element and of the African character, form so many connecting links between Shemitic and African languages.

MODERN SYRIAC, the only living representative of the ancient Chaldee and Syriac tongues, is preserved among mountain fastnesses between Mesopotamia, Armenia, and Persia. What relation this language may bear to the idiom of ancient Babylon and Nineveh is not yet precisely known; but light is arising upon the

ruins of these ancient cities, and the arrow-headed characters are in process of being deciphered. With the capture of Babylon, in the commencement of the sixth century before our era, the early political supremacy of the Shemitic race departed; and the government of the world passed into the hands of the Japhetic nations, by whom it is still maintained. And thus the fertile plains of Western Asia, the proper home of the Shemitic race, is governed and chiefly inhabited by people of the Japhetic stock, in literal fulfilment of the prophecy, that "Japheth shall dwell in the tents of Shem." Other prophecies are in progress of fulfilment, by which more than their archaic glory will be restored to the sons of Shem.

III.—MAP OF THE MEDO-PERSIAN LANGUAGES.

THE Medo-Persian languages form a branch or family of that great class of languages which has been variously denominated by ethnographers Indo-European, Japhetic, and Iranian or Arian. The first of these appellations indicates the geographical distribution of this class, one of its branches (the Sanscrit) being vernacular in India, while other of its branches, though connected in origin and in structure with Sanscrit, are predominant in Europe. The term Japhetic is sometimes applied to the languages of this class, because the nations by whom they are spoken are supposed to be descendants of Japheth; and the designation Iranian, or Arian, refers to their connection with the land of Iran, or Persia, the Ariana of Greek geographers.

THE area of the Medo-Persian languages includes about one-tenth part of the entire surface of Asia: the countries now comprehended within this area are Persia, Khorassan, Turcomania, the greater part of Turkestan, Afghanistan, Beloochistan, and Luristan; also Kurdistan, Armenia, and a district among the Caucasus Mountains. The origin of the Medo-Persian nations has never been ascertained: they advanced at one step from obscurity to empire. Their very existence was scarcely known beyond the elevated plateau which from time immemorial they appear to have occupied, until their future greatness was depicted in the prophecies of Daniel and Ezekiel. Suddenly they emerged from their mountainous abodes, captured the "Great Babylon," and founded an empire which, in point of extent, exceeded even that of Rome itself.

The physical conformation of the Medo-Persian nations, which is decidedly of the European type, corroborates the testimony afforded by their languages as to their affinity with the principal nations of Europe. A Shemitic language, the Pehlvi, is supposed to have been predominant at some very remote period in Persia, but it originated in the provinces bordering on Assyria; and under what circumstances it became the general language of Media is still matter of conjecture. A yet more ancient language is the Persepolitan, a true Medo-Persian idiom, vestiges of which are preserved in arrow-headed, or cuneiform characters, like those of Assyria, on the monumental inscriptions which have of late years been discovered among the ruins of ancient Persian cities. The Zend, another Medo-Persian language, now extinct, and therefore not represented on our Map, is preserved in the sacerdotal books of the Guebres and the Parsees. The earliest religion of the Medo-Persian race appears to have been that of fire-worship. They are now, with few exceptions, followers of Mahomet, the Armenians being the only nation of this stock by whom Christianity has been received.

PERSIC, although marked in the Map as predominant in Persia and part of Turkestan, is only one of the many languages spoken in that wide territory. It is remarkable that all the countries properly belonging to the Medo-Persian race are likewise inhabited by tribes of foreign origin, who dwell side by side with the original inhabitants. Even the throne of the great Cyrus is occupied by a monarch of the Turkish race, and the whole country is overrun by nomadic nations of Turkish, Arabic, and Mongolian origin. Some of these wandering tribes, however, as the Hazarchs and Eymaucks on the north of Afghanistan, speak dialects of the Persian language.

PUSHTOO is the language of Afghanistan, a mountainous tract of country lying between Persia and Hindustan. The Hindkees, an Indian people speaking a Sanscritic dialect, form part of the population.

BELOCHEE is one of the languages of Beloochistan, a country situated between Afghanistan and the Indian Ocean. Many Tajiks, or Persians, reside in Beloochistan, and hence Persian prevails in some of the districts, especially at Kelat. The Brahooes, and other nations speaking Sanscritic dialects, also occupy part of this country.

KURDISH is the language of the Kurds, wild nomadic

tribes, known in history as the Carduchi and the Parthians. They are chiefly located in Kurdistan, a mountainous tract of country between Armenia and Persia. They likewise form the bulk of the population of Luristan, in the east of Persia.

OSSETINIAN is spoken by the Ossetes, a Median colony, who, in concert with Caucasian tribes hereafter to be mentioned, occupy the central portion of the chain of the Caucasus Mountains.

ARMENIAN is spoken by about one-seventh part of the population of Armenia, a country chiefly com-

posed of mountainous chains, of which Mount Ararat forms, as it were, the nucleus. The language of the Armenians, and their traditions respecting their mythical heroes and ancestors, which are almost identical with those of the Persians, prove them to be of the Persian stock; and it has even been thought that they were once one people with the Persians. Like the Jews, however, whom they resemble in other respects, the Armenians are scattered as traders and merchants among all the nations of the world; so that the language of Armenia, in one or other of its dialects, is heard in all the trading cities of the East.

IV.—MAP OF THE SANSKRITIC LANGUAGES.

LANGUAGES more or less allied to the ancient Sanscrit prevail through the whole of Hindustan. These languages are resolvable into three distinct divisions.

I.—The languages which appear to be derived immediately from the Sanscrit, and which are spoken by the Hindoos, properly so called, in the northern provinces of the peninsula.—In this division, the three dead or learned languages of Hindustan, Sanscrit, Pracrit, and Pali, are included. That the race to whom these Sanscritic idioms are vernacular is connected with the Medo-Persian nations is evident, from the close similarity between Zend, an ancient Median-Persian language, and the idiom of the Vedas, an archaic form of Sanscrit, referred by some Sanscrit scholars to the fourteenth or fifteenth century before our era. Another proof of the original affinity of the Medo-Persian and Brahminical people lies in the fact, that some of the arrow-headed inscriptions in the Persepolitan language have been deciphered chiefly, if not solely, by the aid of the Sanscrit language. It seems probable that the Hindoo race, at some remote epoch of history, separated from the Medo-Persian stock, and quitted the Irauvian plateau for the plains of Hindustan. Their physical conformation appears to confirm this hypothesis, notwithstanding the slight variations from the original type which the peculiarities of the climate may have induced. With this race originated the two false religions which are now most widely disseminated through the Eastern world—Brahminism and Buddhism.

II.—The languages of the Deccan, or southern parts of the peninsula.—The race to whom these languages are vernacular appear to have preceded the Hindoos in the occupation of Hindustan. They were, perhaps, driven to the south by the Hindoo invaders, and were subsequently compelled to submit to the conquerors of the country, and to receive from them their laws, religion, and civilisation. It is well known that the Hindoos subdued the Deccan at a very early period, and the languages of that region still bear the impress of Hindoo influence. So many Sanscrit words have been engrafted on their vocabularies, that these languages till recently were considered to be merely Sanscritic dialects; their grammatical structure, however, still maintains the original non-Sanscritic character. The physical appearance of the nations of the Deccan approximates to the Mongolic, rather than to the Hindoo type; and their religion, though nominally Brahministic, retains traces of their ancient Pagan superstitions.

III.—The languages of the wild, unconquered tribes of the mountains.—It is supposed that these tribes were among the original inhabitants of the country, and that they sought refuge in their present mountainous abodes with the view of preserving their independence. In language and in physical appearance they present tolerably clear indications of their original community of origin with the civilised nations of the Deccan. These tribes, though exceedingly interesting and important in an ethnographical point of view, are at present little known, and their languages are as yet unwritten. Some of their vocables (as those of the Kol, Bhumij, and Rajmahali of Orissa) have been examined, and several curious instances of affinity have been detected between them and the Mongolian, and other languages of Central Asia.

I. LANGUAGES OF SANSKRITIC ORIGIN.

HINDUWEE, the most general language of the Hindoo race, prevails in the upper provinces of Hindustan, and is said to be understood even far beyond these limits. As is shown in the Map, this language branches out into a great variety of dialects, namely, the Canoj or Canyacubja, the Bruj or Brij-Bhasa,

the Kousulu, Bhojpeepora, and several others, all of which, however, are merely provincial varieties of the original Hinduwee. A distinct language, called Hindustani, prevails in the towns and villages of the Hinduwee area, and is spoken by the Mahomedan section of the population throughout the whole of Hindustan. It is the result of the intermixture of Hinduwee with the Persian and Turkish languages spoken by the Mahomedan conquerors of India.

BENGALEE may be said to be the predominant language of the province of Bengal, although Hindustani is spoken in the towns. Two languages, the Tirhitiya or Mithili, and the Maghudha, prevail in the eastern part of this province. The former nearly resembles the Bengalee, and the latter is a derivative of the ancient Pali.

ASSAMESE, the language of Assam, is supposed to be merely a form of Bengalee, which has superseded the original monosyllabic language of the Assamese nation.

URIYA, a dialect very analogous to Bengalee, is spoken to the south of the province of Bengal, in Orissa.

NEPALESE, or **KHASPOORA**, is the prevailing dialect of Nepal, an independent state to the north of Bengal, occupying part of the southern declivity of the Himalayas. This dialect exhibits the phenomenon of a Hinduwee element engrafted on a language of monosyllabic structure. A colony of Hinduwees is said to have settled in Nepal at an early period, and to have commingled with the native inhabitants. Their descendants are called Parabatiya, or Parabutti; and hence the Khaspoora, their vernacular dialect, is sometimes designated Parbutti, or Mountain Hinduwee.

PALPA, **KUMAON**, and **GURWHAL** are border dialects, closely allied to Hinduwee, and prevailing to the north of the Hinduwee area.

CASHMERIAN is the most northerly of Sanscritic languages, with the exception of the Brahoee, in Beloochistan. Cashmere is a mountainous country north of the Punjab.

DOGURA, or **JUMBOO**, is an uncultivated dialect spoken in the hilly country north of the Punjab, but rather resembling Cashmerian than Punjabee.

PUNJABEE is the language of the Sikhs, the dominant people of the Punjab: it is said to be derived immediately from Pracrit, formerly the vernacular language of this region.

MOULTAN or **OOCH**, **SINDHEE**, **CUTCHEE**, and **GUJERATTEE** are languages closely allied to Hinduwee, and are spoken on the western border of the area occupied by the Hinduwee dialects. Moulton is said to be the language to which Romany, the singular dialect of the Gipsies, most closely approximates.

KUNKUNA, another language nearly resembling Hinduwee, is spoken in the Concan, a strip of country bordering on the Indian Ocean.

MAHRATTA may be ranked either with the languages of Northern India or of the Deccan, for it partakes of the character of both. The extensive region in which it is vernacular is bounded on the north by the Sautpoora Mountains, east by Gundwana, and

west by the maritime district called the Concan. On the south it is conterminous with the Telinga and Canarese languages.

II. LANGUAGES OF INDIA OF NON-SANSCRITIC ORIGIN.

TAMUL, or **TAMIL**, with its cognate dialects, the Malayalim and the Tulu, or Tuluva, occupies the southern extremity of the peninsula, and a considerable portion of the Malabar coast. These languages are sometimes designated the Dravirian, for Tamul was the language of the ancient kingdom of Dravira.

TELINGA, or **TELOOGOO**, a language radically connected with Tamul, is spoken through the greater portion of the Coromandel coast, and extends inland till it becomes conterminous with Mahratta and Canarese.

CANARESE occupies an extensive area in the eastern portion of the Deccan. It is conterminous with its cognate languages, the Tamil and Telinga on the east, and with the Tuluva and Malayalim on the west and south, while on the north it extends as far as the Mahratta area.

CINGALESE is spoken in the south of Ceylon, Tamul being the language of the northern district. Cingalese appears to be connected with the languages of the Deccan rather than with those of Upper India.

MALDIVIAN is spoken in the Maldiv Islands, eastward of Ceylon, and is supposed to be a branch of Cingalese. The dialect of the Laccadive Islands is believed to be very similar to the Maldivian.

III. RUDE & UNWRITTEN LANGUAGES OF NON-SANSCRITIC ORIGIN.

GONDEE, or **GOANDEE**, is spoken by a barbarous race in the northern part of the Deccan. The province of Gondwana is of great extent, stretching from Orissa on the east to the Mahratta country on the west, and from Hindustan Proper on the north to the Telinga country on the south; but the Gonds inhabit only the forest and mountain districts of this region, and the Mahratta language is predominant, especially in the western part, among the civilised classes of inhabitants. The Gonds have embraced Brahminism, but retain their peculiar Pagan rites. In language, customs, physical conformation, and mode of life, they resemble the Pulindas (a Sanscrit term equivalent to barbarian) of Orissa, the Bhils or Bheels of the Vindhya chain, and the various tribes of wild mountaineers scattered throughout the peninsula, but principally found among the mountain chains of the Deccan.

V.—MAP OF THE INDO-EUROPEAN LANGUAGES OF EUROPE.

THE Asiatic branches (Sanskritic and Medo-Persian) of the Indo-European class of languages are exhibited in the two preceding Maps. The present Map comprehends all the languages of this widely-extended class which are spoken in Europe. These languages, while they all adhere in a greater or less degree to the Medo-Persian and Sanskritic type of grammatical structure, yet possess certain individual characteristics of their own. Hence it is that they diverge into distinctive groups or families, without however losing the evidences of their original connection with each other, and with a long-lost and now unknown common parent stem. The families of this class, by whom Europe is to a great extent divided, are the Celtic, Teutonic, Greco-Latin, Thracio-Illyrian, and Slavonic. The phenomenon of the intersection of the area apparently belonging to this class, by languages of the Basque and Finnish families, will hereafter be explained.

CELTIC.—The Celts were the first people of this class by whom Western Europe was colonised. At the time of the Romans, we find them the occupants of Gaul, of the British Isles, of part of Spain and Germany, and of North Italy. Pannonia, Thrace, and even Asia Minor were at one period occupied by them; and the Cimabri of Denmark are supposed to have been a Celtic tribe. The time of the first immigration into Europe is wholly unknown. After reaching the extreme verge of Western Europe, they appear in some instances to have partly retraced their steps to the eastward; at least, the Celts of Germany and Italy were considered emigrants from Gaul. The Celts were compelled by the Romans to recede from every country in which they had established themselves, and afterwards they were more effectually subjugated by the Teutonic tribes. In the vast majority of instances, they became amalgamated in language and manners with their conquerors; and not a single trace of their religion (Druidism and Bardism) is now to be found, except in the ruins of their sacred places, as at Stonehenge. On the continent of Europe, where their language was once predominant, it has now altogether disappeared, except on a small strip of the coast of Brittany. In the British Isle, however, the Celtic language is still preserved. The following are the cognate dialects into which it is now developed:—

I.—The Welsh or Cymric branch, spoken in Wales, in part of Brittany, and formerly in Cornwall.

II.—The Gaelic branch, spoken in the Highlands of Scotland, in Ireland, and in the Isle of Man.

TEUTONIC.—After the Celts, and the Greco-Latins hereafter to be mentioned, the next great tide of population which rolled from Asia into Europe was the Teutonic. The Teutonic tribes, as their language indicates, were in a special manner connected with the Medo-Persian race, but the circumstances under which they separated from the parent stock are involved in impenetrable obscurity. When they first

appeared upon the page of history, they were mere barbarians, destitute of the arts of social life; yet, even then, the inherent energy of this race was apparent: the Celtic nations were rapidly displaced by them, and in the fourth century they achieved no less a conquest than that of the Roman empire. Under the name of Franks, Burgundians, Alemans, and Visigoths in Gaul, of Heruli, Goths, and Longobards in Italy, and of Suevi, Vandals, and Ostrogoths in Spain, they rendered themselves conspicuous in the history of the middle ages; and, unlike their predecessors, the Celts, they have to the present day retained their principal territorial possessions in Europe. In Spain, France, and Italy, indeed, they became mingled with other races, and merely contributed their quota to the formation of the languages of those countries; but Germany, England, Denmark, and the Scandinavian peninsula still form the stronghold of the Teutonic race. A great change, however, at least in Germany, has taken place since the commencement of the historic era in the physical conformation of this people. The early Germans, as described by Roman writers, were a fair, xanthous race, with blue eyes, and light or yellow hair. These characteristics are still preserved in the Scandinavian peninsula; but in Germany itself, the dark or melanic variety of complexion has now become almost universal. This remarkable change has been attributed to the alteration produced in the climate of Germany by the uprooting of its vast forests.

The languages now spoken by the Teutonic race are referable to two primary divisions:—

I.—The Teutonic or Germanic, properly so called, comprising the German, Flemish, Dutch, and English.

II.—The Scandinavian, including Icelandic, Swedish, Danish, and Faroese. For a detailed account of each of these languages, as likewise of the now extinct Teutonic languages, Gothic, Alemannic, Old Saxon, and Anglo-Saxon, the reader may consult pp. 147–188 of this work.

GRECO-LATIN.—The Greco-Latins appear to have preceded the Teutonic tribes in the colonisation of Europe, at least, of the southern parts. The Pelagic or Hellenic Greeks were probably the first inhabitants of Greece, especially of the inland parts. The Lydian and other languages of Lesser Asia, and perhaps the ancient languages of Macedonia and Thrace, were allied to this stock. Italy appears to have been peopled by several different nations; and the origin of some of these nations has given rise to much conjecture. The origin of the Etruscan race, for instance, is a question of much interest, still awaiting its solution. The old Italic languages, comprehending the Latin, Umbrian, Oscan, Sicilian, and some others, were in course of time absorbed in one language, which, under the name of Latin, became eventually the predominant language of the Roman empire. The wide diffusion of the Greek language at the commencement of our era, and of the Latin during the middle ages, has been already mentioned. On the destruction of the Roman empire by the Teutonic tribes, Latin still continued the language of the learned; but the vernacular of the populace, which probably had previously abounded in provincialisms, became mixed with the dialects of the Teutonic invaders; and thus a new language was produced, which, from the predominance of the Roman element, was designated the Roman or Romance. Up to the twelfth century this language, in its several dialectic varieties, was the prevailing vernacular language of Europe. In Spain it was called Catalan; in South France it was known as the Languedoc, Provençal or Romanese; and in Italy it went by the general name of Romance. Each of the dialects of this widely-diffused language was subsequently subjected to further changes, by the commingling of other elements induced by political vicissitudes. Thus gradually arose the Italian, French, Spanish, Portuguese, and the Daco-Romana or Wallachian languages. It will be seen, however, in our Map, that the language of the Troubadours has not wholly disappeared, dialects of this language still forming the vernacular of the Vaudois, Piedmontese, and Enghadine nations. For particular details concerning each of the nations and languages belonging to this important family, the reader is referred to pp. 189–236.

THRACO-ILLYRIAN.—A people known in history as the Illyrians, and with whom the Thracians are considered by some historians to have been connected, were

probably the first inhabitants of the eastern shore of the Adriatic. They are supposed to have been of kindred origin with the Pelasgi of Greece; and their language, though a distinct and peculiar idiom of the Indo-European stem, bears some affinity to Greek. This language is still spoken by the Albanians or Arnauts, the supposed descendants of the Illyrians, in the ancient Epirus, on the eastern coast of the Adriatic Sea. A particular account of this language and people is given in pp. 239, 240.

SLAVONIC.—The origin of the Slavonic tribes, and the date of their first appearance in Europe, are involved in much uncertainty. They are generally supposed to be descended from the Sarmatae, who in the time of the Romans occupied a region of Northern Europe, east of the Vistula, then known by the name of Sarmatia. Some writers are of opinion that the Sarmatae derived their descent from a Scythian tribe; but in the present state of knowledge this is a problem which must still remain unsolved. The writers from whom we obtain the earliest accounts of the Slavonic nations, describe them as differing both from the Scythian and from the Teutonic tribes. The Slavonians appear to have had more elevated conceptions of religion than their Asiatic neighbours; for although they worshipped a multitude of deities, they recognised the existence of one Supreme Being. On the other hand, unlike the Germans, they were possessed of the most vicious characteristics of Orientalists—polygamy, tyranny, and servility. Their physical conformation and their language, however, connect them with the Indo-European stock. They now occupy a considerable section of Europe, extending from the north-eastern extremity into the very centre of that continent. In some of the countries of Central Europe, particularly in Bohemia, nations of this race live intermingled with Teutonic nations, yet retaining their peculiar language and customs. The ancient language of Prussia was a Slavonic tongue, but it is now completely extinct, having been superseded by the German. The Old Prussian language, so far at least as can be judged from its scanty store of literature, was closely connected with the Lettish and Lithuanian languages, while in many important respects it differed from other Slavonic tongues. By some writers, these three cognate languages are referred to a distinct and separate branch of the Indo-European stem. For further details concerning the Slavonic tongues, see pp. 240–258.

VI.—MAP OF THE FINNO-TARTARIAN LANGUAGES.

AMONG the latest results of ethnological investigations is the discovery that only three distinct classes of languages prevail throughout the two continents of Europe and Asia. Two of these classes, the Shemitic and the Indo-European, have already passed under review. All the languages of Europe and of Asia which are not either Shemitic or Indo-European, belong to a third and equally important class, with which it is thought that even the Seriform or Monosyllabic languages will eventually be proved to be connected. This class, by some authors designated the Turanian, and by others the Finno-Tartarian stem, is spread over the whole of Northern and Central Asia, and extends into Northern, Central, and even Western Europe. It includes the Finnish and Samoiede languages in the north; the Georgian and other languages of the Caucasus region; the Turkish, Mongolian, and Tungusian families of Central Asia; the Japanese, Loochooan, and Corean in Western Asia; and the Euskarian or Basque in Western Europe. It is supposed that Europe was first colonised by nations belonging to this race, and that their descendants, after having been settled in the more fertile regions of that continent, were driven to the extreme north and west, where we at present find them, by the successive tides of invaders, Celtic, Pelagic, Teutonic, and Slavonic, who subsequently passed from Asia into Europe.

FINNISH.—The Finnish languages prevail through a large portion of the Russian empire, occupying the northern part of the Scandinavian peninsula, and extending from Lapland and the Baltic, beyond the Urals, as far as the Yenisei. The origin of the various tribes and nations by whom these languages are spoken is unknown, but they appear to have been established from time immemorial in their present abodes; and they are early spoken of in history under the several appellations of Tschudi, Ougres or Ugri, and Jotuns. The Hungarians, who furnish the only instance upon record of a Finnish people taking a conspicuous place among civilised nations, are located far from their brethren, in the very heart of Europe. This isolation from the rest of their race is the result of the inroads of some Turkish hordes upon their original country to the south of the Uralian Mountains. About the ninth century, the Magyars or Hungarians were driven westward by these Turkish invaders. In their turn they dispossessed the Slovaks, a Slavonian race, of the fertile plains of Hungary, and they have ever since continued the dominant nation in that country.

SAMOIEDE is the language of an abject, degraded race, dwelling among the *tundras* or marshy swamps of North Siberia, along the inhospitable shores of the Icy Ocean. The other nations inhabiting the dreary regions of North Asia to the westward of the Samoiedes are, as will be seen on the Map, the Jakagires, the Tchukchis, the Koriaks, the Kamchatkades, and the Ainos of the Kuriles, Jesso, and Sagalien Islc. These nations all speak languages belonging to the class now under consideration.

GEORGIAN.—The Georgian is the predominant language between Armenia and the Caucasus: the following languages, closely connected in vocabulary and structure with the Georgian, are likewise spoken south of the Caucasus: Mingrelian, Imiretian, Suanic, and Lazian. These languages, together with the Abassian, Circassian, Inguschi, and some others

spoken in the heights and valleys of the Caucasus, were, till very recently, regarded as completely distinct from each other. Recent researches, however, have brought to light many links of mutual affinity; and it has even been proved that, in all these languages, there are points of analogy connecting them with the Samoiede and Finnish languages on the one hand, and with the Chinese and Monosyllabic tongues on the other.

TURKISH.—The Turkish nations occupy the western portion of that vast region, formerly known by the name of Great Tartary, which lies directly north of the civilised nations of antiquity, the empires of Assyria, Persia, India, and China. In the eastern parts of their wide area, the Turkish tribes still wander about, as of old, with their flocks and herds; but in the empire which they have established in Europe and in Asia Minor, the Turks, though still Mahomedan, are a civilised and polished people.

MONGOLIAN.—The Mongolian area lies between the Altai Mountains on the north and China and Tibet on the south, while on the east it is continuous with the Mantchou, and on the west with the Turkish area. Some of the most fierce and warlike hordes by which the world has been desolated have issued from this region; yet the Mongols still continue a nation of shepherds.

TUNGUSIAN.—The Tungusian and Mantchou languages are spoken by two closely-allied nations to the north and east of Mongolia. The Tungusians retain their nomadic, pastoral habits; but the Mantchous, who are the present lords of China, have adopted the Chinese system of civilisation and religion.

EUSKARIAN.—The Euskarian or Basque area, lying along the shore of the Bay of Biscay, between France and Spain, is exhibited in Map V. The Euskarians are now generally believed to have been the first inhabitants of the Spanish peninsula.

VII.—MAP OF THE POLYNESIAN LANGUAGES.

THIS Map requires little or no explanation, only two varieties of language being spoken through the large portion of the earth's surface which it represents. These two varieties are the Polynesian and the Negritian. The former is spoken in a great variety of dialects in the islands of the Indian and Pacific Ocean; and the Malayan peninsula is the only continental region in which it has ever been known to predominate. The Negritian may be called with equal propriety a strictly insular language: one of its dialects prevails, indeed, in the centre of the Malayan peninsula, but, with this exception, it is spoken only in certain islands of the Indian and Pacific. It is chiefly predominant in the isles of New Guinea, Flores, Timor, Louisiade, New Britain, New Ireland, New Caledonia, and New Hebrides (as indicated on the Map by the red tint); but some of its dialects are likewise spoken in the interior of islands where the Polynesian or Malayan variety of language is otherwise predominant. The Polynesian islanders approximate, in their physical conformation, to the Mongolian variety of mankind; whereas, those to whom the Negritian languages are vernacular resemble in some respects the negro race. By some recent writers, however, a community of origin is assigned to all the natives of those widely-distributed islands; and the difference in their personal appearance is attributed to the influences of civilisation, and of various incidental circumstances.

VIII.—MAP OF THE AFRICAN LANGUAGES.

THE peculiarities and affinities of the African languages having been fully discussed in the subjoined memoirs, the Map before us needs little explanation. Four varieties of language have been shown to prevail in Africa:—

I.—The Coptic, a language derived from the Ancient Egyptian, forming a link between the otherwise disconnected Shemitic and Japhetic classes.

II.—The Berber, which, as well as the Amharic, Galla, and other Abyssinian languages, is clearly connected with the Shemitic class.

III.—The Nigro-Hamitic languages, so called by Dr. Krapf, because spoken by the descendants of Ham along the banks of the Niger and its tributary streams in Western Africa. These languages are spoken by the Negro race, properly so called.

IV.—The Nilo-Hamitic languages, so named by the same eminent philologist, because he supposed that the original home of the race by whom they are spoken was near the sources of the White Nile. These languages, in their various dialects, prevail throughout the whole of Africa south of the equator. For a particular description of the languages composing this division, see pp. 347-358.

IX.—MAP OF THE AMERICAN LANGUAGES.

NOTWITHSTANDING the persevering researches, the zeal, and the learning which have of late years been brought to bear upon the languages and antiquities of America, the great question respecting the origin of the first inhabitants of that vast continent still remains as far from solution as ever. Physiology affords no aid in determining this question; for in the reddish colour of their complexion, in the deeply-marked outline of their features, and in other physical peculiarities, the American Indians differ more or less from all other classes of men. That the natives both of North and South America are, however, descended from one and the same branch of the human family, has been inferred from the obvious coincidences in the grammatical structure of their languages. But with this similarity in structure, great variety exists between the respective roots or vocables of these languages; and these glossarial differences have led to the division of the American languages into numerous groups or families, of which the following are the principal:—

ESQUIMAUX is spoken along the entire northern coast of North America by a people who, in physical conformation, appear to be intermediate between the natives of North Asia and the hunter tribes of America. For a description of this nation, and of the Greenlanders who are of cognate origin, and who employ a dialect of the same language, see pp. 359-364.

ATHAPASCAN, or CHEPEWYAN, is a language spoken in several different dialects by numerous

tribes who occupy a broad belt of country, stretching from east to west, south of the Esquimaux area.

ALGONQUIN is the collective name of numerous distinct American nations, who, at the first period of European colonisation, occupied (together with the Iroquois) the greater part of Canada, and all the northern and middle portion of the territory of the United States. The northern branch of this race borders on the Athapascan area, and reaches from Hudson's Bay to the Rocky Mountains: it includes

the Knistineaux or Crees, the Algonquins Proper, the Chippewas or Ojibways, the Ottawas, the Pottawatomics, the Missisig or Mississagis, and the Montagnais. The north-eastern branch comprehends the Abenakis, the Micmacs, and some smaller tribes. The Algonquin idioms spoken along the Atlantic, and generally designated the New England or Virginian tongues, were the Massachusetts, Narragansett, Mohegan, Susquehannok, and Delaware. The tribes to whom these languages were vernacular have long been driven by European settlers from their original territories, and some of them are extinct. Delaware is, however, spoken by a still powerful nation. It may here be observed, that in this Map the *original* as well as the *present* distribution of the several languages is indicated. The Western Algonquin branch includes the Illinois, Shawanoc, Black-foot Indian, Shyenne, and some other tribes. The Bethucks, who were the aboriginal inhabitants of Newfoundland, and who are probably now extinct, have lately been proved to have been an Algonquin nation, and to have employed a dialect of that language.

IROUOIS is the name of a race dwelling among and encompassed by Algonquin tribes. The Iroquois country, it will be seen on the Map, lies in the midst of the Algonquin area, and is divided into two parts. The Northern Iroquois division lies in the region near Lakes Huron, Ontario, and Erie, and comprises the Five Nations, namely, the Mohawks, Oneidas, Onondagoes, Senecas, and Cayugas. The Hurons or Wyandots also belong to this division. The Southern Iroquois division occupies the country now called North Carolina, and comprised the Tuscaroras and several inferior tribes, as the Tuteloes, Nottoways, and Meherrins. The Iroquois, though occupying a territory inferior in extent to that of the Algonquins, have enacted a more conspicuous part in history; and at the time of the discovery of America, they were found greatly to surpass the Algonquins in military courage, civilisation, and intelligence. No remarkable difference in physical conformation appears, however, to exist between these two races.

SIoux, or DACOTA, is the third great division of the American Indians, and comprises the tribes inhabiting the prairie country of the interior, from the Mississippi to the foot of the Rocky Mountains. The principal nations belonging to this division are the Dacotas, the Winbagoes, the Assiniboin, the Osages, the Iowas, and the Upsaroka or Crow Indians. The Sioux tribes are more barbarous, and preserve the primitive habits of their race more perfectly than the eastern tribes.

FLORIDIAN, or APPALACHIAN, is a name which has been applied by some philologists to the languages originally belonging to the Southern United States. Some of these languages are now extinct, and their relations to each other are in some instances difficult to be discovered. The languages included in this group are Natchez (now all but extinct),

Muskogee or Creek, Lower Creek or Seminole, Choctaw, Cherokee, and Catawba. The Cherokee nation is now increasing rather than decreasing in numbers, and is apparently progressing towards a higher stage of civilisation than has yet been attained by any other native tribe of America.

PANIS-ARRAPAHOES is a designation which has been employed by recent writers to comprehend a vast number of hitherto unclassified languages, predominating westward of the United States, in Oregon, and in California. The term itself is compounded of Pawnee and Arrapahoe, the two principal languages of this division. These languages have as yet been little studied, and, with the exception of the Pawnees, the barbarous tribes to whom they are vernacular are comparatively little known.

CENTRAL AMERICA.

MEXICAN was the language of the semi-civilised tribes of Mexico, at the time of the Spanish conquest of the country. This language was, and is still, spoken by the Aztec race in the dioceses of Mexico, Mechoacan, New Galicia, New Biscay, Oaxaca, and Guatemala. The other principal languages now spoken in the ancient empire of Mexico, and in Central America, are the following:—

- Otomi, spoken to the north of the Mexican area.
- Terasco, in the diocese of Mechoacan.
- Mayan, in Yucatan, Tabasco, and Merida.
- Misteco, in Oaxaca.
- Totonac, in Puebla de los Angeles.
- Huasteca, in Huastecapan, a part of Mexico.
- Zapoteca, Mixe, and six other languages in Oaxaca.
- Mame, Quiche, and six other languages in Guatemala.
- Pira, and seven others (almost unknown to Europeans), in New Mexico.

The numerous other languages of central America are little known, and still unclassified.

SOUTH AMERICA.

Less is known respecting the ethnology of South America than perhaps of any other region in the world. The Catholic missionaries have furnished us with grammars, dictionaries, vocabularies, catechisms, and works of devotion in many of these languages; but it yet remains to examine in detail the structure of this multitude of dialects, and to classify them according to their several affinities. As a provisional method of classification, some recent writers have proposed to include the almost innumerable tongues and dialects of South America under three grand divisions:—

- I.—The Andian, or Ando-Peruvian languages, spoken by all the nations dwelling on or near the great mountain chain in the west of South America. Included in this division are, therefore, the following languages: Peruvian or Quichua, and Aimara, spoken in the ancient empire of the Incas in the north:

- and in the south, the Araucanian or Moluche languages of the Southern or Chilian Andes: closely allied to this branch are the languages (as Tehuel) spoken by the Patagonians.
- II.—The languages of Eastern South America, of which the principal branches are the Guarani and Tupi, of Paraguay and the Brazils, and the languages of the Caribbean group, so called because spoken on or near the shores of the Caribbean Sea: this group includes the Karif and Arawack, of which an account is given in pp. 391, 392.
- III.—The languages of Central South America, spoken by tribes who inhabit the interior forests and *llanos* or plains between the regions of the Cordillera and of the Parana. Little has been yet effected in examining the structure of these languages, or the peculiarities of the nations to whom they are vernacular. The only languages of South America, in which versions of the Scriptures have been given or attempted, are the Peruvian or Quichua, Aimara, Guarani, Brazilian or Tupi, Karif, and Arawack; and of these a description will be found in pp. 388–393.

THE BIBLE OF EVERY LAND.

THE ALPHABETS.

AFTER Specimen portions of the different Versions of the Scriptures had been procured and prepared for this Work, it appeared desirable, in order to furnish every available aid towards the examination and comparison of these Specimens, to provide if possible a series of Native Alphabets. But here a serious difficulty presented itself. Many of the characters in which the Specimens are given are little known even to the learned in Europe, and some of them have never before perhaps appeared in print in this country. There is therefore no work to which the student can refer, if he wishes to ascertain the relative value of the widely-differing Alphabets in which these Specimens are printed.

Every effort was made to procure a complete series; but as it was found that very many Alphabets could not be obtained, the design of supplying the comparative Tables was about to be relinquished.

It being however well known to philologists that in the Imperial Printing-office at Vienna there exists an unrivalled collection of foreign types, formed by the skill and untiring diligence of the Imperial Commissioner, M. Alois Auer, the Publishers ventured to represent to the Imperial Government the difficulty experienced in enriching the BIBLE OF EVERY LAND with the necessary Alphabets, and solicited permission to purchase from the Imperial Printing-office the Alphabets not procurable in England.

This appeal was immediately responded to; and with great liberality, His Majesty the Emperor at once directed a complete series of the Alphabets of all the types used

throughout the work, together with the powers of each letter, to be prepared and forwarded free of cost for the use of the present work.

The Alphabets, therefore, which the Publishers have the satisfaction to include in their work, are printed from types cast and prepared in the Imperial Printing-office at Vienna, and presented by the Emperor of Austria as a contribution to the completion of the BIBLE OF EVERY LAND.

AN

ALPHABETICAL LIST OF THE ALPHABETS

CONTAINED IN THIS APPENDIX.

	PAGE		PAGE		PAGE
Ahom	xliii	Greek	lii	Old English	li
Albanian	liii	Gujerattee	xlv	Orissa	xliii
Amharic	xxxviii	Hebrew	xxxvi	Pali	xlii
Anglo Saxon	li	— Rabbinical	xxxvi	Peguese	xxxv
Arabic	xxxvii	Hindustani-Arabic	xxxvii	Persic	xxxix
— Hindustani Signs	xxxvii	Irish	li	Persian-Arabic	xxxvii
— Persian "	xxxvii	Japanese :		— Maldivian	l
— Pushtoo "	xxxvii	— Chinese Signs	lxi, lxii	Pushtoo-Arabic	xxxvii
— Malayan "	xxxvii	— Firokana	lviii—lxii	Rabbinical Hebrew	xxxvi
— Moorish "	xxxvii	— Katakana	lvii	Russian	liii
Armenian	xl	Javanese	lxiv	Samaritan	xxxvi
Assamese	xliii	— Arabic Signs	lxiv	Sanscrit	xli
Bengalee	xliii	Karnata	xlviii	Sclavonic	liv
Burmese	xxxiv	Mahratta	xlvi	Servian	liii
Cashmerian	xliv	Malayan	lxiii	Siamese	xxxiv
Chinese	xxxiii	— Arabic Letters	xxxvii	Sindhee	xlv
Cingalese	l	Malayalim	xlx	Syriac	xxxvi
Coptic	lxiii	Maldivian	l	— Estrangelo	xxxvi
— Uncial	lxiii	— Persian Signs	l	Tamul	xlvi
English	li	— Arabic "	l	Telinga	xlvi
— Old	lii	Mantchou	lv	Tibetan	xxxv
Estrangelo-Syriac	xxxvi	Meso-Gothic	li	Uriya	xliii
Ethiopic	xxxviii	Mougolian	lv	Wallachian	liii
Georgian	lvi	Moorish-Arabic Letters	xxxvii	Wuch	xliv
— Ecclesiastical	lvi	Moultau	xlv		
Germau	lii				
— Old	lii				

A KEY TO THE PRONUNCIATION OF THE ALPHABETS.

THE FIRST TABLE

APPLIES TO THE NUMBERS PLACED OVER THE ROMAN EQUIVALENTS OF THE LETTERS
OF THE FOLLOWING LANGUAGES:

Albanian	Burmese	Gujerattee	Mongolian	Russian	Siamese
Amharic	Coptic	Japanese	Pali	Slavonic	Tibetan
Arabic	Ethiopic	Javanese	Peguese	Servian	Wallachian
Armenian	Greek	Mantchou			

- | | |
|--|--|
| <p>1. Represents the ordinary acute (´) accent.</p> <p>2. Represents the ordinary grave (`) accent.</p> <p>3. and 9. Represent the ordinary circumflex (ˆ) accent, used to lengthen the sound.</p> <p>4. Represents the cedilla ç.</p> <p>5. { Over <i>t, d, n, z</i> signifies the cerebral sound of those letters.</p> <p>6. Distinguishes guttural sounds.</p> <p>7. Marks a lengthening of the guttural sound.</p> | <p>8. { Over <i>m</i> is guttural.</p> <p>9. and 3. See 3.</p> <p>10. The French sound of <i>j</i>.</p> <p>11. Adds an <i>r</i> sound to <i>l</i>.</p> <p>12. Marks the French <i>u</i> sound.</p> <p>13. Marks a combined long and short <i>i</i>.</p> <p>14. The ordinary short vowel sign (˘).</p> <p>15. Distinguishes palatal <i>n</i>.</p> |
|--|--|

THE SECOND TABLE

INCLUDES THE FOLLOWING ALPHABETS:

Ahom	Cingalese	Malayalim	Sanscrit	Telinga
Assamese	Karnata	Moultan	Sindhee	Uriya
Bengalee	Mahratta	Orissa	Tamul	Wuch
Cashmerian				

- | | |
|--|---|
| <p>3. and 9. Represent the ordinary circumflex (ˆ) accent.</p> <p>4. Represents the cedilla ç.</p> <p>5. Over <i>t, d, n</i> represent the cerebral sounds of those letters.</p> <p>5. and 6. { Over <i>r</i> a guttural sound.</p> <p>6. { Over <i>l</i> an additional <i>r</i> sound.</p> <p>5. Over <i>h</i> denotes a simple aspirate.</p> | <p>8. { Over <i>m</i> is guttural.</p> <p>9. See 3.</p> <p>10. French pronunciation of <i>j</i>.</p> <p>11. Over <i>l</i> denotes the additional sound of <i>r</i>.</p> <p>12. Marks the French <i>u</i> sound.</p> |
|--|---|

GENERAL RULE.—The vowels are to be pronounced as in Italian or German.

- c* throughout the alphabets is to be pronounced as *ch* in *chaff*;
- ch* is to be pronounced gutturally, as in *Loch Lomond*.
- sch* like English *sh*.
- j* like English *y*.

For a full explanation of the Chinese Figures, see *Endlicher's Chinese Grammar*.

CORRECTIONS.

Burmese,	column 1, line 3,	for	i, ie,	read	i, ei		Persic,	column 1, line 11,	for	s,	read	ds.
Russian,	" 2, " 11,	"	12 (a),	"	3 (a).		"	" 1, " 13,	"	s,	"	z.
Mongolian,	" 0, " 6,	"	12 o,	"	3 o.		"	" 1, " 17,	"	dh,	"	ts.
Sanscrit,	" 5, " 1,	"	tu,	"	tu.		"	" 3, " 6,	"	dhr,	"	tsr.
"	" 5, " 21,	"	3 dua,	"	3 dna.		Siamese,	" 1, " 6,	"	u,	"	ii.
Cashmerian,	" 2, " 29,	"	3 cu,	"	3 cu.		"	" 2, " 22,	"	ba,	"	la.
Telinga,	" 3, " 20,	"	13 na,	"	83 na.							

AFTER the printing of these Alphabets, it was found desirable to re-arrange, in some measure, the system of notation adopted for the explanation of the sounds of the various letters. It is hoped that the inconvenience arising from the change of some of the figures used as references to the Explanatory Tables of sounds will be very slight; and that, although it is impossible to convey a precisely accurate representation of the intonations of foreign speech, enough has been done to render these Alphabets intelligible and useful.

CHINESE RADICALS.

一	1	口	30	彡	59	水	85	矛	110	至	133	辰	161	香	186
丨	2	凵	31	彳	60	灬	86	矢	111	白	134	辵	162	馬	187
丨	3	土	32	心	61	火	87	石	112	舌	135	邑	163	骨	188
丨	4	土	33	小	62	爪	88	禾	113	舛	136	卩	164	高	189
丨	5	士	34	小	63	爪	89	内	114	舟	137	酉	165	高	190
丨	6	夕	35	小	64	爪	90	禾	115	艮	138	酉	166	高	191
丨	7	夕	36	小	65	爪	91	穴	116	艮	139	酉	167	高	192
丨	8	夕	37	小	66	爪	92	立	117	艮	140	酉	168	高	193
丨	9	夕	38	小	67	爪	93	立	118	艮	141	酉	169	高	194
丨	10	夕	39	小	68	爪	94	立	119	艮	142	酉	170	高	195
丨	11	夕	40	小	69	爪	95	立	120	虫	143	酉	171	高	196
丨	12	夕	41	小	70	爪	96	立	121	虫	144	酉	172	高	197
丨	13	夕	42	小	71	爪	97	立	122	虫	145	酉	173	高	198
丨	14	夕	43	小	72	爪	98	立	123	虫	146	酉	174	高	199
丨	15	夕	44	小	73	爪	99	立	124	虫	147	酉	175	高	200
丨	16	夕	45	小	74	爪	100	立	125	虫	148	酉	176	高	201
丨	17	夕	46	小	75	爪	101	立	126	虫	149	酉	177	高	202
丨	18	夕	47	小	76	爪	102	立	127	虫	150	酉	178	高	203
丨	19	夕	48	小	77	爪	103	立	128	虫	151	酉	179	高	204
丨	20	夕	49	小	78	爪	104	立	129	虫	152	酉	180	高	205
丨	21	夕	50	小	79	爪	105	立	130	虫	153	酉	181	高	206
丨	22	夕	51	小	80	爪	106	立	131	虫	154	酉	182	高	207
丨	23	夕	52	小	81	爪	107	立	132	虫	155	酉	183	高	208
丨	24	夕	53	小	82	爪	108	立	133	虫	156	酉	184	高	209
丨	25	夕	54	小	83	爪	109	立	134	虫	157	酉	185	高	210
丨	26	夕	55	小	84	爪	110	立	135	虫	158	酉	186	高	211
丨	27	夕	56	小	85	爪	111	立	136	虫	159	酉	187	高	212
丨	28	夕	57	小	86	爪	112	立	137	虫	160	酉	188	高	213
丨	29	夕	58	小	87	爪	113	立	138	虫	161	酉	189	高	214

ARABIC.

Alphabet.

Final	Medial	Initial	
آ	ا	أ	a, e, l, o, u
ب	ب	ب	b
ت	ت	ت	t
ث	ث	ث	a, th
ج	ج	ج	dsch
ح	ح	ح	h
خ	خ	خ	ch
د	د	د	d
ذ	ذ	ذ	ds
ر	ر	ر	r
ز	ز	ز	z
س	س	س	s
ش	ش	ش	sch
ص	ص	ص	ss
ض	ض	ض	z, dh
ط	ط	ط	t
ظ	ظ	ظ	z
ع	ع	ع	a, 'o, u
غ	غ	غ	gh
ف	ف	ف	f
ق	ق	ق	q
ك	ك	ك	kj, k
ن	ن	ن	ng
ل	ل	ل	l
م	م	م	m
ن	ن	ن	n
و	و	و	w, u
ه	ه	ه	n, t
ي	ي	ي	l, i

Ligatures.

bch	hh	mh
br	schdsch	mch
bm	schh	mdsch
bh	schch	nh
bj	schb	nm
tdsch	kjdsch	nr
tch	kjb	ndsch
tr	kjch	nj
tm	lm	nmb
th	s'h	nmch
tj	sdsch	h'h
sh	ssh	hdsch
sr	ssch	jb
sm	kh	jdsch
sh	kch	jr
sj	lh	jm
bh	ich	jh
hdSCH	hdSCH	jj
hdSCH	mm	lam-elif

PERSIAN ARBITRARIES.

پ	French	g
تسچ		

PERSIAN LIGATURES.

ptsch	pch	btisch
pr	stsch	ttsch
pj	pb	pm
sstsch	schtsch	stsch
ktSCH		
mtsch	tsch	kjtsch
b'ch	nmstsch	ntsch
	jtsch	htsch

PUSHTOO LETTERS.

ت	z	چ	ch
---	---	---	----

MALAYAN LETTERS.

ا	ب	پ	ن, ug
ع	د	و	p
	ز	ح	u

MOORISH LETTERS.

ر	د
ز	ds
ح	
ب	ss
ب	
ب	dh
ب	dh
ب	dh
ب	f
ب	e

Vowel Signs.

ا	ب	پ	د	ه	و	ز	ح	خ	ج	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ
0	9	8	7	6	5	4	3	2	1										

Figures.

٠	١	٢	٣	٤	٥	٦	٧	٨	٩
0	1	2	3	4	5	6	7	8	9

HINDUSTANI VOWELS.

ر, d'h	r d	r
gh	gh	kb
k'h	k'	g'h
d'h	d'	dh
ph	p	hh
ch	c'	th

ETHIOPIIC AND AMHARIC.

ሀ ha	ሠ sa	ቀ ka	ሕ cha	ከ ka	ዘ za	* ጆ dja	ሶ pa	ጥ pa
ሁ hu	ሡ su	ቁ kn	ህ chu	ከ ku	ዘ zu	* ጆ dju	ሶ pu	ፑ pu
ሂ hi	ሢ si	ቂ ki	ሕ chi	ከ ki	ዘ zi	* ጆ dji	ሶ pi	ፑ pi
ሃ ha ³	ሣ sa ³	ቃ ka ³	ሕ cha ³	ከ ka ³	ዘ za ³	* ጆ dja ³	ሶ pa ³	ፑ pa ³
ሄ ha ³	ሣ se ³	ቄ ke ³	ሕ che ³	ከ ke ³	ዘ ze ³	* ጆ dje ³	ሶ pe ³	ፑ pe ³
ህ he	ሥ se	ቅ ke	ሕ che	ከ ke	ዘ zo	* ጆ dge	ሶ pe	ፑ pe
ሆ ho	ሦ so	ቆ ko	ሕ cho	ከ ko	ዘ zo	* ጆ dgo	ሶ po	ፑ po
ለ la	ረ ra	በ ba	ኔ na	* ከ cha	* ዠ ja	ገ ga	ሶ tza	Diphthongs. ቀ ^o kua ቀ ⁱ kui ቀ ^u kua ቀ ^e kue ቀ ^{ue} kue ኃ ^o chua ኃ ⁱ chui ኃ ^u c ^o ua ኃ ^e chue ከ ^o kua ከ ⁱ kui ከ ^u kua ከ ^e kue ከ ^{ue} kue ከ ^o kua ከ ⁱ kui ከ ^u kua ከ ^e kue ከ ^{ue} kue
ሉ lu	ሩ ru	ቡ bu	ኔ nu	* ከ chu	* ዠ ju	ገ gu	ሶ tzu	
ሊ li	ሪ ri	ቢ bi	ኔ ni	* ከ chi	* ዠ ji	ገ gi	ሶ tzi	
ላ la ³	ራ ra ³	ባ ba ³	ኔ na ³	* ከ cha ³	* ዠ ja ³	ገ ga ³	ሶ tza ³	
ሌ le ³	ራ re ³	ቤ be ³	ኔ ne ³	* ከ che ³	* ዠ je ³	ገ ge ³	ሶ tze ³	
ል le	ሮ re	ብ be	ኔ ne	* ከ che	* ዠ je	ገ ge	ሶ tze	
ሎ lo	ሮ ro	ቦ bo	ኔ no	* ከ cho	* ዠ jo	ገ go	ሶ tzo	
ሐ ha	ሰ sa	ተ tha	* ጥ gna	ዐ wa	የ ja	ጠ ta	ፀ za	
ሁ hu	ሱ su	ተ thu	* ጥ gnu	ዐ wu	የ ju	ጠ tu	ፀ zu	
ሁ hi	ሲ si	ተ thi	* ጥ gni	ዐ wi	የ ji	ጠ ti	ፀ zi	
ሀ ha ³	ሳ sa ³	ተ tha ³	* ጥ gna ³	ዐ wa ³	የ ja ³	ጠ ta ³	ፀ za ³	
ሀ ha ³	ሳ se ³	ተ the ³	* ጥ gne ³	ዐ we ³	የ je ³	ጠ te ³	ፀ ze ³	
ህ he	ሰ se	ተ the	* ጥ gne	ዐ we	የ je	ጠ te	ፀ ze	
ሀ ho	ሰ so	ተ tho	* ጥ gno	ዐ wo	የ jo	ጠ to	ፀ zo	
ማ ma	* ገኝ scha	* ተ tja	አ a	ዐ a	ደ da	* ጠ tscha	ፈ fa	
ሙ mu	* ገሹ schu	* ተ tju	አ u	ዐ u	ደ du	* ጠ tschu	ፈ fu	
ሚ mi	* ገሺ schi	* ተ tji	አ i	ዐ i	ደ di	* ጠ tschi	ፈ fi	
ሚ ma ³	* ገሺ scha ³	* ተ tja ³	አ a ³	ዐ a ³	ደ da ³	* ጠ tscha ³	ፈ fa ³	
ሚ me ³	* ገሺ sche ³	* ተ tje ³	አ e ³	ዐ e ³	ደ de ³	* ጠ tsche ³	ፈ fe ³	
ሚ me	* ገሺ sche	* ተ tje	አ e	ዐ e	ደ de	* ጠ tsche	ፈ fe	
ሚ mo	* ገሺ scho	* ተ tjo	አ o	ዐ o	ደ do	* ጠ tscho	ፈ fo	

ረ new form for re. ; to divide the words from each other. :: to divide the sentences, ✕ used only in the Bible.

* These characters are peculiar to the Amharic.

PERSIC.

ا	آ	a, e, i, o, u
ب	ب	b
پ	پ	p
ت	ت	t
ث	ث	s, th
ج	ج	dsch
چ	چ	tsch
ح	ح	h'
خ	خ	ch
د	د	d
ذ	ذ	s
ر	ر	r
ز	ز	s
س	س	s
ش	ش	sch
ص	ص	ss
ض	ض	dh
ط	ط	t
ظ	ظ	s
ع	ع	a, i, o, u
غ	غ	gh
ف	ف	f
ق	ق	k, q
ک	ک	kj, k
ل	ل	l
م	م	m
ن	ن	n
و	و	w, u
ه	ه	h, t
ی	ی	j, i

با	ba
با	bā
بک	bk
بم	bm
بر	br
پد	pd
پر	pr
پک	pk
په	p'h
سر	sr
ش	shr
ش	sb'
ش	sh
ش	sj
ش	tb
ش	tb'
ش	tb
ش	tr
ش	tm
ش	th
ش	tj
ش	h'b
ش	h'p
ش	b'r
ش	b'm
ش	h'b
ش	h'j
ش	chm
ش	sa
ش	sdsch

سچ	stsch
سج	sb'
سر	sr
ش	schbr
س	s
سد	dbr
س	tr
سر	sr
سب	sb
سب	'ab
سب	'as
سب	h'r
سب	gbr
سب	chr
سب	ndscht
سب	fr
سب	fm
سب	ly
سب	kr
سب	km
سب	kj
سب	ka
سب	kk
سب	kl
سب	mk
سب	km
سب	kj
سب	lb
سب	id
سب	lp

Ligatures.

ر	tr
ر	lj
ر	la
ر	lma
ر	lm
ر	lh
ر	ly
ر	ma
ر	ms
ر	nd
ر	nb
ر	nm
ر	nj
ر	htd
ر	hl
ر	ha
ر	hnd
ر	hsd
ر	hn
ر	bp
ر	jd
ر	jb
ر	blh
ر	plh
ر	jr, ir
ر	smr
ر	sdb
ر	tmr
ر	ghb
ر	chsdsch
ر	chr

ش	shm
ش	bkk
ش	jkk
ش	ph'ir
ش	thr
ش	'ap
ش	'apr
ش	sm
ش	gtj
ش	ghr
ش	ghjr
ش	sh'ma
ش	pkk
ش	llh
ش	ndb
ش	nhr
ش	nmr
ش	tt'd
ش	jr
ش	jlh
ش	bj
ش	nj
ش	-m
ش	chsdsch
ش	h'dsch
ش	stschb
ش	k.
ش	gbj
ش	ph'r

ARMENIAN.

Roman.

Italic.

Ա ա	Օ օ	Զ Զ	Ա ա	Օ օ	Զ Զ
Բ բ	Կ Կ	Ռ ռ	Բ բ	Կ Կ	Ռ ռ
Գ Գ	Հ հ	Ս ս	Գ Գ	Հ հ	Ս ս
Դ Դ	Չ շ	Վ Վ	Դ Դ	Չ շ	Վ Վ
Ե ե	Ղ Ղ	Տ տ	Ե ե	Ղ Ղ	Տ տ
Զ զ (soft)	Ճ ճ	Ր ր	Զ զ (soft)	Ճ ճ	Ր ր
Է է	Մ մ	Յ յ	Է է	Մ մ	Յ յ
Ը ը	Յ յ	Կ կ	Ը ը	Յ յ	Կ կ
Թ թ	Ն ն	Փ փ	Թ թ	Ն ն	Փ փ
Ճ ճ	Շ Շ	Ք ք	Ճ ճ	Շ Շ	Ք ք
Ի ի	Ո ո	Օ օ	Ի ի	Ո ո	Օ օ
Լ լ	Չ շ	Ֆ ֆ	Լ լ	Չ շ	Ֆ ֆ
Խ խ	Պ պ		Խ խ	Պ պ	

Ligatures.

Ligatures.

ԱԷ	ԱԻ	ԱՄ	ԱԷ	ԱԻ	ԱՄ
ԱԸ	ԱՆ	ԱԿ	ԱԸ	ԱՆ	ԱԿ
ԱԳ	ԱՊ		ԱԳ	ԱՊ	

Points.

PALI.

Alphabet.

Ligatures.

𑀀 ^a	𑀁 ^{ka}	𑀂 ^{da}	𑀃 ^{kya}	𑀄 ^{ta}	𑀅 ^{ma}
𑀆 ^a	𑀇 ^{ga}	𑀈 ^{dha}	𑀉 ^{ga}	𑀊 ^{ti}	𑀋 ^{mu}
𑀌 ⁱ	𑀍 ^{gha}	𑀎 ^{na}	𑀏 ^{gi}	𑀐 ^{tu}	𑀑 ^{mba}
𑀒 ⁱ	𑀓 ^{na}	𑀔 ^{pa}	𑀕 ^{gha}	𑀖 ^{tva}	𑀗 ^{mbu}
𑀘 ⁱ	𑀙 ^{ca}	𑀚 ^{pha}	𑀛 ^{ci}	𑀜 ^{tva}	𑀝 ^{ya}
𑀞 ⁿ	𑀟 ^{cha}	𑀠 ^{ba}	𑀡 ^{ci}	𑀢 ^{ddha}	𑀣 ^{yya}
𑀤 ⁿ	𑀥 ^{ja}	𑀦 ^{bba}	𑀧 ^{cca}	𑀨 ^{dva}	𑀩 ^{ru}
𑀪 ^u	𑀫 ^{ja}	𑀬 ^{ma}	𑀭 ^{ccha}	𑀮 ^{nu}	𑀯 ^{si}
𑀱 ^e	𑀲 ^{na}	𑀳 ^{ya}	𑀴 ^{cya}	𑀵 ^{nta}	𑀶 ^{si}
𑀷 ^e	𑀸 ^{ta}	𑀹 ^{ra}	𑀺 ^{ijha}	𑀻 ^{nda}	𑀼 ^{ssa}
𑀽 ^{ae}	𑀾 ^{tha}	𑀿 ^{la}	𑀽 ^{nca}	𑀾 ^{nna}	𑀿 ^{division}
𑀿 ^o	𑀻 ^{da}	𑀻 ^{va}	𑀿 ^{ti}	𑀿 ^{bba}	𑀻 ^{ulhi}
𑀻 ^o	𑀻 ^{dha}	𑀻 ^{sa}	𑀻 ^{titha}	𑀻 ^{bha}	
𑀻 ^o	𑀻 ^{na}	𑀻 ^{ha}	𑀻 ^{nda}		
𑀻 ^o	𑀻 ^{ta}				
𑀻 ^o	𑀻 ^{tha}				

GUJERATTEE.

		Ligatures.							
ક	} a	જ	jha	કી	કી	કુ	thū	કુ	} bhu
ઠ		ઠ	ta	કુ	કુ	કુ	thū	કુ	
કા	} a	ઠ	tha	કુ	કુ	કુ	thū	કુ	} bhu
ઠા		ડ	da	કુ	કુ	કુ	thū	કુ	
ઈ	i	ઢ	dha	કી	કી	કી	ti	કી	
ઉ	u	ઢ	na	કુ	કુ	કુ	tu	કી	vi
ઊ	u	ઢ	ta	કુ	કુ	કુ	tu	કી	vu
ઋ	r	ઢ	tha	કી	કી	કી	thi	કુ	vu
ૠ	o	ઢ	da	કુ	કુ	કુ	thu	કુ	li
ૡ	} o	ઢ	dha	કુ	કુ	કુ	thu	કી	lu
ૢ		ઢ	na	કી	કી	કી	di	કુ	lu
ૣ	} o	પ	pa	કી	કી	કી	du	કુ	lu
૤		પ	pha	કુ	કુ	કુ	du	કુ	ri
૥	} au	બ	ba	કી	કી	કી	dhi	કુ	ru
૦		ભ	bha	કુ	કુ	કુ	dhu	કુ	ru
૧	} au	ભ	bhu	કુ	કુ	કુ	dhu	કુ	si
૨		મ	ma	કી	કી	કી	ni	કુ	su
૩	ka	વ	va	કુ	કુ	કુ	phu	કુ	su
૪	kha	લ	la	કુ	કુ	કુ	nu	કુ	ci
૫	ga	લ	la	કુ	કુ	કુ	nu	કી	cu
૬	gha	ર	ra	કી	કી	કી	ti	કુ	cu
૭	ca	સ	sa	કી	કી	કી	tu	કુ	cu
૮	cha	સ	sa	કી	કી	કી	tu	કુ	hi
૯	ja	જ	ja	કુ	કુ	કુ	tu	કી	hu
		ઙ	ha	કુ	કુ	કુ	thi	કી	hu

TELINGA.

అ	a	చ	ca	చ	va	చి	ci	ఱ	ḍḍu	రి	ri
ఆ	ā	ఛ	cha	ఞ	ca	ఊ	cu	ఱ	ḍḍhā	రి	ri
ఇ	i	జ	ja	ఱ	sba	ఊ	ce	ఱ	ḍḍhā	రి	ri
ఈ	i	ఝ	jha	స	sa	ఝ	jha	న	na	రు	ru
ఉ	u	ఞ	ṅa	బ	ba	ఞ	jhi	ని	ni	రి	ri
ఊ	ū	ట	ṭa	ల	la	ఞ	jhu	ని	ni	లి	li
ఋ	r	ఠ	ṭha	ర	rha	ఞ	ṅa	ను	nu	లి	li
ౠ	r	డ	ḍa	ఱ	pause	ఞ	ṅn	న	ne	లి	li
ౡ	l	ఢ	ḍha	క	ka	ఞ	ṅn	న	nna	లి	li
ౢ	l	ణ	ṅa	కు	ku	త	te	ప	po	లి	li
ౣ	e	త	ta	క	ku	డ	ḍu	ప	ppu	వా	vā
౤	ē	థ	tha	క	ku	డ	ḍu	బ	bā	వ	ve
౥	ai	ద	ḍa	క	ko,	తి	ti	బ	bu	వ	vva
౦	o	ధ	ḍha	క	ksha	తి	ti	బ	bhu	వ	vva
౧	o	న	na	గ	ge	తి	ti	మ	mā	వ	vva
౨	au	ప	pa	గ	ge	త	te	మ	mi	వ	vva
౩	m	ఫ	pha	గ	gau	త	ttu	మ	mu	వ	vva
౪	h	బ	ba	ఝ	gha	త	tra	మ	me	వ	vva
౫	ka	భ	bha	ఞ	ghu	ద	da	మ	mo	వ	vva
౬	kha	మ	ma	ఞ	ghu	ది	di	మ	mma	వ	vva
౭	ga	య	ya	ఞ	ghu	దు	du	య	yā	వ	vva
౮	gha	ర	ra	ఞ	ṅā	ద	de	య	ye	వ	vva
౯	ṅa	ల	la	ఞ	ṅu	ద	ḍo	య	yo	వ	vva

KARNATA.

ಅ	a	ಗ	ga	ಛ	pha	ಮ್	mc	ಙ್	mma
ಆ	^{aa} a	ಘ	gha	ಬ	ba	ಮ್	^{md} do	ರ	ra
ಇ	i	ಙ	^{na} na	ಭ	bha	ಠ	ti	ರ	ro
ಈ	^{ee} i	ಚ	ca	ಮ	ma	ಡ	tu	ಲ	^{la} la
ಊ	u	ಛ	cha	ಯ	ya	ಠ	te	ಲ	^{lo} lo
ಋ	^{ru} u	ಜ	ja	ರ	ra	ಠ	ttu	ಲ್	^{ly} ya
ೠ	^{ru} r	ಝ	jha	ಲ	la	ಠ	tte	ವ್	^{va} va
ಌ	^{li} i	ಞ	^{na} na	ವ	va	ಠ	tra	ವು	vu
಍	^{li} i	ಟ	^{ta} ta	ಠ	^{ca} ca	ಠ	^{da} da	ವು	vvu
ಏ	e	ಠ	^{tha} tha	ಶ	sha	ಠ	di	ಷ	sha
ಐ	^{ee} e	ಡ	^{da} da	ಸ	sa	ಠ	de	ಶ	^{sha} sha
ಊ	ai	ಢ	^{dha} dha	ಠ	ba	ಠ	dri	ಷ	sh ^{ta} ta
ಋ	o	ಣ	^{na} na	ಠ	^{la} la	ಠ	na	ಠ	^{ho} ho
ೠ	^{oo} o	ತ	ta	ರ	ra	ಠ	ni	ಠ	^{aa} a
ಌ	an	ಥ	tha	ಕ	ka	ಠ	uu	ಠ	^{oo} o
಍	^{aa} na	ದ	da	ಕ	ke	ಠ	ne	ಠ	o
ಏ	^{ee} b	ಧ	dha	ಕ	^{ko} ko	ಠ	nna	ಠ	i
ಐ	ka	ನ	na	ಕ	ksha	ಠ	pu	ಠ	ಠ
ಊ	kha	ಪ	pa	ಗ	gu	ಠ	pra	ಠ	{ sign of duplication
						ಠ	bhu	ಠ	

MALAYALIM.

Ligatures.

അ a	ആ na	കു ku	കുരു tu	കൂ bra	കുറു lla
ആ a	ഈ ta, da	കുരു ku	കുരു tr	കൂർ hbu	കുറു llu
ഇ i	ഊ tba	കുറു kr	കുരു tta	കൂർ bhu	കുറു -va
ഈ i	ഋ da	കുറു kku	കുരു ttu	കൂർ bhr	കുറു vu
ഉ u	ഌ na	കുറു kku	കുരു tma	കൂർ bhra	കുറു vr
ഊ u	ഡ ta, da	കുറു kra	കുരു tra	കൂർ mu	കുറു vva
ഋ r	ഢ tba	കുറു kla	കുരു tru	കൂർ mu	കുറു cu
ഌ r	ണ da	കുറു ksha	കുരു tsa	കൂർ nr	കുറു cca
ഡ l	ഞ dha	കുറു ksa	കുരു tsa	കൂർ mma	കുറു cru
ഢ l	ഞ na	കുറു gu	കുരു dr	കൂർ mla	കുറു cca
എ e	പ pa, ba	കുറു gr	കുരു ddha	കൂർ ya	കുറു shta
ഏ e	ഫ pha	കുറു gda	കുരു dya	കൂർ yu	കുറു sbtha
ഈ ai	ബ ba	കുറു gna	കുരു n	കൂർ yka	കുറു shpa
ഊ o	ഭ bha	കുറു gra	കുരു nu	കൂർ ykka	കുറു su
ഋ a	മ ma	കുറു ghra	കുരു nr	കൂർ ykku	കുറു sta
ഌ au	യ ya	കുറു nka	കുരു nta	കൂർ yta	കുറു stu
ഡ m	ര ra	കുറു nku	കുരു ntu	കൂർ ytu	കുറു stha
ഢ ka, ga	ല la	കുറു nna	കുരു ntra	കൂർ yma	കുറു sma
ഏ kha	വ va	കുറു cu	കുരു nda	കൂർ yma	കുറു sra
ഈ ga	ഛ ca	കുറു ccha	കുരു ndha	കൂർ yyu	കുറു ssu
ഊ gha	ജ sba	കുറു ccu	കുരു nma	കൂർ ru	കുറു s-ba
ഋ na	ട sa	കുറു jja	കുരു nma	കൂർ ru	കുറു bu
ഌ {ca, ja, sha}	ഢ ha	കുറു nca	കുരു nva	കൂർ ru	കുറു hu
ഡ cha	ഡ la	കുറു nuu	കുരു pu	കൂർ rgga	കുറു hr
ഊ ja	ഡ ja	കുറു tu	കുരു pu	കൂർ rtha	കുറു l
ഌ jha	ഡ rha	കുറു ttu	കുരു pta	കൂർ l	കുറു l
		കുറു nka	കുരു pna	കൂർ lu	കുറു lla
		കുറു ntu	കുരു ppa	കൂർ lkku	കുറു ju
		കുറു nma	കുരു pra	കൂർ lpa	കുറു jtu
		കുറു tu	കുരു bu	കൂർ lma	കുറു rhu

Figures.

1	2	3	4	5
6	7	8	9	0

CINGALESE.				MALDIVIAN.							
		Ligatures.		Old Form.	New Form.						
අ	a	ට	ta	ක	k	ආ	pu	භ	b	භ	b
ආ	ā	ඵ	tha	කු	kra	භ	b	භ	rh	භ	rh
ඈ	i	ඵ	da	කෂ	ksha	භ	bhu	භ	n	භ	n
ඈ	ī	භ	dha	කෂ	ksha	භ	bhu	භ	r	භ	r
ඈ	u	භ	na	ග	g	ම	mi	භ	b	භ	b
ඈ	ū	භ	ta	භ	mgna	ම	mu	භ	l	භ	l
භ	e	ඵ	tha	භ	ti	ම	mba	භ	k	භ	k
භ	ē	ඵ	da	භ	ti	ය	ya	භ	a	භ	a
භ	ai	ඵ	dha	භ	t	ර	r-	භ	w	භ	w
භ	o	භ	na	භ	tva	ර	ra	භ	m	භ	m
භ	ō	ඵ	pa	භ	da	ර	ri	භ	f	භ	f
භ	ae	ඵ	pba	භ	di	ර	ri	භ	d	භ	d
භ	ae	ඵ	ba	භ	du	ර	rga	භ	t	භ	t
භ	m	භ	bha	භ	dae	ර	l	භ	l	භ	l
භ	ka	ම	ma	භ	dra	ර	lu	භ	g	භ	g
භ	kha	ඵ	ya	භ	dri	ර	lu	භ	n	භ	n
භ	ga	ර	ra	භ	ddba	ර	v	භ	s	භ	s
භ	gha	ඵ	la	භ	n	ර	vi	භ	d	භ	d
භ	na	ඵ	va	භ	ni	ර	s	භ	t	භ	t
භ	ca	භ	ca	භ	nu	ර	si	භ	ch	භ	ch
භ	cha	භ	sha	භ	nu	ර	si	භ	p	භ	p
භ	ja	භ	sa	භ	nva	ර	su	භ	arabic signs	භ	j
භ	jha	භ	ha	භ	p	ර	sva	භ	a	භ	y
භ	ha	ඵ	la	භ	pi	භ	hi	භ	voel points	භ	voel points

IRISH.		MÆSO-GOTHIC.	ANGLO-SAXON.	ENGLISH.	
No. 1.				Roman.	Italic.
Α α } α α } β β } Γ γ } Δ δ } Ε ε } Ϝ ϝ } Ϟ ϟ } Ϡ ϡ } Ϣ ϣ } Ϥ ϥ } Ϧ ϧ } Ϩ ϩ } ϫ Ϭ } ϭ Ϯ } ϯ ϰ } ϲ ϳ } ϵ ϶ } Ϸ ϸ } Ϲ Ϻ } ϻ ϼ } Ͻ Ͼ } Ͽ Ͽ }	l l } m m } n n } o o } p p } r r } s s } t t } u u } v v }	Α α } Β β } Γ γ } Δ δ } Ε ε } Ϝ ϝ } Ϟ ϟ } Ϡ ϡ } Ϣ ϣ } Ϥ ϥ } Ϧ ϧ } Ϩ ϩ } ϫ Ϭ } ϭ Ϯ } ϯ ϰ } ϲ ϳ } ϵ ϶ } Ϸ ϸ } Ϲ Ϻ } ϻ ϼ } Ͻ Ͼ } Ͽ Ͽ }	A a } B b } C c } D d } E e } F f } G g } H h } I i } K k } L l } M m } N n } O o } P p } Q q } R r } S s } T t } U u } V v } W w } X x } Y y } Z z }	A a } B b } C c } D d } E e } F f } G g } H h } I i } J j } K k } L l } M m } N n } O o } P p } Q q } R r } S s } T t } U u } V v } W w } X x } Y y } Z z }	A a } B b } C c } D d } E e } F f } G g } H h } I i } J j } K k } L l } M m } N n } O o } P p } Q q } R r } S s } T t } U u } V v } W w } X x } Y y } Z z }
No. 2.					
Α α } β β } Γ γ } Δ δ } Ε ε } Ϝ ϝ } Ϟ ϟ } Ϡ ϡ } Ϣ ϣ } Ϥ ϥ } Ϧ ϧ } Ϩ ϩ } ϫ Ϭ } ϭ Ϯ } ϯ ϰ } ϲ ϳ } ϵ ϶ } Ϸ ϸ } Ϲ Ϻ } ϻ ϼ } Ͻ Ͼ } Ͽ Ͽ }	N n } O o } P p } R r } S s } T t } U u } 4 ar } ñ nn } m rr }	Α α } Β β } Γ γ } Δ δ } Ε ε } Ϝ ϝ } Ϟ ϟ } Ϡ ϡ } Ϣ ϣ } Ϥ ϥ } Ϧ ϧ } Ϩ ϩ } ϫ Ϭ } ϭ Ϯ } ϯ ϰ } ϲ ϳ } ϵ ϶ } Ϸ ϸ } Ϲ Ϻ } ϻ ϼ } Ͻ Ͼ } Ͽ Ͽ }	A a } B b } C c } D d } E e } F f } G g } H h } I i } K k } L l } M m } N n } O o } P p } Q q } R r } S s } T t } U u } V v } W w } X x } Y y } Z z }		

ALBANIAN.			RUSSIAN, SERVIAN AND WALLACHIAN.										
No. 1.		No. 2.		Roman.		Italic.							
Q a	a	v a	k	ugh	А а	а	Ц ц	z (c)	А а	а	Ц ц	z (c)	
Э э	} e	i e	б	gj	Б б	b	Ч ч	tsch	Б б	b	Ч ч	tsch	
en		i l	з	ngj	В в	w, v	Ш ш	sch	В в	w, v	Ш ш	sch	
ј i	i	o o	v	y	Г г	g, h	Щ щ	schtsch	Г г	g, h	Щ щ	schtsch	
О о	o	ó u	y	ps	Д д	d	Ъ ъ	(mute)	Д д	d	Ъ ъ	(mute)	
У у	u	} ¹² u	e	h	Е е	ye, e	Ы ы	y	Е е	ye, e	Ы ы	y	
Ў ў	w		х	ch	Ж ж	sh (z)	Ь ь	(soft)	Ж ж	sh (z)	Ь ь	(soft)	
Ѣ ѣ	b	ъ	e	э	ch	З з	s	Є є	} ^{je}	З з	s	Є є	} ^{je}
Ѥ ѥ	g	e	s	т	И и	i	Ѣ ѣ	И и		i	Ѣ ѣ	И и	
Ѧ ѧ	j	e	s	т	Й й	j	Ю ю	ju	Й й	j	Ю ю	ju	
Ѩ ѩ	dh	v	с	л	d	І і	i	Я я	ja ¹² (a)	І і	i	Я я	ja ¹² (a)
Ѭ ѭ	d	т	с	л	d	К к	k	Ѧ ѧ	th	К к	k	Ѧ ѧ	th
Ѯ ѯ	th	і	ts	х	nd	Л л	l	У у	y, w	Л л	l	У у	y, w
Ѳ ѳ	z	т	ds	з	o	М м	m	Ъ ъ	lj	М м	m	Ъ ъ	lj
Ѵ ѵ	k	z	nds	h		Н н	n	Ѣ ѣ	nj	Н н	n	Ѣ ѣ	nj
Ѷ ѷ	kj	с	w	б	mb	О о	o	Ѧ ѧ	tj	О о	o	Ѧ ѧ	tj
Ѹ ѹ	} l	с	w	б	mb	П п	p	Ѣ ѣ	dsch	П п	p	Ѣ ѣ	dsch
Ѻ ѻ		л	и	p		Н н	n	Ѣ ѣ	nj	Н н	n	Ѣ ѣ	nj
Ѽ ѽ	m	ј	lj	v	n	О о	o	Ѧ ѧ	tj	О о	o	Ѧ ѧ	tj
ѿ Ѡ	n	к	kj	г	tsch	П п	p	Ѣ ѣ	dsch	П п	p	Ѣ ѣ	dsch
ѳ Ѵ	ng	с	k	г	dsch	Р р	r	Ц ц	ddsch	Р р	r	Ц ц	ddsch
Ѷ ѷ	p	с	x	г	nds	С с	s	Ѣ ѣ	u	С с	s	Ѣ ѣ	u
Ѹ ѹ	r	s	r	с	st	Т т	t	Ѣ ѣ	iu	Т т	t	Ѣ ѣ	iu
Ѻ ѻ	s	s	r	с	st	У у	u	Ѣ ѣ	ia	У у	u	Ѣ ѣ	ia
Ѽ ѽ	ss	с	rr	л	sch	Ф ф	f	Ѣ ѣ	ung	Ф ф	f	Ѣ ѣ	ung
ѿ Ѡ	t	с	f	л	j	Х х	ch	Ѣ ѣ	ia	Х х	ch	Ѣ ѣ	ia
ѳ Ѵ	f	v	} s	л	sch	Ц ц	c	Ѣ ѣ	ia	Ц ц	c	Ѣ ѣ	ia
ѵ Ѷ	ch	b		v	te	Т т	t	Ѣ ѣ	ia	Т т	t	Ѣ ѣ	ia
ѿ Ѡ	x	д	m	н	nj	У у	u	Ѣ ѣ	ia	У у	u	Ѣ ѣ	ia
ѳ Ѵ	tz	с	j	к	as	Ф ф	f	Ѣ ѣ	ung	Ф ф	f	Ѣ ѣ	ung
ѵ Ѷ	tzj	h	gh	ѡ	o	Х х	ch	Ѣ ѣ	ia	Х х	ch	Ѣ ѣ	ia
ѿ Ѡ	z												

JAPANESE. — FIROKANA CHARACTER.

Ligatures.

ロ	rosi	カ	kan	ヅ	} dzusi	ウ	uzi	ヱ	} koto	ヰ	mezi	
ハ	fasi	カ	kajesi	ヅ		ヰ	ク	} kusi		ヱ	ヰ	ヱ
バ	basi	カ	kavasi	ヱ	ク	ク	ク			ク	ク	ク
ヒ	nisi	カ	kasito	ヱ	} nasi	ク	ク	ク	ク	ク	ク	
フ	} fosi	カ	} gasi	ク		ク	ク	ク	ク	ク	ク	ク
フ		ク		ク	ク	ク	ク	ク	ク	ク	ク	ク
ボ	bosi	カ	} yosi	ヱ	} nazi	ク	ク	ク	ク	ク	ク	ク
ド	dosi	カ		ク		ク	ク	ク	ク	ク	ク	ク
リ	risi	カ	tasi	ク	} naru	ク	ク	ク	ク	ク	ク	ク
ル	rusi	カ	dasi	ク		ク	ク	ク	ク	ク	ク	ク
ル	rubesi	カ	} resi	ヱ	} rasi	ク	ク	ク	ク	ク	ク	ク
ウ	wowo	カ		ヱ		ク	ク	ク	ク	ク	ク	ク
ウ	wosi	カ	tsudzu	ヱ	ク	ク	ク	ク	ク	ク	ク	ク

Doubling Signs.



MALAYAN.

COPTIC.

'A 'a	ا	Th th	ط
A ā	آ	Tl tl	ظ
I 'i	إ	ʒ ʒ	ع
U 'u	أ	Gh gh	غ
B b	ب	Ng ng	غ
T t	ت	F f	ف
Tz tz	ث	P p	ق
Dj dj	ج	Kh kh	ق
Tj tj	ج	K k	ك
Hl lh	ح	G g	كش
Ch ch	خ	L l	ل
D d	د	M m	م
Dz dz	ذ	N n	ن
R r	ر	Ū W	و
Z z	ز	ā w	
S s f	س	H h	ه
Sj fj	ش	Ī J ĩj	ی
Tf ts tf	ص	Nj nj	ك
Di dl	ض		

Α α	a	Ρ ρ	r	Ⲁ	a
Β β	b, v	ϸ ϸ	s	Ⲃ	b, v
Γ γ	g	Ϣ Ϣ	t, d	Ⲅ	g
Δ δ	d	Ϥ Ϥ	i, y	Ⲇ	d
Ε ε	e	ϥ ϥ	ph	Ⲉ	e
Ζ ζ	z	Ϩ Ϩ	ch, sc	Ⲋ	z
Η η	i, o	ϩ ϩ	ps	Ⲍ	i, c
Θ θ	th	ϫ ϫ	o	Ⲏ	th
Ι ι	i	Ϭ Ϭ	r	Ⲑ	i
Κ κ	k	ϭ ϭ	g	Ⲓ	k
Λ λ	l	Ϯ Ϯ	h	Ⲕ	l
Μ μ	m	ϯ ϯ	hh	Ⲗ	m
Ν ν	n	ϰ ϰ	sk, sc	Ⲙ	n
Ξ ξ	x	Ϭ Ϭ	sch	Ⲛ	x
Ο ο	o	ϰ ϰ	ti	Ⲝ	o
Π π	p, b			Ⲟ	p, b

Accents.

À à	ˆ a	Ñ ñ	en	Ⲙ	f
Ê ê	ˆ e	Ò ò	ˆ o	Ⲛ	g
Ì ì	ˆ i	Ò ò	ˆ o	Ⲝ	s
Ĥ ĥ	ˆ i	Ò ò	er	Ⲟ	sch
Ĭ ĭ	ˆ i	Ò ò	ˆ o	Ⲙ	h
Ĭ ĭ	em	Ò ò	ˆ o	Ⲛ	hh
				Ⲝ	ti

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THE BIBLE OF EVERY LAND.

CLASS I.—MONOSYLLABIC LANGUAGES.

CLASS II.—SHEMITIC LANGUAGES.

CLASS III.—INDO-EUROPEAN LANGUAGES.

CLASS IV.—UGRO-TARTARIAN LANGUAGES.

CLASS V.—POLYNESIAN OR MALAYAN LANGUAGES.

CLASS VI.—AFRICAN LANGUAGES.

CLASS VII.—AMERICAN LANGUAGES.

CLASS VIII.—MIXED OR PATOIS LANGUAGES.

THE LORD'S PRAYER

IN CHINESE,

From Adelung's Mithridates, revised by Dr. Pfizmaier.

兇 hiung	許 hiü	也 ye	日 je	我 ngo	旨 tshy	爾 ul	在 Tsai
啞 ya	陷 hien	免 mien	用 yum	等 teng	成 tschung	名 ming	天 tien
們 men	于 yu	負 fu	糧 liang	望 vang	行 hing	見 kien	者 tsche
	隘 yai	我 ngo	爾 nl	爾 ul	於 yü	聖 shing	我 ngo
	坎 kan	債 chay	免 mien	今 kin	地 ty	爾 ul	等 teng
	乃 nai	者 tche	我 ngo	日 je	如 ju	國 kne	父 fu
	救 kien	又 yen	債 tchay	與 yu	於 yü	臨 lin	我 ngo
	我 ngo	不 pu	如 ju	我 ngo	天 tien	格 ke	等 teng
	於 yü	我 ngo	我 ngo	我 ngo	馬 yen	爾 ul	願 yuen

THE LORD'S PRAYER

IN CHINESE GRASS WRITING,

From Adelung's Mithridates, revised by Dr. Pfizmaier.

凶 tchhi	子 pn	也 ngò	日 yèn	我 sò	旨 i	爾 ming	在 Ngò
啞 yaò	陷 jin	免 ye	用 yeh	等 fa	成 khi	名 táng	天 tshi
們 kuái	于 ngò	負 i	糧 thsing	望 thsing	行 ngò	見 wéi	者 kiün
	隘 pèi	我 sche	爾 kiün	爾 kiün	於 kiün	聖 tshi	我 fú
	坎 mi	者 kiá	免 sche	日 ji	地 i	爾 schin	天 tsái
	乃 hoe	人 jin	免 meín	日 ji	於 táng	國 kiün	父 tsing
	救 ni	又 yeù	債 ngò	與 tséng	於 wéi	臨 tschung	我 thién
	我 thsing	不 kiün	如 tshi	與 ngò	天 thién	格 ling	等 tsehe
	於 wéi	我 sù	我 knò	我 schi	馬 thí	爾 táng	願 kiün

THE BIBLE OF EVERY LAND.

CLASS I.—MONOSYLLABIC LANGUAGES.

CHINESE.

SPECIMEN OF THE CHINESE VERSION.—ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 13.

FROM DR. MORRISON'S TRANSLATION ISSUED FROM THE ANGLO-CHINESE COLLEGE,
IN 21 VOLUMES, IN 1823.

當始^{一節}已有言而其言借神、又其言
爲神、^二此者當始借神也。萬物^三以之
而得作、又凡受作者無不以之而
作焉。生命^四在于其內而其生命乃
人類之光。夫光輝耀于暗而暗弗
認之矣。有神^五所使之人名若翰者、
其來特爲証以証指光俾衆以之
得信。其非彼光、惟來以証指彼光
也。彼爲真光照凡來世之人也。其^九
在世而世乃受其作、尙且弗認之。
其臨本所而厥人弗之受。凡受之
者賜之能爲神之子、卽以厥名而
信之輩也。伊^十等得生非由血、非由
肉慾、非由人欲、乃由神也。

第一章

ON THE CHINESE LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT, AND STATISTICS.—The Chinese empire, including within its area about a third of the Asiatic continent, occupies little less than one-tenth part of the whole habitable globe. China proper, in which alone the Chinese language is vernacular, comprises eighteen provinces, each of which is equal in extent and population to some European kingdoms; it forms about a fourth part of the entire region generally regarded as tributary to the Chinese emperor, and contains an area of 1,348,870 square miles. According to the last census, taken in 1825, China proper, exclusive of the colonies, has a population of 352,866,012; but this estimate is considered by recent authorities rather to under-rate the number of inhabitants. It is generally admitted that there are about 288 inhabitants to every square mile in China, which is somewhat more crowded than in England.¹ Hence thousands

¹ Martin, Vol. I. p. 447. Abdeel's China Introd. p. 19.

annually migrate from China to the shores of the Indian Archipelago; and Mr. Crawford, the late resident at Singapore, estimated the number of Chinese dispersed throughout the Philippines, Borneo, Java, Singapore, Malacca, Penang, Siam, Tonquin, and adjacent districts, at 734,700.

CHARACTERISTICS OF THE LANGUAGE.—The language used by this vast population exhibits certain affinities with some of the idioms of Central Asia, yet is distinguished by some remarkable characteristics peculiar to itself.

The first grand peculiarity is the remarkable fact, that in the written language of China the words or characters are not, as with ourselves, representatives of spoken *sounds*, but symbols of abstract *ideas*. It contains no alphabetical letters in our sense of the term; and every written character is an entire word, with a uniform meaning in all parts of the empire, independent of its conventional sound in the various local dialects. This constitutes a great difficulty in the acquisition of the language; not, however, to the extent that has been generally supposed. It is true that in the standard national Lexicon, published by command of the emperor Kang-he in the seventeenth century of the Christian era, there are found as many as 30,000 distinct characters. Most of these, however, are either obsolete, or of very rare occurrence; so that in the penal code of China, translated by Sir George Staunton, and in the Chinese Version of the New Testament, the result of a careful collation has proved that there are only about 3000 characters in very general use. The Chinese characters have been sometimes compared to the hieroglyphics of Egypt. The resemblance, however, must not be extended too far, as Chinese writing was never confined to a priestly caste, and is moreover a more artificial and ingenious system of ideographic combinations. There are 214 original characters or roots, into some of which every one of these 30,000 characters may be resolved by the process of dissection or analysis, and which form the foundation of the *meaning* as well as the basis of the *lexicographic arrangement* of each compound character.

The written symbols of the Chinese may be divided into four kinds. The *first* class comprehends those which appear to have been originally mere rude pictorial representations of visible objects, although in process of time the original resemblance has been almost lost; as e.g. the symbols for a field 田, a man 人, a horse 馬, a sheep 羊.

The *second* class consists of symbols of *complex* ideas, which were formed by an ingenious combination of those more elementary symbols which they already possessed; as e.g. the character 利 *le*, is made up of two elementary characters, that for *grain* on the left, and that for a *knife* or sickle on the right. The entire symbol thus compounded has the general meaning of *gain* or *profit*; an idea taken from *reaping the fruit of the soil*.

A *third* class comprises those symbols which we may suppose would be required by their national progress in civilisation, and the necessity for an increase of terms for expressing their continually enlarging number of ideas. These may be termed *phonetic* characters (inasmuch as a portion of the character affords a help or guide to its spoken sound), in which there is a slight analogy to our alphabetic system of compounding words. The existence of this class of symbols proves that the present elaborate and extensive system of Chinese written words is the result of gradual additions and successive invention. There are about 1500 primitive characters in very common use, which we may imagine to have been the whole stock of symbols at a very early period of history, and which had not only a definite idea, but also a definite *sound* attached to each. As every character in Chinese is pronounced in speaking as a monosyllable, it would come to pass that their ideas, and the written characters by which they expressed those ideas, would increase far beyond what they would be able to pronounce by separate sounds amid the monosyllabic poverty of their spoken language. Many ideas would all be expressed in speaking by one and the same monosyllabic sound. Instead of selecting an entirely new character, they would take some well-known character in general use, having the same sound; and by merely adding one of the 214 roots or simple elements to influence the meaning, they would form a new combination, the whole being in effect a new written symbol, of which one part influences the sound, and the other the sense.

Thus, to take the example of 利 *le*, profit, which was employed for illustrating the principle of the *second* class of symbols; we may suppose this to have become one of the 1500 primitive characters, having its definite sense and established pronunciation. There is another *le* in the spoken language,

meaning a *pear-tree*. They simply took the character 利 *profit*, having the sound of *le*, and adding the radical character 木 *muh*, *wood*, they formed a new combination, 梨 *le*, a *pear-tree*, of which the upper part gives the *sound*, and the lower the *sense*. So again on the same principle, by combining the same primitive 利 *le*, with the radical, having the sense of *disease*, a new character is virtually formed 痢 pronounced *le*, but having the sense of *dysentery*. So again for writing the word *le* having the sense of *hatred*, they combine the same primitive 利 with the radical bearing the meaning of *heart*, the whole forming a new symbol 𢇛 *le*, *hatred*, of which the upper part gives the *sound*, and the lower influences the *sense*. And on the same principle, there are in all ten phonetic derivatives from the same primitive 利 *le*, all having the same sound of *le*, but having different meanings according to the radical character with which *le* is combined.

The *fourth* class comprises those symbols which may be considered of *arbitrary* formation, and are found, in no inconsiderable number, uninfluenced by any principle of classification in their origin.

We now proceed to notice some of the peculiarities of the spoken language. The absence of an alphabet has deprived the Chinese of an important means of preserving a uniformity of spoken language through every part of the empire. A native of China would be altogether unintelligible, speaking his local *patois* at a distance of 200 miles from his home; and yet, like the Arabic figures of arithmetic in western countries, the written character is everywhere the same throughout the whole of China, though in reading and speaking the local pronunciation becomes in fact a separate language. Thus the symbols for *twenty-two*, though written the same, are spoken by a native of Peking *urh-shih-urh*, by a native of Ningpo *gac-a-gac*, by a native of Canton *e-shap-e*; in the same way as 22 would convey the same idea but have a different sound in each language of Europe. The dialect of the capital, commonly called the mandarin or court dialect, is used as the medium of intercourse between the government officers and the literati in all parts of the country, to obviate the inconvenience of the local dialects.

The great difficulty of the spoken language consists in the fact already adverted to, the monosyllabic nature of Chinese words. Two great difficulties are connected with this, viz. the *system of tones*, and the *redundancy of the colloquial style*. There are less than 400 monosyllabic sounds of which the Chinese organs of speech are susceptible; and these have to be divided among 30,000 written characters. By means of intonations of voice each monosyllable is capable of considerable variations which respectively influence the meaning. But with all these contrivances of varied tone, a large number of ideas will be expressed by the same sound and the same tone. No difficulty is produced thereby in the written language, as each word is a different character, having a different visible form; but great perplexity is frequently caused in speaking, and hence a *redundant style* is employed in conversation, which is altogether unnecessary, and is considered very inelegant in a written composition. A well known Protestant Missionary, now labouring in China, has been known to make a challenge that he could write a moral treatise in Chinese, of which each character would have only the sound of *e*, or *ih*, or *yih*. The impossibility of understanding the meaning of such a composition when read aloud to a person who has not the writing itself before him, will be apparent to every one, unless, in reading it aloud, an additional number of sounds are employed for each character to prevent confusion. Hence has arisen the practice of employing two or more monosyllabic sounds in speaking, where one would have been sufficient in writing.

Thus the spoken language becomes in one sense no longer monosyllabic. This addition is made either by reduplication of the sound, by using two synonymous words, or by forming some other conventional compound. Thus, for instance, the character for *father* and that for *axe* are both pronounced *foo*. In speaking they employ *foo-tsin* (a father-relative), and *foo-ton* (an axe-head).

When it is borne in mind that the Chinese aim at great brevity and conciseness in their written compositions, and that breach of the rules of literary taste is a great offence in the estimate of Chinese scholars, it will easily be seen that it requires no common skill and industry in a foreign student to place the Holy Scriptures before the minds of this civilised but benighted people in a style at once adapted to the taste of the educated, and suited to the understanding of all classes of the native population.

CHINESE VERSIONS OF SACRED SCRIPTURE.—It has been related, though upon disputed authority, that in the Chinese province of Shense, in 1625, a curious monument was discovered, bearing

inscriptions relative to a translation of the Sacred Scriptures into Chinese, supposed to have been executed at a very remote period. It would appear that in A.D. 637, Olopen, a Christian missionary, arrived in China, and succeeded in obtaining an interview with the Emperor: the result, it is said, was highly favourable, for the Emperor commanded Fam-hiven-lim, the prime minister, one of the most learned of Chinese scholars, to translate the sacred books brought by Olopen.¹ But if this edict was ever issued or executed, it is certain that not one of the copies of the version thus produced is now in existence. A few portions of the Sacred Scriptures appear to have been translated at various times by the Romish missionaries in China, but no successful efforts were made by them towards the production of an entire version. In 1806 a translation was commenced in Bengal under the superintendance of the Rev. David Brown, Provost of the College of Fort William; he employed for this purpose Joannes Lassar, who was an Armenian Christian but a native of China; and in 1807 a copy of Matthew in Chinese, translated and beautifully written by Lassar, was sent to the Archbishop of Canterbury for the Lambeth Library.² In 1808 the Rev. D. Brown transmitted to the Secretary of the British and Foreign Bible Society the first sheet of this translation that had passed through the Chinese press.³ It had been printed from wooden blocks, cut by the chintz pattern makers; but early in 1811 metal types were used in printing the Scriptures at Serampore, and this mode of printing Chinese is now generally adopted by our missionaries, in preference to the native method of printing from wooden blocks. The preparation of the version, from about the year 1808, was taken up by the Serampore missionaries: Dr. Marshman and his son, in conjunction with Lassar, completed and printed it at Serampore in 1822,⁴ under the liberal patronage of the British and Foreign Bible Society. Each sheet of this version was subjected, by the indefatigable translators, to an almost incredible number of revisions, and the whole was diligently conferred with Griesbach's text. Another version was made by Dr. Morrison, who about the year 1807 was sent to China by the London Missionary Society. Prior to his departure from England he had obtained some knowledge of the language, and in aid of his important undertaking he took with him the copy of a Chinese MS. belonging to the British Museum, and admirably executed by some unknown hand; it was apparently a translation from the Vulgate, and from the beauty of the style was judged to be the production of a native. It was written by order of Mr. Hodgson, in 1737-8; he presented it, in 1739, to Sir Hans Sloane, through whom it came into the possession of the British Museum. It contained a condensed harmony of the Gospels, and likewise the Acts, and all the Epistles of St. Paul, with the exception of that to the Hebrews, of which the first chapter only had been translated, when death, or some other cause, arrested the hand of the translator. Dr. Morrison says, concerning this MS., that in translating the New Testament, he at the commencement derived great assistance from the Epistles, but that afterwards they caused him much labour in verifying, and in effecting such alterations as his judgment suggested. In the translation of the Old Testament, Dr. Morrison made considerable use of Bishop Newcome's version of the twelve minor prophets, and of Lowth's Isaiah; he also referred continually to the original Scriptures, the Septuagint, Vulgate and French Versions: he never appears, however, to make any remarkable departure from the sense of the authorised English version. Dr. Morrison after labouring alone for some years in China was provided with a valuable coadjutor in Dr. Milne, who was sent to aid in the work of translation by the London Missionary Society. The historical books of the Old Testament, and the book of Job, were translated by Dr. Milne, and he died while employed in their revision. The entire version was completed in 1823.⁵

At the anniversary of the Bible Society in 1824, Dr. Morrison presented the sacred volume at the meeting, and Mr. Butterworth related the following incident:—"It is now many years ago, that in visiting the library of the British Museum, I frequently saw a young man who appeared to be deeply occupied in his studies; the book he was reading was in a language and character totally unknown to me. I asked the young man what it was, he replied modestly, the Chinese, and said, I am trying to understand it, but it is attended with singular difficulty; if the language be capable of being surmounted by human zeal and perseverance, I mean to make the experiment. Little did I think," continued Mr. Butterworth, "that I then beheld the germ, as it were, of that great undertaking, the translation of the sacred Scriptures into the Chinese language." The production of this most important version, and of the numerous successive editions through which it has passed, is mainly if not entirely due, under Providence, to the generous aid of the British and Foreign Bible Society, who, from first to last, advanced more than ten thousand pounds in furtherance of the translation and circulation of the Chinese

¹ Townley's Illustrations, Vol. I. p. 240. But see Beansobre Histoire

du Maniché, ch. 1.

² Owen's Hist. Vol. II. p. 467.

³ Miss. Reg. for 1841, p. 135.

⁴ Eighth Ann. of Translations of the Seramp. Missionaries, p. 24.

⁵ Horne's Introduction to the Holy Scriptures, Vol. V. p. 135.

Scriptures. About the year 1836, a revised edition of the New Testament was produced by the joint labours of Messrs. Medhurst, Gutzlaff, Bridgman, and J. R. Morrison. But this work, although in idiomatic correctness a great improvement on preceding versions, has been considered by some as loose and paraphrastic. Leang Afa said that it was a collection of phrases from different classic authors, thrown together to express the meaning of the Sacred Scriptures.

In comparing the version of Dr. Marshman with that of Drs. Morrison and Milne it is difficult to determine which possesses the highest value. Dr. Morrison, says Remusat, is less literal, but more *Chinese*; and in the construction of his phrases he does not so habitually conform to the Greek or English idiom. Dr. Marshman adheres scrupulously to the very letter of the text, but there is a great degree of constraint, and a foreign air in his style. There are excellences in both which could scarcely have been expected in first translations; and the possession of two independent versions of the Scriptures in so widely diffused a language as the Chinese is a matter of deep thankfulness, as upon their basis a more accurate and idiomatic translation will some day be elaborated. Messrs. Medhurst and Gutzlaff have been long intent upon this work; but notwithstanding their strenuous and laborious efforts, a standard version of the Chinese Scriptures, acceptable to all sects and parties, is still a desideratum, and, in concert with the other Protestant missionaries in China, they are now engaged in revising and retranslating the sacred volume.¹

To forward the multiplication of copies of the Chinese Scriptures, the British and Foreign Bible Society in 1847, granted £1000 towards a cylinder Printing Press, and an additional quantity of Chinese type, and also towards defraying the expense of sending assistance from this country for printing the Scriptures in China. The printer who has gone out is a man peculiarly qualified for this particular service. About four years ago, employed as he was in useful secular pursuits, he commenced the study of the Chinese characters; and with scarcely more than two hours a day, without the help of a teacher, and with a very limited number of books, he has acquired the power of reading Chinese.

INCREASED OPENINGS FOR THE DIFFUSION OF THE HOLY SCRIPTURES.—The recent war between Britain and China was terminated by the treaty of Nanking, in August, 1842; by the terms of which most important facilities have been gained for the work of Christian missionaries. Missionary labourers are now enabled to reside in five important and populous cities, spread over 1000 miles of coast, to which natives from the remotest provinces of the empire continually resort. At each of these cities, except the city of Canton, to which foreign intercourse was formerly limited, and where a strong anti-European feeling has been excited by the insolent intolerance of the old system, the missionaries make visits for twenty or thirty miles into the surrounding country, and experience a friendly reception from all classes of the native population. Further insight into the customs and character of the people by recent missionary travellers² has proved that there is very little religious bigotry amongst the Chinese; that there is nothing like the system of Hindoo caste known in their civil institutions; and that their idolatrous priests do not (like the Hindoo Brahmins) exercise any influence on society, or possess any respect in the minds of the people. The state religion of Confucius is more a system of political ethics than of religious morals. The religion of the people is generally the more modern religion of Buddhism. In other words, a speculative atheism appears to be the belief of the sage, the statesman, and the scholar: idolatry, stripped indeed of Hindoo obscenity and blood, is the system received by the uneducated classes.

Irreligious apathy, with godless indifference to every thing concerning a future life, appears to be the main characteristic of this people, and the principal obstacle to the success of Christian missions. Education is, however, greatly encouraged and patronised by the government, as the usual road to the honours and emoluments of the state. Books are everywhere in great requisition. The Holy Scriptures are in all parts received with avidity; and a desire of knowledge, and a spirit of curiosity and inquiry are extensively prevalent amongst the people. Except the worship of the spirits of ancestors, there is no form of superstition universally and strongly enthroned in the affections of learned and unlearned. The imperial government are evincing a more liberal policy towards foreign nations, and a more tolerant disposition towards their Christian subjects and Missionary teachers. An edict of universal religious toleration made its appearance in the beginning of 1845, to mitigate the rigorous severity of former penal laws, and to beckon onward the Christian church to a more vigorous assault on the powers of pagan darkness in China.

¹ See Forty-third Report of British and Foreign Bible Society, p. cix, and Forty-fourth Report of ditto, p. ci.

² See an Exploratory Visit to the Consular Cities of China, by the Rev. George Smith, M.A.

About fifty Protestant missionaries are now engaged in preaching or in distributing the Chinese Scriptures in the five cities of Canton, Amoy, Foochow, Ningpo, and Shanghai, and in the British settlement of Hong Kong. The greater part of the missionaries, however, have not as yet attained an extensive acquaintance with the language. The senior missionaries, who are able to preach fluently and intelligibly, easily attract numerous assemblies of attentive hearers, and in a few cases conversions have followed. The converts are generally from the lower classes at the present time, but a few cases have occurred in which native scholars have been admitted to Christian baptism.

Present appearances lead us to the belief that with the increase of labourers, the increased diffusion of the Holy Scriptures, and more earnest prayer for the effusion of the Holy Spirit on the work, we shall speedily see Christian churches raised in China, and the gospel producing its blessed results among this benighted though highly civilised race of mankind. The names of Leang Afa, and of other Chinese converts, are first-fruits (it is to be hoped) of an impending harvest of more extensive missionary success in the empire of China.

BURMESE,

INCLUDING ITS COGNATE DIALECT ARAKANESE.

(For SPECIMEN of the Burmese Version, by Dr. Judson, see Plate I.)

EXTENT AND STATISTICS.—The Burman Empire lies south of Assam, from which it is separated by the little kingdom of Manipoor, and extends over more than one-fourth of the Eastern Peninsula of India. Although the boundaries are not very clearly defined, it is generally supposed to comprise an extent of territory about equal to double the area of the British Isles. According to Crawford, the total amount of population in Burmah and Ava amounts to about 4,000,000, but this number appears to comprise no fewer than eighteen different tribes and nations. The Burmans constitute the bulk of the population in the British provinces of Martaban, Ye, Tavoy, and Mergui or Tenasserim, which include an area of 32,800 square miles, and a population of 112,405 persons. Throughout these provinces Burmese is the language of the court, of official proceedings, and of general conversation.

CHARACTERISTICS OF THE LANGUAGE.—The tyrannical nature of the government, and the degraded, servile character of the people, are legible in the structure of the Burmese language. Although this language, like the Chinese, is totally destitute of inflection, yet, by means of suffixes and affixes, not only are the relations of case, of mood, tense, etc., determined, but even the rank both of the speaker and of the auditor is indicated. A distinct set of words is used in reference to the common acts of life, when performed by the great or by priests. Thus the term expressive of *eating*, when the action is performed by ordinary individuals, is *tsak*; but if a priest is said to be eating, the term is *pony-bay*. Again, the word in common parlance for boiled rice is *ta-men*; but a priest's boiled rice must be distinguished as *soone*.¹ These distinctions add precision to the language, but greatly augment the difficulties of its acquirement. It has been conjectured that the Burmese language was originally merely a dialect of the Chinese,² and that it was moulded into its present form by admixture with the Pali, which, with the worship of Boodh, was introduced into the Indo-Chinese countries from Hindoostan, by the circuitous route of Ceylon. The Chinese origin of many of the Burmese words is still apparent; and of the four peculiar tones pertaining to the Chinese, two are in use among the Burmans. Nearly all the abstract and metaphysical terms of the Burmese language are, however, derived immediately from the Pali, and in Dr. Judson's Dictionary, it is said, the number of Pali words amounts nearly to four thousand. All pure Burmese words are monosyllabic, and even the polysyllabic terms engrafted on the language from the Pali, are, in general, subjected to certain orthographical changes, and pronounced as if each syllable were a distinct word; this circumstance, together

¹ Chinese Repository, Vol. II. p. 504.

² Felix Carey's Burman Grammar, Preface p. 7.

with the frequent recurrence of guttural, sibilant, and nasal sounds, renders the language monotonous and unmusical to the ear of a stranger.¹ Words closely allied in signification (as an adjective and the noun it qualifies) are, however, united in writing so as to form one word, and sometimes six or eight words are thus strung together, forming words of such formidable length as to remind us of the polysynthetic dialects of America. As many words have two, three, or even ten significations with the same orthography, this manner of connecting words is of important service in removing ambiguity.² Numerals are generally combined with a word descriptive of the form, or some other quality of the noun to which they belong, and in that state they are joined to the noun, and constitute one word.³ In this peculiarity the Burmese language resembles the Siamese.⁴ The Burmans, like the Germans, delight in long and highly involved periods: in a simple phrase the agent is generally put first, then the object, and lastly the verb; and as compared with the English idiom, the words of a Burmese composition may be said to stand directly in an inverted order. "The character of the language," says Dr. Leyden, "has a very considerable effect on the style of the compositions which it contains. Repetitions of the same turn and expression are rather affected than shunned, and a kind of native strength and simplicity of phrase, with short sentences full of meaning, are the greatest beauties of which the language admits."⁵ Although the Burmese language can boast of numerous literary productions, it was comparatively little known to Europeans until the establishment of the Baptist Mission at Rangoon.

ALPHABETICAL SYSTEM.—The Burmese Alphabet is derived from the Sanscrit, through the Pali, the Sacred language of the empire. It consists of ten vowels and thirty-two consonants. In point of form, it surpasses all the alphabets of Western Asia in simplicity, and most nearly resembles the alphabets of Canara, Telinga, and Ceylon. Although the sounds in some cases are different, the same system of classification prevails as in the alphabets of Hindoostan. The first twenty-five consonants are distributed into five classes, viz., the gutturals, the palatals, the cerebrals, the dentals, and the labials. The first letter of each class is a simple articulation, smooth and soft, the second is the aspirate of the first; the third letter has a corresponding rough and hard sound, and the fourth, according to the Sanscrit system, is the aspirate of the third, but the Burmese do not distinguish it in sound from the third: the fifth letter is the corresponding nasal. The cerebrals in Burmese are pronounced like the dentals. Of the consonants, not included in the above classes, five are called liquids, one is termed an aspirate, and another though pronounced *th*, is properly a sibilant.⁶ Vowels, when they enter into combination with consonants, are represented by certain abbreviated forms, called *symbols*, placed before or after, above or below, the consonant. Four of the consonants also combine under symbolic forms with other consonants, and thus the compound consonants are formed. These various combinations, with their respective sounds, require to be carefully committed to memory, which adds considerably to the difficulty of learning to read the language. The accents offer a still further impediment, as words which are the same in orthography, vary greatly in signification according to the accent they receive. The light accent is denoted by the sign (°) placed under the letter; the heavy accent by (◌) placed after the letter. Two small parallel lines (||) are used to separate sentences, and sometimes the clauses of sentences.

VERSIONS OF THE SCRIPTURES.—Three MS. translations of small portions of Scripture were made by Roman Catholic missionaries prior to the establishment of a Protestant mission in this empire, but the first attempt to procure a complete version in this language was made by the Baptist missionaries of Serampore. About the year 1807 Felix Carey, the son of Dr. Carey, settled in Burmah as a missionary; he applied very diligently to the study of the language, and in conjunction with Mr. Chater, who resided for a short time in the country, he produced a translation of two or three Gospels. In this work great aid was derived from a book of Scripture extracts, afterwards printed at Serampore, containing accounts of the Creation, the Fall, the history of Our Lord, and the main doctrines of Christianity; the MS. was written in Burmese by an Italian missionary then residing at Ava; he had studied Burmese and held daily intercourse with the natives for twenty-five years, and yet he declared that he still continued to find something new and complicated in the language.⁷ In 1815, 2000 copies of the Gospel of St. Matthew, by Messrs. Chater and Carey, were printed at

¹ Crawford's Embassy to the Court of Ava, Vol. II.

² Chinese Repository for 1834.

³ Judson's Gram. Notices of the Burmese, p. 31.

⁴ See Low's Siamese Grammar, p. 21.

⁵ Asiatic Researches, Vol. X. p. 233.

⁶ Judson's Gram. Notices, 6. See also Letter's Burmese Gram.

⁷ Periodical Account of Baptists, IV. p. 32.

Serampore; but this is a very imperfect translation, and is said to be quite unintelligible to the Burmans.¹ Mr. Carey had studied medicine in Calcutta, and he introduced vaccination in Burmah; this led to an interruption of his labours as a translator, for in 1813 he received a summons to the court of Ava, to vaccinate the royal family. Not having sufficient virus in his possession, he was sent with almost regal honours to Bengal to procure a further supply. On his return in 1814, when proceeding from Rangoon with his family to Ava, the royal residence, he was shipwrecked, and his wife and children all perished. Yet shortly after, leaving his missionary work, he accepted the office of Ambassador from the Court of Ava to the Bengal government. The translation upon which he was engaged was transferred to the Rev. Dr. Adoniran Judson, who had a short time previously arrived in Burmah under the auspices of the American Baptist Board. Dr. Judson recommenced the version, and in 1816 was joined by Mr. Hough, with whose aid, and the present of a press and types from Serampore, the Gospel of Matthew was printed at Rangoon in 1817, as introductory to the entire New Testament. In 1821, Dr. Judson gives the following account of his progress in the translation, which he appears to have made immediately from the Sacred original. "I have engaged Moug Sheva Giong (a convert) to assist me in revising the Acts, but he is so particular and thorough that we get on very slowly, not more than ten verses a day, though he is with me from nine in the morning till sunset."² During the Burmese war in 1825, Mr. Hough repaired to Serampore with various books of Scripture revised and prepared for the press; and under his superintendance 21,500 copies of different portions of the New Testament were there printed. Never, in modern times, have Christian missionaries been subjected to such bitter sufferings and privations as those which have been endured for the sake of the Gospel of Christ in Ava. The bonds, and imprisonments, and sufferings of Mr. Hough and Mr. Wade at Rangoon, and of Dr. Judson and Dr. Price at Ava, at the close of the Burmese war, are fresh in the recollection of Christians. These events greatly retarded the work of translation. More than once the mission was entirely suspended; but eventually all turned out for the furtherance of the Gospel, inasmuch as many territories by this war were placed under British protection. The first complete version of the Burmese New Testament was issued from the press in December, 1832.³ The edition consisted of 3000 copies, and was printed under the patronage of the American and Foreign Bible Society. In 1834, Dr. Judson completed the translation of the Old Testament, which has since been published by him in handsome quarto. On this subject he has the following touching entry in his journal: "Jan. 31, 1834.—Thanks be to God! I can now say 'I have attained.' I have knelt down before Him, with the last leaf in my hand; and imploring His forgiveness for all my sins that have polluted my labours in this department, and His aid in future efforts to remove the errors and imperfections, which necessarily cleave to the work, I have commended it to His mercy and grace: I have dedicated it to His glory. May He make His own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our great God and Saviour, Jesus Christ."

RESULTS OF THE DISTRIBUTION OF THIS VERSION.—The fruits of the Rangoon translation were not first manifested in Burmah itself, nor even among the Burmans; the Gospel, it has been well remarked, is like a spring of water; if it cannot find a passage in one direction, it forces its way in another.⁴ At the very time that no perceptible effect seemed to result from the reading of the Burmese Scriptures in the special country for which the translation was made, this version was especially blessed in a tract of country bordering upon Chittagong, inhabited by the Mughs, a people of Aracan, who at the close of the last century had from political causes migrated from their own country, and placed themselves under British protection. Their language, which is sometimes called the *Rukheng*, varies only from Burmese in pronunciation, and a few provincial forms; and is in fact merely the oldest dialect of the Burmese language.⁵ In 1815 De Bruyn, a devoted Missionary, commenced the distribution of portions of the sacred volume among them; and shortly after his death it was found that there were no less than ninety baptized Mughs united in Church fellowship. For three years they had no minister or missionary resident among them; yet during all this period, the perusal of the Scriptures being duly persevered in, they were enabled to maintain the worship of God, and to edify one another; and those brethren from distant stations who occasionally visited them, bore testimony of their faith and good works.⁶ The American Baptists have since written portions of the New Testament in the Arakanese, or proper dialect of this interesting people;⁷ but the Burmese Scriptures are likewise fully

¹ Baptist Magazine, Vol. X. p. 57.

² Missionary Register for 1832, p. 32.

³ Chinese Repository, Vol. II. p. 440.

⁴ Periodical Accounts of Baptists, VI. p. 112.

⁵ Chinese Repository, Vol. II. p. 505.

⁶ Annual Report of Baptists for 1819, p. 19.

⁷ Horne's Introd. Vol. V. p. 135.

intelligible, and much prized among them. We have an account of the first convert in Burnah from the pen of Mrs. Judson. She says,—“A few days ago I was reading with him (the first Burman convert) Christ’s sermon on the Mount. He was deeply impressed. ‘These words,’ said he, ‘take hold on my very heart, they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings at the Pagodas they make a great noise with drums and musical instruments, that others may see how good they are; but this religion makes the mind fear God; it makes it of its own accord fear sin.’”¹ Although Burmah at one time presented to Dr. Judson and the first Missionaries a continued scene of discouragement, yet it afterwards became an example of the ease with which God can arrest the attention of a whole people to the Scriptures. Writing in 1831, Dr. Judson said, that one of the most remarkable features of the Mission was the surprising spirit of inquiry then spreading everywhere, through the whole length and breadth of the land: he stated that during a great national festival held that year, no less than six thousand applicants came to the Mission-house. “Sir,” said they, “we hear that there is an eternal hell. We are afraid of it. Give us a writing that will tell us how to escape it.” Others came from the frontier of Cassay, a hundred miles north of Ava.—“Sir! we have seen a writing which tells about an eternal God. Are you the man who gives away such writings? If so, pray give us one, for we want to know the truth before we die.” Others came from the interior of the country, where the name of Jesus is a little known.—“Are you Jesus Christ’s man? Give us a writing that tells about Jesus Christ.”² Dr. Judson’s subsequent account of the character of the Burmans is equally hopeful. They are, he says, a careful, deliberative people, who turn a thing many times over before they take it. They are not disposed to give much credit to the words of a Missionary, but when a tract is put into their hands, they wrap it up carefully, deposit it in a fold of the waistcloth or turban, carry it home to their village, and, when a leisure evening occurs, the family lamp is produced, the man, his wife and relations gather round, and the contents of the new writing receive a full discussion. Instances have not been wanting of the blessing of God having followed this careful study of His word. Mr. Kincaid relates that during a journey through Burmah, a youth who had previously applied for books came to him, and besought him, before he quitted the city to visit an old man who was anxious to see the teacher. Mr. Kincaid followed the lad home, and was surprised to find in the object of his visit an old man full of faith and hope in Christ, though he had had no other teacher than John’s Gospel and a tract, called *The View*, accompanied by the Holy Spirit. He said that he had loved Christ for about two years, and his language, Mr. Kincaid relates, was that of a man acquainted with his own heart.³ Narrating a voyage up the Irawaddy, from Rangoon to Ava, this Missionary describes the people as most eager to hear and to get books. One man said that he had got a book in Rangoon that told him about the Eternal God who made all things, and about Christ who died to open a way for the forgiveness of sins. He said the more he thought of this, the more sure he felt that it was true. Many such instances convincingly show that a wide field is opened in Burmah for the diffusion of truth, and in a printed form.⁴ To account for such large issues of the Scriptures as have taken place in Burmah, it should be stated that the Burmans are generally able to read, and a smattering of education is more common among them, perhaps, than any other people of the East.

PEGUESE, MON OR TALAIN.

THE Peguese language is still spoken in Pegu, a country which occupies all the sea-coast and the mouths of the rivers of the Burman empire: it comprises an area of 22,640 square miles, with a population of 48,000.⁵ Great numbers of the agriculturists in Siam are Peguans. Pegu was formerly a great and powerful state, and governed by its own monarchs, but in a contest with Burmah and Siam it fell, and the Peguans are now the slaves of both empires. The Peguese language is supposed to be more ancient than the Burmese, it abounds in gutturals, and is simple in construction. The alphabet is the same as the Burmese, except two additional consonants. Since their conquest of the country, the Burmans have done their utmost to extirpate the language, and to render their own predominant, but they have not as yet succeeded. A translation of the Gospel of St. Matthew, and of St. John’s Epistles has been made into Peguese from the Burmese by Ko-man-poke, a learned native, but no copy of this version appears to have reached Europe.⁶ A translation of the whole New Testament, by Mr. Haswell, is now in the press at Maulmein, but it is hoped that a specimen will be obtained in time for insertion in this work. The edition is of 3,000 copies.⁷

¹ Account of the American Baptist Mission to Burmah, by A. H. Judson, p. 146.

² See *Missionary Register* for 1832, pp. 177, 178.

³ *Baptist Missionary Register* for January, 1835.

⁴ *Baptist Missionary Register*, 1834.

⁵ McCulloch’s *Geographical Dictionary*.

⁶ *Chinese Repository*, Vol. II. 504.

⁷ *Missionary Register* for 1848, p. 118.

SIAMESE.

SPECIMEN OF THE SIAMESE VERSION.—St. JOHN'S GOSPEL, CHAP. I. v. 1 to 13.

๑ บท ๑๑ ๑

๑ ดยัน ๑ ในกาลครั้งนั้น เยชูผู้ซึ่งนักบิดาภาวณ เมื่อนั้นเสจแล้ว
 ลูกสักคนหนึ่งนั้นจึงว่า ไอนยทงสั่งสอนเรา ภาวนหมอินโยหาร สั่งสอนลูกสักทเอง
 ๒ เยชูจึงว่าเมื่อการภาวน การจิงกล่าวมา พ่อของเราที่ทงอยู่บ้นสวรรค์ หนะชื่อ
 ของทงก็จิงเปนมบร์สุทึ ซึ่งเมอิงทงก็จิงมได้ถึงแล้ว พระราชทูตไทยของทง
 ก็จิงสำเร็จณแฉ่นคิน สหหมอินหนึ่งทีบ้น สวรรค์ ๓ ทงปรากทให้เรานทุกวัน
 ๓ ซึ่งสยยงเรได้ขุดสัน ๔ ทงจิงไปรรูปลอบไทยเรา เหมอินหนึ่งเรได้ไปร,
 ให้แก่บ่ทศคตั่วตัวเรา อก่าได้นำเรเข้าในทคลอง แต่ว่าจิงร้อคจากเรแต่บทพรายัน
 ๕ เยชูจึงว่ากับทงหลาย ถ้าทงมี เพออัน ซึ่งจมาเพลาคีก จิงว่าเพออันอຍ
 เขอ้มฆะน มบั้งสักสามอัน ๖ อันว่าสหายมคสนันศ มาแต่ห็นทางมาหาเรา เราน
 ไม่มีสิ่งอันใดจะจัดแจงให้

ON THE SIAMESE LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—Siam is the largest of the three empires comprised in the Eastern peninsula of India. The Bay of Bengal, the Burman Empire, and the British province of Tenasserim form its Western boundary. Its area, according to Crawford, is 190,000 square miles, but according to Berghaus it includes nearly 290,000 square miles. Its amount of population has been estimated at from 2,790,500 to 3,000,000 souls; but the number of Siamese in Siam is thought not to exceed 1,260,000, the remainder of the inhabitants being chiefly natives of Laos, Pegu, Cambodia, Malacca, China, and Hindoostan. The Siamese language is, strictly speaking, confined to Siam proper, which forms but one province of the Siamese Empire. The other provinces are, a large portion of Laos or the Shan country, a considerable section of Cambodia, a portion of Pegu or the Mon country, and the peninsula of Malacca, from the head of the gulf down to latitude 7° North.¹

CHARACTERISTICS OF THE LANGUAGE.—The language of the Siamese is sometimes called Thay or Tai, and in their own tongue they assume this name as their proper national appellation. The

¹ Hamilton's East India Gazetteer in voce.

Siamese language possesses considerable affinity with some of the provincial dialects of China, more especially the Mandarin or Court dialect, from which many of its radical words and numerals are obviously borrowed.¹ Several fundamental terms, appertaining to Malay, are also found in Siamese, which has hence been regarded as the connecting link between the Chinese and Malay languages. The delicate intonations of the Chinese exist in Siamese, and it is more strongly accented than any other language of Indo-China. The political institutions of Siam, in point of despotism and tyranny, are akin to those of Burmah, and have had great effect in moulding the language and the literature. The rank of the speaker may in Siamese, as in Burmese, be inferred from the pronouns he uses; and phrases expressive of adulation and flattery are very numerous and varied. The words which subserve the office of pronouns are hence particularly numerous, and attention to the rules regulating their distinctive use is so rigidly exacted from all classes, that the misapplication of a single pronominal is considered indecorous and disrespectful.² The alphabet, though formed on the model of the Pali and Devanagari characters, possesses several original elements, whence it has been conjectured that an ancient style of writing was known in Siam prior to the introduction of Buddhism and the Pali language in the fourth century. There are thirty-five consonants and the vocalic *ā*; this latter is often placed in a word as a sort of pivot on which the vowel points are arranged, forming, as it were, the body of each of the simple vowels. There are sixteen simple vowels or finals, besides twenty-nine distinct and complex final vowel combinations. The nasals are quite as diversified as the Chinese; the letters *b*, *d*, *r*, which are rejected by the Chinese, are adopted in this language, but on the other hand the letters *ts*, *sh*, *tch*, *fh*, *hh*, which belong to Chinese, do not exist in Siamese. Words are not generally divided in writing, and a small blank supplies the place of our colon and semicolon.³ Siamese differs from most of the Eastern languages, in admitting but little inversion of the natural order in the construction of sentences; the words follow each other much in the same way as in English; for instance, the nominative almost invariably precedes the verb, and verbs and prepositions precede the cases which they govern.⁴ No orthographical changes whatever mark the variations of number, case, or person, but prefixes and affixes are in constant use. The language has been represented as copious; yet it rather, says Crawford, possesses that species of redundancy which belongs to the dialects of many semi-barbarous nations, and which shows a long but not a useful cultivation.⁵

SIAMESE VERSIONS OF SCRIPTURE.—In 1810, the design of providing Siam with a version of the four Gospels was entertained by the Calcutta Auxiliary Bible Society, and Dr. Leyden undertook to superintend the translation; but he died before this important project had been carried into execution. Perhaps the first attempt at translating the Scriptures into Siamese was made by Mrs. Judson, of the American Baptist Mission, who with the aid of her Burman pundit produced a version of the Gospel of St. Matthew.⁶ Owing, however, to the death of that lamented lady, a stop was put to further translation till 1828, when Messrs. Gutzlaff and Tomlin visited Siam in the capacity of missionaries and physicians, and applied sedulously to the study of the language with a view to the translation of the Scriptures; after a residence of nine months, Mr. Tomlin was compelled by ill health to relinquish the undertaking, and Mr. Gutzlaff prosecuted his important labours alone. Part of the MS. translation of the New Testament was forwarded to Malacca as early as 1829; but the missionaries connected with the Malacca press proceeded with the utmost caution, and made a practice of printing no portion of the version until they had ascertained, by actual experiment, that it could be read and clearly understood by natives of every capacity, from those of the first literary rank to the commonest readers.⁷ Mr. Gutzlaff, being remarkably favoured with the best native assistance, subjected the translation to several revisions; and after labouring night and day for a long period, he, in 1833, sent a revised copy of the New Testament to Singapore.⁸ The work of revision was continued by Mr. Jones, one of the Baptist missionaries in Burmah, who, from his having previously studied the cognate language of the Shans, was well qualified for the task; he was sent to Bangkok (the capital of Siam) at the instance of Messrs. Gutzlaff and Tomlin in 1834. Mr. Robinson, another missionary at Bangkok, also engaged in the work, and in 1841 produced a translation of Genesis and Daniel, and a new or amended version of several books of the New Testament. The publication was aided by a

¹ Leyden in Asiatic Researches, Vol. X.

² Low's Grammar of the Thai.

³ Low's Grammar of the Thai.

⁴ Calcutta Christian Observer, Vol. VII.

⁵ Crawford's Embassy to the Courts of Siam and CochinChina, p. 335.

⁶ Judson's Account of the American Baptist Mission to Burmah, p. 128.

⁷ Thirtieth Report of British and Foreign Bible Society, p. lxxviii.

⁸ Missionary Register for 1833, p. 32.

grant in 1843 from the American Baptist Bible Society. In 1846, Mr. Jones completed the translation and publication of the entire New Testament in Siamese.¹

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Siam affords comparatively few instances of conversion following the perusal of the Word, yet in no country perhaps has the intervention of Providence been more manifested in opening a wide door for the general distribution of the Scriptures. The American Board of Missions and the American Baptists have missionaries in Siam, by whom the Scriptures are circulated among the people without let or hindrance from king, nobility, or priesthood.² The priests have even frequently sent to the missionaries requesting to be supplied with copies of the holy volume, and have on some occasions expressed a degree of dissatisfaction with their own religion, and an apparently sincere desire to examine the tenets of Christianity. In fact, one of the missionaries stated, in 1842, that no class of people are more importunate in begging for books than the priests, and this too in public, and on all occasions. This dissemination of Scripture has had the effect in Siam of considerably narrowing the original ground of controversy. The Siamese now declare, that were they but fully satisfied as to the existence of a future state, they would gladly embrace Christianity as the only system which provides for the forgiveness of sins; for they have been brought to acknowledge the sinfulness of their own nature and practices, and they clearly perceive that Buddhism, which is in fact practical Atheism, offers no means or hope of pardon. The first appearance of the missionaries in Siam spread a general panic among the people, for it was well known by the predictions of the Pali books, that a certain religion of the West would vanquish Buddhism; but upon the breaking out of the late war, the English remaining neutral, the people were reassured, and many instances occurred in which deep interest was expressed in the perusal of the Scriptures. There are, however, peculiar impediments to missionary labours in Siam, arising partly from the character of the people, which is so fickle that an opinion they may embrace to-day they will be ready to reject to-morrow,³ and partly from the regularly organised system by which idolatry is supported: the pagodas are the schools of learning in which the youth of the empire are trained; every educated Siamese, from the emperor down to the lowest of his subjects, is compelled at some period or other of his life to enter the priesthood, and "he who refuses to become a priest, must remain ignorant."⁴ It has been ascertained that the great majority of Siamese, male and female, are able to read; and even in Siam instances have unexpectedly been brought to light of the Divine blessing having accompanied the private study of Scripture. On one occasion, for instance, a missionary was called to the bedside of a sick man, whom he had never before seen. After applying the remedies for the disease suggested by his medical skill, the missionary began to discourse on the glad tidings of the Gospel. The sick man immediately interrupted him, and said, with much earnestness and seriousness, that he himself knew Ayso (Jesus), and worshipped him every day. Surprised and delighted, the missionary asked for an explanation, and was informed that a brother of the sick man had read in his hearing portions of Scripture and Tracts distributed by the missionaries, and that the precious seed thus sown by the way-side had been blessed by God.⁵

COGNATE DIALECTS.

It is worthy of observation, that Siamese is properly only one dialect of an ancient and widely extended language called *Tai*; the other dialects are the Laos, Khamti (almost identical with the ancient Ahom), and Shyan. Little has been done in these three dialects towards the translation of Scripture. The Laos people are described by Dr. Bradley as being in a peculiar sense *ripe* for the Gospel harvest. Several applied to him for books written with their own characters; they said they could read Siamese books stammeringly, but their own with ease. A Laos man pleaded with Dr. Bradley not to forget him and his people, but to furnish them speedily with a version of the holy books in their own dialect. Although the Laos has been described by most travellers as a totally distinct dialect from the Siamese,⁶ yet such is the similarity between the two dialects that Captain Low states from his own experience, that it is easy for a person who understands the Siamese tongue, to travel safely (in so far as language is concerned) throughout North Laos. The Laos dialect has, however, an alphabet exclusively appropriated to it, which is more allied to the Peguese or Mon than to the Siamese alphabet.

CAMBOJAN.

The Cambodian language is spoken in Cambodia, once an independent and powerful state, but now divided between Siam and the empire of Anam. The language differs materially from the Siamese, being more harsh, but at the same time more copious.⁷ Gutzlaff commenced a version of the New Testament in Cambodian, but it would appear that he afterwards discontinued it. Throughout the other provinces of the empire of Anam, a monosyllabic language denominated the Anamite or Anamitic is spoken, in which, however, no translation of the Scriptures exists.

¹ Missionary Register for 1846, p. 123.

² Hoole's Year Book of Missions, p. 177.

³ Chinese Repository, Vol. I. p. 17.

⁴ Chinese Repository, Vol. I. p. 468.

⁵ Tomlin's Missionary Journal in Siam.

⁶ See Captain Tower's in Asiatic Researches, and Kempfer's Japan.

⁷ Chinese Repository, Vol. II. p. 52.

KAREN, KARAYN OR KARIENG.

(A SPECIMEN of this Version will be given in a future Part of the Work.)

EXTENT AND STATISTICS.—The Karens, Karenes, or Carcians, are a wild and simple people, scattered over all parts of the Burman territories, and of the British provinces of Tenasserim: they are also found in the Western portions of Siam, and northward among the Shyans.¹ Their residences are in the jungles and among the mountains, and are most numerous on the mountains which separate Burmah from Siam. The number of these people, owing to their nomadic habits and wide dispersion, is difficult to be ascertained, but it has been estimated at about 33,000.

CHARACTERISTICS OF THE LANGUAGE.—The Karen language possesses several original elements, and in many respects varies in genius and structure from the Burmese, Siamese, and Peguese languages, though it freely borrows words from each.² It has five tones, some of which appear different from those of any other monosyllabic tongue. The Karen language is remarkably harmonious, and well adapted for poetry: a final consonant never occurs, but every word terminates with a vowel sound. Till a comparatively recent period, however, Karen was totally unknown to Europeans. About 1835, two Missionaries of the American Baptist Missionary Society, Messrs. Wade and Mason, acquired the language, and for the first time reduced it to writing. For this purpose they employed the Burmese alphabet, with a few additional characters to express the peculiar sounds of the language. The system of teaching reading, adopted by Mr. Wade, is so admirably conceived, that a person ignorant of a single letter can be taught to read a Karen book with ease in a few weeks. Mr. Mason affirms that the alphabetical powers of the Karen alphabet are of Arabic or Hebrew origin.³ This fact, together with the personal appearance and physical peculiarities of this singular people, and a series of very remarkable traditions current from time immemorial among them, has led him to form the idea of their being descendants of the lost tribes of Israel.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The Missionaries were induced to undertake a version of the New Testament in Karen by the earnest and repeated entreaties of the people themselves for books. As early as 1828, Mr. Boardman, of the American Baptist Society, was visited frequently at Savoy, one of the missionary stations, by great numbers of the Karens, and had ample opportunities of proclaiming the Gospel to them. Among the most interesting of his visitors was a native chief, who appeared particularly anxious for instruction in the way of righteousness. "Give us books," he said, "give us books in our own native language! then all the Karens will learn to read. We want to know the true God. We have been lying in total darkness—the Karen's mind is like his native jungle."⁴ The translation of the entire New Testament into Karen was accordingly accomplished by Messrs. Wade and Mason; yet during several years, for want of adequate pecuniary means, no attempt was made at printing, but each book as soon as completed was copied and circulated in MS. In 1842, the American and Foreign Bible Society granted £625 towards the printing of the New Testament, and an edition soon after issued from the press at Savoy, under the superintendence of Mr. Bennett. Mr. Mason has since translated the Psalms into Karen, including both the Sgau and Sho dialects of that language.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—This version of Scripture appears to have been attended in a remarkable degree with the Divine blessing from the very first period of its execution. The Karens were in a manner prepared to welcome Christianity, not only by their religious tenets, which formed a noble contrast to Buddhism, but by a singular prediction of their ancient seers, which caused them to look for relief from Burman oppression to "the white foreigners."⁵ In 1839, when the Karens had no books, few living teachers, and only a MS. copy of Matthew, they were gathered together in considerable numbers from all parts by the

¹ Malcolm's Travels in S. E. Asia, Vol. II. p. 238.

² Calcutta Christian Observer for 1833, p. 520.

³ Calcutta Christian Observer for 1836, p. 111.

⁴ Calcutta Christian Observer for 1833, p. 522.

⁵ Asiatic Journal for 1844, p. 282.

sound of the Gospel, and settling down in a district about two days' journey from Savoy, they formed a Christian village, the heads of every family being members of the Church. Civilization followed Christianity. Cleanliness (by no means a native Karen virtue) was substituted for their former depraved habits, and various industrial arts were learnt and steadily pursued. The power of the Scriptures upon these simple and unlettered people is shown by various anecdotes related by the Missionaries. "Once Mrs. Wade had occasion to read the chapter in Matthew concerning visiting Christ (as represented in his disciples) when sick or in prison. They immediately perceived how regardless they had been of persons in sickness and sorrow, and began thenceforward to perform services for the sick, which they had never thought of before. A poor widow suffering under a leprous disease, who had a young child similarly afflicted, was visited by many the next day. They performed various repulsive offices for her and the child, brought water, cleaned the house, gave them rice and other articles, and so enriched and comforted the poor creature that she was bewildered with delight. These attentions they continued constantly. Another person, bedridden with loathsome sores, was attended to in the same way. Since that time no one has been suffered to want any thing which the rest enjoy, and their acts of kindness are done with studied concealment."¹

MUNIPOORA.

(A SPECIMEN of this Version will be given if possible in a future Part of the Work.)

GEOGRAPHICAL EXTENT.—Munipoora is the language of Munipoor, a small independent kingdom, which lies south of Assam. Great confusion has arisen from the various names given to this country; the Burmans call it *Kathé*, and the Shyans *Cassay*, and geographers have distinguished it sometimes by one and sometimes by another name. It is not much above sixty miles in length, and lies somewhere between lat. 24° and 25° North,² and long. 93° and 96° East. The central part of the country consists of a rich and fertile valley, including an area of 650 square miles; the remainder of the territory is occupied by an encircling zone of mountains and hills, inhabited by various tribes subject to Munipoor.³ The amount of population is probably about 70,000;⁴ Pemberton, however, estimates it at only 20,000. Brahminism was imposed on the people little more than half a century ago, by command of the Rajah, but it is by no means firmly rooted.

CHARACTERISTICS OF THE LANGUAGE.—It appears from their language and physical peculiarities, that the Muniporeans are the descendants of some Mongol or Chinese colony. Like most monosyllabic languages, Munipoora is inartificial in structure, and uninflected. It has a close affinity with Khassee.

VERSIONS OF SCRIPTURE.—A version of the New Testament was undertaken by Dr. Carey in 1814: he procured some learned natives from Munipoor, and superintended their labours. This translation was completed, and an edition of 1000 copies printed in the Bengalee character in 1824, at Serampore: it was aided indirectly by the British and Foreign Bible Society.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Little is known concerning the effect produced on the Muniporeans by the perusal of Scripture, for they have as yet no missionary among them.

¹ Malcom's Travels in S. E. Asia, Vol. I. p. 37.

² Calcutta Christian Observer for 1834, p. 263.

³ Pemberton's Report of the Eastern Frontier, p. 21.

⁴ Malcom's Travels in S. E. Asia, Vol. II. p. 244.

K H A S S E E.

(For SPECIMEN of this Version in the Bengalee Character, see Plate I.)

(For a SPECIMEN of this Version in the Roman Character, see Plate III.)

GEOGRAPHICAL EXTENT.—Khassee is the language of the Cossyhs, Cassias, or Khasias, a race of Tartar or Chinese origin ruled by a number of petty rajahs, who form a sort of confederacy. To some degree they still preserve their independence, but they are under the supervision of a British agent for Cossyah affairs.¹ The Cossyhs inhabit a ridge of hills extending from Silhet (a town on the easternmost extremity of Bengal, latitude 25°) to within a hundred leagues of China. This region averages from 4000 to 5000 feet above the level of the sea, and is about 70 miles long by 50 wide; it comprises 3500 square miles; it is bounded on the South by the plain of Silhet, North by the valley of Assam, East by Kachar, and West by the Garrow hills.² The amount of population has never been correctly ascertained. The people, though uncivilized, are manly, upright, and sincere, and regard with detestation the falsehood and deceitfulness of the neighbouring Hindoos. They are, however, remarkably indolent and filthy, avaricious, ignorant, and extremely superstitious. Their religion has been represented to be a species of Brahminism, but they seem to have only a vague notion of some spirit or spirits to which they offer sacrifice, and their altars may well bear the inscription, “to the unknown God:” the country is the extreme limit of the predominance of the Brahminical sect to the eastward, for beyond these hills Buddhism is almost universal.

CHARACTERISTICS OF THE LANGUAGE.—This language is uninflected and simple in grammatical construction; and although strictly monosyllabic, it possesses none of those varied tones which appertain to other languages of this class. Some words of Sanserit origin are to be found in Khassee, but it is difficult to recognise them on account of the monosyllables prefixed or added. There is no alphabet, the few among the Cossyhs who can read or write use the Bengalee character. But their adoption of this alphabet is merely owing to their frequent intercourse with Silhet, for their language bears internal marks of having been at some distant period allied with the Chinese; this is evidenced by the personal pronoun, and by the frequent recurrence of the sounds *ming*, *eng*, *ung*, etc. as in Chinese.

VERSIONS OF SCRIPTURE.—A lady was honoured by God to be the main instrument in preparing the first version of Scripture in this language. She was the widow of one of the rajahs or chieftains of the country, and Dr. Carey, pleased with her intelligence, availed himself of her aid in translating the New Testament. Dr. Carey had also recourse to the advice of his Assamese pundit, who, from the vicinity of the Cossyah hills to his own country, had had opportunities of acquiring a tolerable acquaintance with the language.³ The preparation of this version occupied ten years; it was printed in Bengalee characters, and an edition of 500 copies left the Serampore press in 1824. For about seven years it remained a sealed book, for no opportunity occurred of distributing it among the people for whom it had been prepared. In 1832 some of the missionaries at Serampore, being in ill health, visited Cherrapoonjee, a place in the Khassee country noted for its salubrity. Here their attention was drawn afresh to the spiritual destitution of the wild inhabitants of the hills, and great exertions were made for the establishment of a mission among them.⁴ Mr. Lish, the first missionary who entered upon the work, turned his attention to the revision of the Khassee version, and in 1834 he produced a new or amended translation of St. Matthew, which was printed at Serampore in Roman characters. In 1840 a Missionary Association was formed by the Welsh Calvinistic Methodists, and finding this station unoccupied by any other society, they sent the Rev. Thomas Jones as their missionary to these hills. He reached Cherrapoonjee in 1841, and after applying with diligence to the study of the language, he executed a new translation of St. Matthew's Gospel in Roman characters, which in 1845 he offered to the British and Foreign Bible Society. The Committee ordered a small edition to be printed as an experiment, and its value and fidelity have been fully attested by competent

¹ Malcom's Travels in S. E. Asia, Vol. II. p. 245.
² Calcutta Christian Observer for 1846.

³ Missionary Register for 1833, p. 307.

⁴ Periodical Accounts of Baptists, No. X.

persons,¹ through the medium of the Auxiliary Society at Calcutta. Since then a translation has been made of the Acts of the Apostles, and other portions will follow by the instrumentality of the missionaries engaged on the above station.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Some very interesting accounts have been received of the recent progress of Divine truth among these people. Mr. Lish, their first missionary, was welcomed joyfully; they laughed heartily when they heard him speak in their own language; but when he began to open to them the truths of Scripture, they were so forcibly impressed that they exclaimed that “he was a God, and they but cows and goats.”² When the mission was re-established by Mr. Jones, a chief from a village which he had not yet visited, thus addressed him :—“If you have any thing from God to say to us, come quickly; otherwise we may be dead, and what you have to say will be of no use to us. What will then become of us?”

Mr. Jones and his coadjutors have prepared elementary and religious books in the language. Several schools have been established, and conducted by the missionaries, their wives, and a few native teachers. Many hundreds have already learnt to read, and are truly anxious for books. A desire to read and understand English is universal. Some of the natives have been led to abandon their superstitions, and to embrace Christianity. Since their baptism they have endured much persecution from their relatives, and in the most trying circumstances have manifested strength of principle worthy of an apostolic age.

One of the missionaries writes thus:—“I have received the Gospel of St. Matthew from Calcutta, and the Cassias in the schools are diligently employed in committing it to memory. This task they will accomplish by the time this letter reaches you. I perceive already the great utility of supplying them with the Holy Scriptures; for it is evident they understand and remember much better when they read themselves than when they listen to another: I see this very clearly in the case of my young converts.”

The missionaries testify that the baptized natives “increase in knowledge, tenderness of conscience, and godly simplicity.” One of these converts said to the missionary, “The word of God is truly wonderful, for I have some new thoughts whenever I look into it. I do not find it so with any thing else; but the word of God is like a fountain which sends forth fresh waters every day: they are not the same; but although they differ, they are all very good. Even the same verse says something new whenever I look into it.”³

¹ British and Foreign Bible Society's Report for 1846, p. lxxxv.

² Periodical Accounts of Baptists, No. X.

Report of the Calvinistic Methodist Missionary Society for 1846 and 1847. Also “Y Drysorff,” for April and May 1848.

TIBETAN.

(For a SPECIMEN of Tibetan Character, see Plate II.)

EXTENT AND STATISTICS.—The vast and mountainous tract of country in which the Tibetan language is spoken lies directly north of Hindoostan, from which it is separated by the Himalayan mountains. Its eastern frontiers border on China; to the west, it extends as far as Cashmeer, Afghanistan, and Turkistan, while on the north, it is bounded by the countries of the Turks and the Mongols. It is for the most part comprised within the Chinese empire; the western parts, however, appear to be independent of China. On account of the extreme jealousy of the Chinese government, Thibet has hitherto been almost inaccessible to foreigners, our knowledge of the country is in consequence extremely limited, and no correct estimate appears to have been ever formed of its area or population.¹

CHARACTERISTICS OF THE LANGUAGE.—Tibetan is sometimes called Bhotanta or Boutan, because spoken in the country of Boutan as well as in the adjacent regions of Thibet; it is supposed by some to be a link between the Monosyllabic and Shemitic classes. In the Mithridates, Adelung unhesitatingly ranks it among the monosyllabic languages, but Remusat does not altogether assent to this classification, for while he admits that there are many monosyllabic sounds in Tibetan, he contends that there are likewise compound and polysyllabic words. Some of the very fundamental words of the language, as well as almost all the derivative terms, are of undoubted Chinese origin, and in many cases, the original Chinese vocables seem to have undergone but slight alteration. In the construction, too, of sentences, the Tibetans appear to follow the Chinese idiom.² If compared with English, the words of a Tibetan phrase will be found to stand exactly in a reverse order. The sentence "*in a book seen by me,*" would be rendered in Tibetan (if translated word for word) in the following manner: "*me by seen book a in.*" The articles both definite and indefinite always follow the noun, the nouns in general precede their attributes, and the verb for the most part, stands at the end of a sentence. The several cases of a declension are formed by suffixes, and the place of prepositions in English is supplied by postpositions.³ The language is rendered difficult by the numerous impersonal verbal expressions; the general mode of conjugating verbs is by prefixing or affixing certain letters, which are, however, most frequently silent:⁴ but the grammatical forms are in general few, vague, and seldom used. The alphabetical character is evidently borrowed from the Devanagari, and is written from left to right. There are thirty consonants divided into eight classes, and four vowel signs. There are likewise compound consonants, representing sounds not strictly occurring in their alphabet.⁵ Although a single letter often constitutes an entire word, yet the orthographical system is, for the most part, clumsy and burdensome, for initial, quiescent, subscript, and final letters are introduced upon every possible occasion, and though completely disregarded in the articulation of words, they add materially to the labour of reading and writing the language.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—An attempt was made by the Church Missionary Society, in 1816, to furnish the inhabitants of this vast region with a version of the Scriptures in their own language, but unhappily this important undertaking ultimately proved abortive. Mr. Schreter, a Missionary of that Society, after having devoted himself with much steadfastness and success to the acquisition of the language, was cut off by death at the very moment that he was proceeding to the translation of the Scriptures. Mr. Le Roche, another Missionary of the same Society, was appointed to succeed him, but the climate of India proved fatal likewise to his constitution, and he died on his return homewards.⁶ Major Latter, who had been chiefly instrumental in originating the mission, died in 1822, and since that event, no further attempts towards the preparation of a Tibetan version appear to have been made. A Dictionary, however, Tibetan and Italian, executed by

¹ M'Culloch's Geog. Dictionary, *in voce*.

² Remusat's Recherches sur les langues Tartares, p. 368.

³ Cosma de Koros, pp. 106—113.

⁴ Calcutta Christian Observer for 1846, p. 733.

⁵ Schreter's Bhotanta Dictionary.

⁶ Long's Hand Book of Bengal Missions, p. 237.

some Roman Missionary, and collected and arranged by Schreter, has been printed at Serampore with a fount of types cast for the purpose. It consists of nearly 500 quarto pages, and was completed in 1826.

Dr. Hæberlin, an agent of the British and Foreign Bible Society, after journeying through Thibet in 1843, again enforced the necessity of a Tibetan version upon the attention of Christian Societies, and his suggestions appear to have been met by the American Missionaries, who, it is said, have now this work in contemplation.¹ Dr. Hæberlin states as the result of his observations and inquiries in Thibet, that "as far as the Tibetan language is spoken, and the Lamas have any sway, so far literature exercises an important influence upon the people. If there were a version of the Scriptures," continues he, "in the Tibetan language, thousands of volumes might annually be sent into the interior of Asia from five different points, along the immense frontier of British India; and the millions of people speaking that language, and inquisitive as the Chinese are, might thus have an opportunity, and it is to be hoped profit by it, to be made acquainted with the things that pertain to their salvation."²

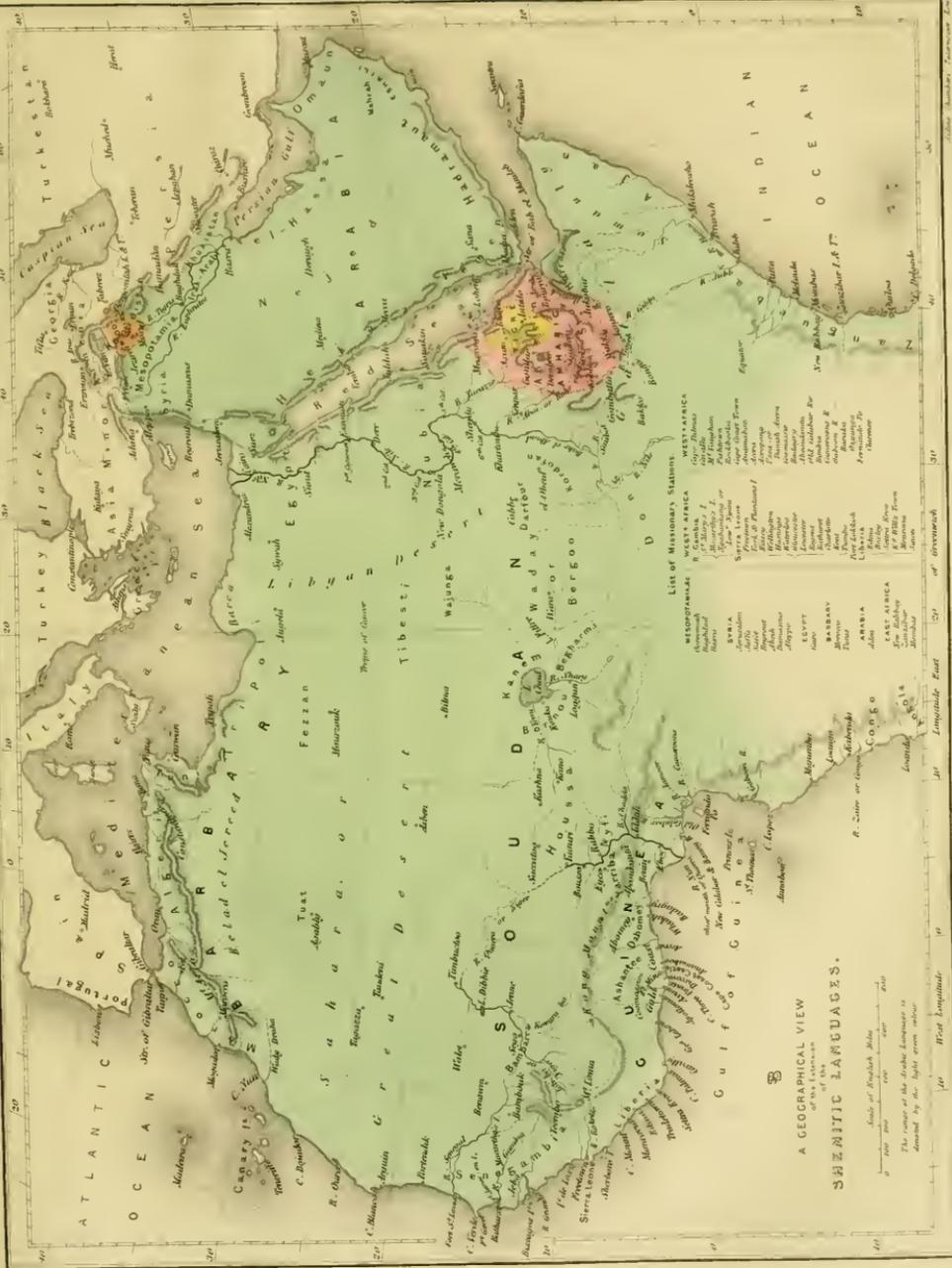
LEPCHA.

THE Lepcha language is spoken by the Lepchas, the undoubted aborigines of the mountain forests near Darjeeling.³ The district they occupy is perhaps about 120 miles in length, from N.W. to S.E., extending along the south face of the Himalayan mountains, until its limits become undefined in the mountains of Bootan. Little is known in Europe concerning the Lepcha dialect, but recent researches have shown it to be allied to, if not derived from, the Tibetan language. The Rev. W. Start, of Darjeeling, has commenced a translation of the New Testament in this language, and has recently caused 1000 copies of the Gospel of St. Matthew to be printed at his own expense. It is hoped that a specimen of this version may be obtained for insertion in the present edition of this work.

¹ Fortieth Report of British and Foreign Bible Society, p. xcv.

² Calcutta Christian Observer for 1840, p. 640.

³ Forty-third Report of British and Foreign Bible Society, p. xc.



A GEOGRAPHICAL VIEW OF THE SEMITIC LANGUAGES.

The name of the double language is denoted by the light green colour.

- List of Missionary Stations
- WEST AFRICA: Sierra Leone, Freetown, Cape Verde, etc.
 - EAST AFRICA: Zanzibar, Pemba, etc.
 - INDIA: Calcutta, Bombay, Madras, etc.
 - CHINA: Peking, Shanghai, etc.
 - AMERICA: New York, Philadelphia, etc.

Longitude East

CLASS II.—SHEMITIC LANGUAGES.

HEBREW.

SPECIMEN OF THE HEBREW OLD TESTAMENT SCRIPTURES.

EXODUS, CHAP. XX. v. 1 to 17.

וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֵר: ׀ אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: ׀ לֹא-יְהוּה לָךְ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי: ׀ לֹא-תַעֲשֶׂה לָּךְ פֶּסֶל וְכֹל-תְמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִפֶּעַל וְאֲשֶׁר בָּאָרֶץ מִתְּחַת וְאֲשֶׁר בַּיָּם: ׀ מִתְּחַת לָאָרֶץ: ׀ לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֶקֶד עֵינָי אֶת עַבְדֵי-עַל-בָּנָיִם עַל-שָׁלִשִׁים וְעַל-רִבְעִים לְשָׁנָא: ׀ וְעִשֶׂה חֶסֶד לְאֶלְפִים לְאֶהֱבִי וְלִשְׂמֵרִי מִצֹּוֹתַי: ׀ ׀ לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשֹׂא כִי לֹא יִנְקֶה יְהוָה אֶת אִשְׁרֵי-יִשְׂרָאֵל אֲשֶׁר-שָׂמוּ לְשֵׁמוֹ לְשֹׂא: ׀ וְזָכֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: ׀ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעֵשִׂיתָ כָּל-מְלֶאכֶתְךָ: ׀ וְיוֹם הַשְּׁבִיעִי שָׁבַת וְלִיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָל-מְלֶאכֶה אַתָּה וּבִנְךָ-וּבִתֶּךָ עַבְדְּךָ וְאִמְתֶּךָ וְבַהֲמֹתֶךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: ׀ כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיִּגַּה בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בִּרְךָ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: ׀ ׀ כִּי לֹא תִרְצַח: ׀ לֹא תִנְאַף: ׀ ׀ לֹא תִגְנוֹב: ׀ ׀ לֹא תִתְעַנֶּה בְרֵעֶךָ עַד שֵׁקֶר: ׀ ׀ לֹא תִחַמְדַּר בֵּית רֵעֶךָ לֹא-תִחַמְדַּר אִשֶׁת רֵעֶךָ וְעַבְדוֹ וְשִׁמְרוֹ וְחִמְרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ:

This Specimen portion exhibits the twofold use of the Hebrew accents. The one series is employed when the Decalogue is read by itself, and the other series is used when these verses are read as a continuation of the preceding section of the Pentateuch. The accents are also used in this twofold manner in Deuteronomy, where the Decalogue is repeated.

ON THE HEBREW OLD TESTAMENT SCRIPTURES AND LANGUAGE.

PREDOMINANCE OF THE LANGUAGE.—The Hebrew language, honoured by God as the first medium of written revelation, had in ancient times predominance over a far greater extent of territory than is commonly supposed. It may be inferred from various passages of Sacred History that the Canaanites or aboriginal inhabitants of Canaan conversed freely in Hebrew or some closely allied dialect with Abraham, and, many years subsequently, with the tribes of Israel under Joshua. Thus, the spies, for instance, sent by Joshua to survey the country, had no recourse to the aid of an interpreter in their intercourse with Rahab and others. Moreover the Canaanitish names of places and persons, both in

the time of Abraham and in that of Joshua, are pure Hebrew terms; Melchisedec, Abimelech, Salem, Jericho, and in fact all names recorded in Scripture of persons, cities, and towns, in Canaan might be cited as examples. (See Joshua, chapters 15 to 22). That the Canaanites formed part and portion of the people known in profane history by the name of Phœnicians, has been clearly proved by the ethnographical researches of Gesenius¹ and other German scholars; and in the Septuagint, the words Phœnicians and Canaanites, Phœnicia and Canaan are indiscriminately used: compare Exod. 6. 15 with Gen. 46. 10, and Exod. 16. 35 with Jos. 5. 12. Hence the obvious inference that Hebrew was the vernacular of the Phœnicians, and that it was therefore the idiom of Tyre, of Sidon, of Carthage, and of all the numerous colonies established by that enterprising people. We may thus trace the use of Hebrew as a vernacular tongue, or as a medium of communication all round the coast of the Mediterranean, with the exception of Italy and (in part) of Greece. When the Old Testament was written, probably no language was so widely diffused as the Hebrew: it occupied just such a place as Greek did in the days of the Apostles. With the sole exception of the Jews, however, the nations by whom Hebrew was spoken have either passed away from the face of the earth, or have become amalgamated with other races. The number of Jews now dispersed throughout the world is generally estimated at about 4,000,000;² of these there are only 175,000 in Palestine and Syria. In England there are 30,000 Jews, of whom 20,000 reside in London, but they are still more numerous in some parts of continental Europe; at Warsaw, for instance, they form one-fourth part of the population. In the following graphical description of the present state of the Jews, by Professor Gausson, it will be perceived that the statistical calculations are founded upon different data from those above adduced. "The restless feet of God's ancient people are pressing at this very hour the snows of Siberia, and the burning sands of the desert. Our friend Gobat found numbers of them in the elevated plains of Abyssinia, eighteen hundred miles to the south of Cario; and when Denham and Clapperton, the first travellers that ventured across the great Sahara, arrived on the banks of the lake Tchad, they also found that the wandering Jew had preceded them there by many a long year. When the Portuguese settled in the Indian Peninsula, they found three distinct classes of Jews; and when the English lately took possession of Aden in the south of Arabia, the Jews were more in number there than the Gentiles. By a census taken within the last few months in Russia, they amount to 2,200,000; so that their population in that immense empire exceeds that of our twenty-two cantons. Morocco contains 300,000, and Tunis 150,000. In the one small town of Sana, the capital of Arabia Felix, they assemble together in eighteen synagogues. Yemen counts 200,000; the Turkish empire 200,000, of which Constantinople alone contains 80,000. At Brody, where the Christians who are 10,000 in number have only three churches, the Jews, 20,000 in number, have 150 synagogues. Hungary has 300,000. Cracovic, 22,000. In a word, it is imagined that, were all the Jews assembled together, they would form a population of 7,000,000; so that, could you transport them into the land of their fathers this very year, they would form a nation more powerful and more numerous than our Switzerland."³

CHARACTERISTICS OF THE LANGUAGE.—Whether Hebrew was or was not the primeval tongue of the human race has been the subject of much discussion, and is a question which, with our present means of knowledge, it is impossible satisfactorily to resolve. Certain it is, however, that the Hebrew language bears many internal marks of antiquity. The majority of Hebrew words, for instance, are descriptive; that is, they specify the prominent or distinguishing quality of the person, animal, place, or thing, which they designate: and the vocabulary, though comparatively poor in abstract and metaphysical terms, is rich in words having immediate reference to those objects of sense with which a nomadic people might be supposed to be most conversant. Thus, there are no less than 250 distinct botanical terms in the Old Testament; and synonymous forms of expression for the common actions and occurrences of life are numerous and varied. Among these synonyms have been counted no less than fourteen different words of which each signifies *to break*: there are ten words answering to the verb *to seek*: nine express the act of dying, fourteen convey the idea of trust in God, nine signify remission of sins, and eight denote darkness; and to express the observance of the laws of God there are no less than twenty-five phrases.⁴ The language appears to have attained its utmost possible development at a very early period, and to have remained subsequently for ages in the same stage, without progression or retrogression. This is evidenced by comparing the

¹ Gesenius; *Monumenta Phœnicia*.

² Malte Brun, and Balbi, p. 127.

³ From a Sermon Preached at Geneva, by Professor Gausson, 1843: see Hoole's Year Book of Missions, p. 51.

⁴ Davidson's Lectures on Biblical Criticism, p. 265.

books of the Pentateuch with those of the later prophets: the latter differ from the former only by the disuse of a few words, which in the course of centuries had become obsolete, and by the introduction of sundry terms which had been engrafted on the language by intercourse with the Assyrians and Babylonians: there are, however, 268 verses of pure Chaldee in the Old Testament. A certain stiffness of construction, joined to great energy and simplicity, appears to be the most prominent feature of Hebrew and its cognate dialects. The fundamental structure of these dialects bears the impress, if we may so speak, of premeditation and design. Unlike all other idioms, the roots or elementary words are dissyllable and trilateral; they are for the most part the third person singular, preterite tense, active voice of the verb, and seem to have been originally framed for the express purpose of representing ideas in the simplest possible form, while the application of these ideas to denote the varied circumstances of life (such as time past, present, or future, personal agency, passion, or feeling,) is effected generally by mere changes of the vowels placed above, within, or below, the letters of the root; for instance, לָמַד expresses a simple fact—"he learned," but לָמַדְתָּ denotes an additional circumstance, viz.: that he learned *diligently*: so דָּבַר *he spoke*, by the simple change of a vowel sign (דָּבַרְתָּ) comes to denote the *thing* spoken, that is, a *word*. Besides the vowels, a certain set of consonants set aside for this office, and hence called *Sevites*, are sometimes used in modifying the meaning of the roots. With respect to the alphabetical system of the Hebrews, it has generally been the custom to attribute the introduction of the square character to Ezra. It has lately, however, been shown that the square characters had no existence till probably two or three centuries after the Christian era. Kopp (in his *Bilder und Schriften der Vorzeit*) traces the gradual formation of these characters from the inscriptions on the bricks at Babylon, down through the Phœnician or Samaritan letters on the Maccabean coins, and thence to the Palmyrene inscriptions found among the ruins of Palmyra; and Gesenius, in the last edition of his Grammar, admits that the square or modern Hebrew character is descended from the Palmyrene. The rabbinical style of writing now in use among the Jews, is merely a cursive modification of the square character, adopted for ease and expedition.¹

HISTORY OF THE HEBREW TEXT OF SCRIPTURE.—From the first promulgation of the written word, special provision seems to have been made for its careful preservation. (See Exod. 25. 21;—40. 20). A distinct command had reference to the place in which the book of the law was to be deposited, namely, in the side of the Ark of the Covenant. (Deut. 31. 26). The multiplication of copies also was provided for by a Divine decree, (see Deut. 17. 18); and a copy of the law of Moses was made by Joshua. (See Jos. 8. 32). On the erection of the Temple, Solomon caused the Ark to be brought "into the oracle of the house, to the most holy place, under the wings of the Cherubim;" and from that period the books of holy writ were guarded within the walls of the Sacred edifice, as is evident from such passages as 2 Kings 22. 8;—2 Chron. 34. 14, &c. That these divine records did not fall into the hands of the enemy when the Jews were led away captive to Babylon, may be inferred from the fact that in the list of the spoils carried away from the temple, detailed as that list is, (see 2 Ki. 25,—2 Chron. 36 and Jer. 52), there is no mention whatever of the Sacred books. The captives, at the very moment that they were compelled to abandon the gold and silver of their temple, must have concealed and carried with them these most valued treasures;—for Daniel, who wrote during the captivity, made distinct reference to two different parts of Scripture as documents well known to his countrymen, (see Dan. 9); Ezra when he went up from Babylon to Jerusalem was "a ready scribe in the law of Moses which the Lord God of Israel had given," (Ezra 7. 6), and immediately on the return from captivity, the people called for the book of the law of Moses, which was opened and read to them. (Neh. 8. 1). The completion of the Canon of the Old Testament is referred to about the time of the completion of the Second Temple; and there can be no doubt but that the inspired men who lived at that period, namely Malachi, the last of the Old Testament prophets, Haggai, Zechariah, Ezra, and Nehemiah, collected all the books that had been given by inspiration of God, and deposited them in the Temple. When the Temple and the city of Jerusalem were destroyed by the Romans, the characteristic faithfulness of the Jews to the sacred charge originally committed to them, remained the same. Some of the learned Jews opened schools in various parts of the East for the cultivation of Sacred literature; one of these schools, established at Tiberias in Galilee, is mentioned by Jerome as existing in the early part of the fifth century; another school of almost equal note was established at Babylon, and at both frequent transcriptions of the Scriptures were made. And the hand of Providence is to be traced in this multiplication of copies

¹ See Professor Stuart in *Biblical Repository* for 1832.

at different places and by distinct institutions, for the comparison of copies afterwards formed a ready mode for the correction of such errors as had crept in through the negligence of copyists. The most stringent laws, however, were in force among the Jews to ensure accuracy in their copies of the Scriptures; the preparation of the parchment, of the ink, and even of the state of mind of the copyist, were all prescribed by rule; and such has ever been their reverence for antiquity, that when in an ancient exemplar they have met with the accidental inversion or misplacing of a letter, or when one letter has been made larger than the rest or suspended above the line, they have scrupulously refrained from rectifying even what was so manifestly erroneous, under the superstitious notion that in the original formation and location of every letter some mystery is involved. Still further to ensure the perfect integrity of the text, the Jews at some period between the fourth and sixth century carefully collected into one book all the grammatical and critical remarks on the letter of Scripture that had been current at different times and places since the time of Ezra. To the volume thus formed, which in process of time became larger than the Bible itself, they gave the name of Masora, that is, *tradition*, because the criticisms it contained had been handed down by tradition from father to son. But besides being a collection of grammatical annotations, the Masora really was, as the Jews emphatically styled it "the hedge of the law," for it contains a multitude of the most minute calculations concerning the number of verses, lines, words, and letters, in the Sacred volume; so that the number of letters in every verse, and even the middle letter of every verse having been ascertained with some exactness, it was anticipated that no interpolation or omission in the text could for the future pass undetected. The further influence of the Septuagint and other ancient versions in securing the early copies of the Hebrew Scriptures from the possibility of corruption will be subsequently noticed. Eight particular copies seem to have been especially honoured among the Jews on account of their strict fidelity and accuracy, and to have been regularly used as exemplars from which all other copies were made. These eight copies were—

1. The Codex of Hillel, an ancient MS. no longer in existence, but it was seen at Toledo in the twelfth century by the Rabbi Kimchi; Rabbi Zacuti who lived about the end of the fifteenth century declared that part of the MS. had been sold and sent to Africa. This copy contained the vowel points invented by the Masorites.

2. The Babylonian Codex, supposed to contain the text as revised under the care of Rabbi Ben Naphtali, President of the Academy at Babylon.

3. The Codex of Israel, supposed to exhibit the text as corrected by Rabbi Ben Asher, President of the Academy above mentioned at Tiberias; this MS. is imagined to have been the same as that of Jerusalem.

Lastly, the remaining five Codices were, the Egyptian Codex, the MS. of Sinai containing only the Pentateuch, the Pentateuch of Jericho, the Codex of Sanbuki, and the book of Taygim. All the MSS. now in existence can be traced to one or other of these exemplars. The MSS. executed by the Jews in Spain follow the Codex of Hillel, and are more valued than those made in any other country, on account of their accuracy and the elegance with which they are written, the letters being perfectly square, and having the appearance of print. German MSS. on the contrary are not elegantly written, and the characters are rudely formed, but they are valued on account of their containing readings coinciding with the Samaritan Pentateuch and the ancient versions. The Italian MSS. are neither so beautiful as the Spanish, nor so rude in appearance as the German, and they do not follow the Masora so closely as the former, nor deviate from it so frequently as the latter.¹

Of the Hebrew MSS. now known to be in existence, the most ancient of which the date has been duly attested is not much above seven hundred years old. It formerly belonged to Reuchlin, and is now preserved in the Library at Carlsruhe, whence it is familiarly known as the *Codex Carlsruhensis*: it is in square folio, its date is A. D. 1106, and its country is Spain. It contains the Prophets with the Targum. There are two or three MSS. to which an earlier origin is assigned, but the date of their execution is very doubtful. There are only five or six MSS. extant which were made so early as the twelfth century; we have about fifty MSS. written in the thirteenth century, eighty in the fourteenth, and 110 in the fifteenth.² The Jews who have been located for several centuries in the interior of China do not possess any MSS. of earlier date than the fifteenth century. The black Jews on the coast of Malabar, who are supposed to have emigrated to India about the time of the Jewish captivity, possessed a Hebrew MS. which was brought to England by Buchanan in 1806, and is now carefully preserved at Cambridge. It is a roll of goats' skins dyed red, and measures forty-eight feet long by

¹ Home's Introduction, Vol. II.

² Davidson's Lectures on Biblical Criticism.

twenty-two inches wide. It only contains part of the Pentateuch, Leviticus and a portion of Deuteronomy are wanted. The text, with a few slight variations, accords with the Masoretic. As is the case with all the more ancient MSS., there is no division of words; an old rabbinical tradition says that the law was formerly one verse and one word. The division into verses is generally attributed to the compilers of the Masora. The division into chapters is more recent, and was first adopted in the Latin Testament. A more ancient division of the Pentateuch was into parashioth, or greater and less sections for the regular reading in the synagogue, a division still retained by the Jews in the rolls of the Pentateuch.¹

PRINTED EDITIONS OF THE HEBREW BIBLE.—The first portion of the Hebrew Scriptures committed to the press was the Psalter, with the Commentary of Rabbi Kimchi, it appeared in 1477, but it is not certain at what place it was printed. In 1482 the Pentateuch was published at Bologna, and other parts of Scripture were subsequently printed at various places. But the first complete Bible that issued from the press was that printed in 1488 at Soncino, a small town of Lombardy, between Cremona and Brescia. Copies of this edition are now so scarce that only nine are known to exist, one of which is in the Library of Exeter College, Oxford. It has points and accents, but from what MSS. it was printed is unknown. It formed the text of another edition, printed, with a few corrections, at Brescia in 1494. The printers of both these editions were of a family of German Jews who had settled at Soncino; they are noted for having been, in point of time, the first Hebrew printers. The Brescia edition is famous for having been that from which Luther made his translation of the Old Testament, and the identical volume used by him is still preserved in the Royal Library at Berlin. This edition forms one of the three standard texts from which all subsequent editions have been executed; the other two being the Hebrew text of the Complutensian Polyglot (published 1514—17, and for which seven MSS. were consulted), and the second edition of Bomberg's Bible.² Bomberg printed in all five editions, of which the first appeared at Venice in 1518; but the second edition, published at Venice 1525—26, is the most valued on account of its superior correctness, and its text still forms the basis of modern printed Bibles. It is pointed according to the Masoretic system, and was printed from the text of the Brescia edition, corrected by reference to some Spanish MSS., under the care of Rabbi Ben Chajim, a Jew of profound acquaintance with the Masora and rabbinical erudition.

All the editions above mentioned were executed by Jews or Jewish converts. The first Hebrew Bible published by a Gentile, was that printed in 1534—35 at Basle, with a Latin translation in a parallel column, by Munster, a learned German; in a second edition published 1536, he introduced critical annotations and portions of the Masora: he used the Brescia edition of 1494 as his text, but seems to have consulted Bomberg's Bible and several MSS. In 1569—72 the Hebrew text of the Antwerp Polyglot was published; it is compounded of the Complutensian text, and that of the second edition of Bomberg's Bible. The next most celebrated editions, in point of time, of the Hebrew Bible were those of Buxtorf: he published an 8vo. edition at Basle in 1619, and his great Rabbinical Bible (so called because accompanied by the Masora and the Commentaries of five Jewish rabbis) appeared in 1618—20.

About this period the Samaritan Pentateuch was first introduced into Europe, and a new era commenced in the history of Hebrew criticism. Hitherto both Jews and Christians had rested secure in the supposed uniformity of Hebrew MSS. Origen, who as will hereafter be shown, had certainly attempted to collate the Hebrew text with the Septuagint version, seems to have taken little or no pains in the comparison of Hebrew MSS.; and though in some of the editions of the Bible, as above mentioned, several MSS. had been consulted, a general and systematic collation of all the MSS. of the Old Testament had never been deemed requisite. Now, however, the attention of the learned was drawn to the variations between the Hebrew text, the Samaritan Pentateuch, and the Septuagint version; the controversies thence arising happily led to the examination of the MSS. themselves, and the various readings there discovered were discussed by the same laws of criticism that had long been in force with respect to profane writings. Two most important critical editions of the Bible, published in 1661 and 1667 at Amsterdam by Athias a learned Rabbi, were among the first fruits of these researches: the text was founded on MSS. as well as on a collation of previous printed editions, and one MS. was said to be 900 years old.³ So highly were the labours of Athias appreciated, that

¹ Butler's *Horæ Biblicæ*, p. 150.

² Davidson's *Lectures on Biblical Criticism*.

³ Bishop Marsh's *Lectures on the Criticism and Interpretation of the Bible*.

in testimony of public admiration, the States General of Holland presented him with a gold chain and medal appendant. Athias was the first editor who numbered the verses of the Hebrew Bible, every fifth verse had in previous editions been marked with a Hebrew numeral. His text, with some few alterations, was beautifully reprinted by Van der Hooght in 1705 at Amsterdam; this edition is celebrated for its typographical elegance, and the clearness of the characters, especially of the vowel points. It has some few Masoretic notes in the margin, and a collation of various readings from printed editions at the end. It was reprinted in London 1811—12, under the editorship of Mr. Frey. Among other reprints of Van der Hooght's text, with corrections by various editors, the splendid edition of Houbigant appeared at Paris in 1753. In this edition the text is divested of vowel points, all Masoretic appendages are omitted, and several readings from the Samaritan are inserted in the margin of the Pentateuch. In the same year that Houbigant printed his edition, Kennicott published his first dissertation on the state of the Hebrew text, in which he clearly demonstrated the necessity of collating all the MSS. of Scripture that were known to be yet extant. To defray the expense of so important an undertaking, a large subscription, headed by George III, was raised in England, and the work of collation, commenced by Kennicott and his coadjutors in 1760, continued till 1769. Kennicott collated 250 MSS. with his own hand, (most of which, however, were only examined in select places), and the total number collated by him and under his direction was about 600. In 1776—80 he published a splendid edition of Van der Hooght's text at Oxford, with various readings collected from Hebrew and Samaritan MSS., from printed editions, and from the quotations of the Bible occurring in the works of ancient rabbinical writings, and especially in the Talmud, of which the *text* belongs to the third century. An important supplement to this great work was published by M. de Rossi at Parma, 1784—87, consisting of additional readings from Hebrew MSS. and other sources. De Rossi added a volume of *Scholia Critica* in 1798. Up to the present moment about 1300 Hebrew MSS. have been collated in whole or in part; but each MS. very rarely contains the whole Bible, some being confined to the Pentateuch, others to the Prophets, while others comprise but a single book. It is a remarkable fact, and a proof of the continued interposition of Divine Providence, that after all the laborious researches that have been made among MSS. belonging to different centuries and to various countries, not a single reading has yet been detected which affects the power of any one doctrine, precept, or consolation, contained in that holy volume which has been received during so many ages by Jews and Christians as the Word of God. Discrepancies to the amount of several thousands exist in different MSS. as to the insertion or omission of a letter, the use or rejection of a synonymous term, and similar minor details; nor are these without their use, for it is obvious that such errata, though they affect only the orthography or mere diction of the text, subserve the double purpose of aiding in the grammatical elucidation of certain difficult passages, and of proving the general integrity of the Sacred Canon. Van der Hooght's text, with which all Hebrew MSS. hitherto collated have been compared by Kennicott and others, is esteemed the most correct of the printed editions: the typographical and other errors which encumbered the first editions have been removed by Hahn and later editors, and it now forms our *Textus Receptus*. It is not, however, appreciated by some of the Jews, merely on account of Roman figures and sundry marks in the margin which have appeared in the editions of this text. To meet their prejudices the London Society for the Conversion of the Jews caused an edition to be printed immediately from the text of Athias as exhibited in his second edition of 1667, and which is the edition most prized by the Jews. The Society's Bible was edited by Judah D'Allemand, and published in London 1828; and special evidences of the blessing of God upon the Old Testament Scriptures, in preparing the minds of his ancient people for the fuller revelation of the New Testament are to be found in the Reports of the Society.

HEBREW, AS A TRANSLATION.

SPECIMEN OF THE HEBREW VERSION OF THE NEW TESTAMENT,

BY MR. WILLIAM GREENFIELD, AND OF THE VERSION EXECUTED FOR THE SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

ST. JOHN, CHAP. I. v. 1 to 14.

GREENFIELD'S VERSION.

SOCIETY'S VERSION.

בראשית הנה הדרבך והדבך הנה את
 האלהים • ואלהים הנה הדרבך : הוא הנה ²
 בראשית אצל האלהים : הכל בידו נהיה • ³
 ומבלעדיו אף גם אהר לא הנה אשר
 נהיה : בו תיים היו • והתיים היו אור ⁴
 האדם : והאור בחשך האיר • והחשך ⁵
 אהו לא קבל : ויהי איש שלוח מאת ⁶
 האלהים • ושמו יוחנן : הוא בא לעד ⁷
 להעיד על-האור • למען יאמינו כל בידו :
 הוא לא הנה האור • כי אם למען יעיד ⁸
 על-האור : הוא הנה אור האמת המאיר ⁹
 לכל-איש הבא בעולם : בעולם היה ¹⁰
 והעולם נהיה בידו • והעולם לא הכירו :
 הוא בא אל אשר לו • ואשר-לו אתו לא ¹¹
 קבל : ואשר קבלו להם נתן שלטון ¹²
 להיות בני אלהים למאמינים בשמו : אשר ¹³
 לא מדמים • ולא מתארת הבשר • ולא
 ממאני איש פיראם מאלהים נולדו : והדרבך ¹⁴
 לבשר היה וישבן בתוכנו • ונראה את-כבודו •
 ככבוד יחיד לאב • מלא חסד ואמת :

בראשית הנה הדרבך והדבך הנה אצל
 האלהים • והדרבך הנה האלהים : הוא הנה ²
 בראשית אצל האלהים : כל-דבך נהיה ³
 בו ומבלעדיו לא נהיה דבך אשר נהיה :
 בו היו תיים והתיים היו אור האדם : ⁴
 והאור בחשך נגה והחשך לא כלכלהו : פ ⁵
 ויהי איש שלוח מאת אלהים ושמו יוחנן : ⁶
 הוא בא לעד להעיד על-האור למען ⁷
 יאמינו כלם על-ידו : זה לא היה ⁸
 האור כי אם-להעיד על-האור : הוא ⁹
 היה האור האמת המאיר לכל-באי
 העולם : בעולם היה והעולם על-ידו ¹⁰
 נהיה והעולם לא ידעו : הוא בא ¹¹
 אל-סגלתו וסגלתו לא קבלה אתו :
 ולא-אשר קבלו אתו נתן רשות להיות ¹²
 בני אלהים למאמינים בשמו : אשר לא ¹³
 מדמים ולא מתארת הבשר ולא מתארת
 נבר כי אם-מאלהים נולדו : והדרבך הנה ¹⁴
 לבשר • וישבן בתוכנו ונראה את-כבודו
 ככבוד יחיד לאב מלא חסד ואמת :

ON THE HEBREW VERSION OF THE NEW TESTAMENT SCRIPTURES.

HEBREW VERSIONS OF THE NEW TESTAMENT.—We have no certain information concerning the translation of any portion of the New Testament into the language of the Old Testament Scriptures, prior to the year 1537, when the Gospel of St. Matthew was published in Hebrew by Sebastian Munster, at Basle. Great attention was excited by this book at the time of its appearance, on account of an ancient tradition which prevailed in the Church that St. Matthew originally wrote

his Gospel in Hebrew.¹ It was very evident, however, that Munster's publication had no pretensions to be regarded as the text of the sacred original, nor even as an ancient version, for the language in which it was written was not the Syro-Chaldaic current in Palestine at the time of our Lord, but the rabbinical Hebrew in use among the Jews of the twelfth century; it was moreover full of solecisms and barbarisms, and bore indubitable marks of having been translated either directly from the Vulgate, or from an Italian version of the Vulgate. The translation was probably made by an unconverted Jew, at some period subsequent to the twelfth century. In an Apology for this work, dedicated to Henry VIII of England, Munster states that the MS. from which he printed was defective in several passages, and that he was compelled to supply the omissions as he best could from his own resources. This circumstance may serve partly to account for the errors which abound in the work. It passed through several editions, and a Hebrew version of the Epistle to the Hebrews was appended to it. Another edition of the same translation of St. Matthew, but printed from a more complete and correct MS. brought for the purpose from Italy, was published by Tillet, Bishop of St. Brieux, at Paris in 1555, with a Latin version by Mercerus.

A translation of the four Gospels into biblical Hebrew was made by Joannes Baptista Jonas,² a converted Jew, and Professor of Hebrew at the University of Rome: he dedicated it to Pope Clement IX, and it was published at Rome in 1668, at the expense of the Congregation de Propaganda Fide. The first translation of the entire New Testament into Hebrew was made by Elias Hutter, a Protestant divine, born at Ulm in 1553. He was Professor of Hebrew at Leipsic, and first distinguished himself by his ingenious plan of printing a Hebrew Bible, in which he had the radical letters struck off with solid and black, and the servile with hollow and white types, while the quiescents were executed in smaller characters and placed above the line; thus exhibiting at a glance the root or elementary principle of each word. Hutter's success in this undertaking led him to project a Polyglot Bible: he commenced with the New Testament, but found himself utterly at a loss for want of a Hebrew version. He therefore determined upon supplying the deficiency himself, and in the course of one twelvemonth he produced a translation of the New Testament. He then proceeded with his original design, and completed his Polyglot Testament in twelve languages, at Nuremberg in 1600. This Hebrew version was afterwards detached from the Polyglot, and repeatedly printed. In 1661 it was revised and published in London, in 8vo., under the superintendence of William Robertson; but the greater part of this edition was consumed in the fire of London, 1666, so that copies are now rarely to be met with. Another edition, but in 12mo., was published in London in 1798, by the Rev. Richard Caddick, B.A., for the benefit of the Jews. It became, however, apparent that this version, although entitled to some measure of commendation in consideration of the short time in which it was executed, is unsuitable for general circulation. The Jews were prejudiced against it on account of its not being in pure biblical Hebrew: they objected to the frequent introduction of rabbinical words, and it was proved to be full of grammatical inaccuracies and solecisms. It had no sooner, therefore, been brought into use, than a new translation became a desideratum. In the meantime Dr. Buchanan brought from India a translation of the New Testament, executed in Travancore, among the Jews of that country, to whom allusion has been made above: the translator was a learned rabbi. The MS. was written in the small rabbinical or Jerusalem character; the style is elegant and flowing, and tolerably faithful to the text. Dr. Buchanan deposited the MS. in the University Library at Cambridge; but it was previously transcribed by Mr. Yeates, of Cambridge, in the square Hebrew character.³ A copy was presented to the London Society for the Conversion of the Jews, and it was at one time thought that it would greatly promote the object of the Society to print and circulate the production of a Jew so evidently master of his own ancient language. After much deliberation, however, a more strictly literal translation was still deemed desirable; and accordingly, in 1816, Mr. Frey and other learned Hebraists executed, under the patronage of the Jews' Society, a new version of the New Testament. In 1818 nearly 3500 copies left the Society's press, and this edition was speedily followed by another issue. The British and Foreign Bible Society assisted materially in this work, by purchasing at various times to a large amount. After this version had been in circulation some time, complaints from Hebrew readers in various parts of the world were laid before the Jews' Society Committee, concerning the rendering of certain passages. To ensure minute accuracy, the Committee determined on a thorough revision. They consulted some of the most eminent men in Europe, and Professor Gesenius was recommended to them as the first Hebrew scholar of the age. To him, there-

¹ Dr. Davidson's Introduction to the New Testament, Vol. I., contains a full discussion of the interesting question.

² Simon's Critical History of Versions, p. 175.

³ A MS. of the four Gospels in Hebrew, written by Mr. Yeates, in 1805, is now in the British Museum, No. 11,659 of the additional MSS.

fore, they confided their version, requesting from him a critique upon it, and suggestions as to alterations. Gesenius went carefully through the work as far as the Acts, and likewise through the book of Revelation, when his numerous engagements compelled him to resign the task. The work, with all Gesenius's notes, was then transferred by the Jews' Committee to Dr. Neumann, a converted Jew, lecturer on Hebrew at the University of Breslau. Dr. Neumann commenced the work anew, and his revision when completed was acknowledged to bear the stamp of "diligence, accuracy, zeal, and profound scholarship." The limited funds of the Society, however, prevented them from giving this valuable revision to the public, and it therefore remained some time in MS. At this very period the publisher of the Modern Polyglot Bible (Mr. Bagster) requiring a Hebrew version of the New Testament for the Polyglot, applied to the Society for the Conversion of the Jews for the critical emendations they had been amassing: the important notes of Gesenius and Neumann were in consequence handed to him, and were incorporated in the new version executed for the Polyglot by Mr. Greenfield, and published in 1831.¹ In 1839 the Society issued an edition of 5000 copies of another version, executed by the Rev. Dr. M'Caul, Rev. M. S. Alexander, Rev. J. C. Reichardt, and Mr. S. Hoga. This work, a specimen of which accompanies this memoir, was afterwards stereotyped, and is the version now circulated by the Society.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—In the Reports of the Society for the Conversion of the Jews, are many affecting and well authenticated instances of the Divine blessing having attended the perusal of the Hebrew New Testament. One fact in connection with this subject requires notice here, as showing the power of the New Testament over the heart of a Jew. The learned rabbi, mentioned above as the translator of the *Travancore* Testament, engaged in the work solely with the design of confuting Christianity. That his triumph might be more complete, he endeavoured in his translation to keep as near to the original as possible, for he never doubted but that with his scholarship and logical abilities he would find it easy to refute the statements of the text. By the time, however, that he had gone through the life of Jesus, his confidence was shaken, and as if afraid, says Dr. Buchanan, of the converting power of his own translation, he inserted a paragraph at the close of the Gospels, in which he took heaven and earth to witness that he had undertaken the work with the express design of opposing the *Epicureans*, as he termed the Christians. A cloud hangs over his subsequent history; but there are abundant reasons for believing that he fell a martyr to the bigotry of his people, and that after embracing the religion of Jesus, he sealed his testimony with his blood.

¹ Mr. Greenfield informed Mr. Bagster, that he never engaged in the important work of this translation without previous supplication for Divine assistance and guidance.

placed them in the cities of Samaria instead of the children of Israel;" moreover, a Hebrew Priest was appointed as the public teacher of religion to this mixed multitude, and hence, as might have been expected, a dialect partly Aramean and partly Hebrew, became in process of time the general medium of communication. Arabic being at present the language spoken in Samaria, this dialect has now no existence but in books; it is greatly venerated by the Samaritans, and they affirm that it is the true and original Hebrew in which the law was given, and that the language formerly spoken by the Jews was not Hebrew but Jewish.¹

HISTORY OF THE HEBREO-SAMARITAN PENTATEUCH.—The date, copyist, and origin of this transcript of the Hebrew Pentateuch are involved in inextricable mystery, yet after all the discussions that have taken place on the subject, the most probable conjecture seems to be, that when the ten tribes under Jeroboam seceded from their alliance with Judah, they possessed this copy of the Pentateuch, which they ever afterwards carefully preserved, and transmitted to posterity. It is written throughout in pure Hebrew, and corresponds nearly word for word with our Hebrew text, so that the mere acquaintance with the Samaritan characters is all that is requisite to enable a Hebrew scholar to read this ancient document. It is rather remarkable that in about two thousand places where the Samaritan differs from the Hebrew text, it agrees with the Septuagint, and among the various hypotheses that have been started to account for this circumstance, it seems most reasonable to suppose with Gesenius, that the Samaritan copy and the Septuagint version were both made from some ancient Hebrew codex which differed in a few minor particulars from the more modern Masoretic text. The variations of this Pentateuch do not, however, affect the force of any doctrine, the two chief discrepancies between the Samaritan and Hebrew texts being, the prolongation of the period between the deluge and the birth of Abraham in the Samaritan, and the substitution of the word *Gerizim* for *Ebal* in Deut. 27. In these cases it is impossible to say whether the Jews or the Samaritans were guilty of corrupting the original text. The Septuagint represents the contested period as even longer by some centuries than the Samaritan, and it is followed by the Roman Catholic Martyrology; but in the Latin Vulgate, the computation of the Hebrew text has been adopted.² The chronology of the Samaritan has been vindicated by Dr. Hales, but generally, where various readings exist, the authority of the Hebrew is considered paramount. These occasional readings do not however diminish the value of the Samaritan Pentateuch as a witness to the integrity of the Hebrew text. That the same facts and the same doctrines should be transmitted in almost precisely the same words from generation to generation by nations, between whom the most rooted antipathy and rivalry existed (as was notably the case between the Samaritans and the Jews), is a strong argument in proof of the authenticity of the books ascribed to Moses; the purity of the text handed down to us through these two separate and independent channels may likewise be argued from the fact, that no collusion to alter passages in favour of their own prejudices is ever likely to have taken place between two such hostile nations.

The Samaritan Pentateuch was studied by Eusebius, Jerome, and other fathers of the Church, and in their works several citations of the various readings existing between it and the Hebrew occur. Yet singular enough, this valuable text for about a thousand years was quite lost sight of by the learned, and it was unknown, and its very existence almost forgotten in Europe, when Scaliger, in the year 1559, suddenly instituted inquiries respecting it, and at his suggestion a negotiation was opened by the learned men of Europe with the remnant of the Samaritans, for the purchase of copies of this Pentateuch. In 1616 Pietro della Valle effected the purchase of a complete copy, which was bought by De Sancy (afterwards Bishop of St. Maloes), and sent by him in 1623 to the Library of the Oratory at Paris. In the meantime efforts were being made in England for the possession of copies, and between the years 1620 and 1630, Archbishop Usher obtained six MSS. from the East, of which some were complete and others not. Five of these MSS. are still preserved in England, but one copy which the Archbishop presented to L. de Dieu seems to have been lost. At various times other copies of the Samaritan Pentateuch have been since received in Europe, and there are in all about seventeen which have been critically examined; of these, six are in the Bodleian Library at Oxford, and one in the Cotton Library in the British Museum. They are all written either on parchment or on silk paper, there are no vowel points or accents, and the whole Pentateuch, like the Hebrew text, is divided into sections for the service of the synagogue, but while the Samaritan has 966 of these divisions, the Hebrew has only about 52. Some of the MSS. have a date beneath the name of the

¹ Fisk in *Missionary Herald* for 1824, p. 310.

² Butler's *Horæ Bibericæ*, p. 34.

copyist determining their age. The MS. belonging to the Oratory at Paris is supposed to have been written in the eleventh century; our other MSS. are more recent, except one attributed to the eighth century, but its date is very uncertain. The Samaritans themselves, however, ascribe extraordinary antiquity to their own copies, and Fisk says that the Kohen or Priest showed him a MS. which they pretended had been written by Abishua, great grandson of Aaron, thirteen years after the death of Moses: it was a roll, in some respects like the synagogue rolls of the Jews, and kept in a brass case; a copy in another brass case was affirmed to be 800 years old. Fisk observed a number of MSS. of the Pentateuch on a shelf in the Samaritan synagogue, and he says, that besides the Pentateuch they have copies of the books of Joshua and Judges, but in separate volumes.

The first printed edition of the Samaritan Pentateuch was made from the *Codex Oratorii* (i. e. the MS. belonging to the Oratory at Paris); it was printed by Father Morinus in the Paris Polyglot. This text was reprinted in the London Polyglot, with corrections from three of the MSS. which formerly belonged to Usher; and so correct is this edition that a Samaritan Priest whom Maundrell visited at Naplosa, esteemed this Samaritan text equally with a MS. of his own, which he could not be prevailed to part with at any price.¹ Fisk when in Samaria saw a relic of the very copy of the Polyglot mentioned by Maundrell. Various readings collated from the Samaritan MSS. were given by Dr. Kennicott in his edition of the Hebrew Scriptures as mentioned page 24: and in 1790, Dr. Blayney published at Oxford the Samaritan Pentateuch from the text of the London Polyglot, in square Hebrew characters; and the variations of the Samaritan text have likewise been published by Mr. Bagster.

HISTORY OF THE SAMARITAN VERSION.—Three versions, of which two only are now extant, have been made of the Samaritan Pentateuch. The first version was made from the Hebræo-Samaritan text into the Samaritan dialect, but the date and author are unknown; by some writers it is ascribed to the period when a Hebrew priest was sent by Esarhaddon to instruct the mixed multitude of Samaria in the service of God; while others affirm that it was executed in the first or second century of the Christian era. This version is in the highest degree exact and literal; it is in fact, a complete counterpart of the parent text. In some instances, however, its resemblance to the Chaldee Paraphrase of Onkelos is very striking, and there are no means of accounting for this singular agreement, unless we adopt the supposition that it fell into the hands of Onkelos, and that it was interpolated by him. It has been printed in the Paris and London Polyglots, and in 1682, Cellarius published extracts from it with Latin annotations and a translation. Copious extracts are also given in Ullmann's *Institutiones Lingue Samaritanæ*.

When the Samaritan dialect fell into disuse, and the language of the Arabian conquerors became the vernacular of the country, the Samaritans had at first recourse to the Arabic version of Saadias Gaon, at that period in general use among the Jews. A translation into the Arabic language as spoken in Samaria, and written in Samaritan characters was afterwards prepared by Abu Said. It is not known with certainty in what year this translation was made; Saadias Gaon died A. D. 942,² and it must have been made subsequently to that period, as Abu Said made great use of that Jewish rabbi's labours. This version is remarkably close and literal, and follows the Samaritan even in those readings in which it differs from the Hebrew text. Several MSS. of this version still exist in Libanus, but the whole has never been printed. A third version of the Samaritan Pentateuch was made into Greek, but this work, though quoted by the fathers, is no longer extant. The Samaritan and Arabic versions, from their noted fidelity, are of much value in correcting the text of the Samaritan Pentateuch, and in fact form almost the only sources for its emendation.

¹ Maundrell's Journey, p. 83, edit. 1810.

² Davidson's Lectures on Biblical Criticism.

CHALDEE.

SPECIMEN OF THE TARGUM OF ONKELOS FROM WALTON'S POLYGLOT.

EXODUS, CHAP. XX. v. 1 to 17.

ומלך יי ית כל-פתגמיה האלון למיטר: ² אָאָא יי אֶלְהָךְ גַּי אַפְתָּךְ מֵאַרְעָא דְּמַצְרַיִם מִבְּתַי עֲבָדוּתָא: ³ לֹא־יִהְיֶה
 לָךְ אֱלֹהָתָא אֲחֵרָן בְּרִמְיָן: ⁴ לֹא־תַעֲבִיר לָךְ צִילִם וְקַלְדַּיְמוֹת גַּי בְּשִׁמְיָא מַלְעִילָא וְגַי בְּאַרְעָא מַלְעָךְ וְגַי בְּמִנְיָ מַלְכֵךְ
 לְאַרְעָא: ⁵ לֹא־תִסְגֹּד לָהֶן וְלֹא תִפְלַחְנָן אַחֲרֵי אֱלֹהֵי יי אֶלְהָךְ אֶל כָּל־שְׂמַר מִסְעַר חֻבְיָ אַבְקָן עַל־גִּינְוִימְרִינָן עַל־דְּרִי
 תְּלִיתִי יַעֲלִי־דְרִבִּישֵׁי לְשִׁנְצֵי בְּרִמְשֵׁלְמוֹד־בְּנִיָא לְמַחְפֵּי בְּתֵר־אַבְהַתְהֹן: ⁶ וְעִבְרִי טִיבִי לֹא־לִפִּי דְהָרִין לְחַפְטִי וְלִנְטְרִי
 פִּסְקִי: ⁷ לֹא תִימְן בְּשִׁמְאֵי־דֵי אֱלֹהֵךְ לְמִנְגָא אַחֲרֵי לֹא יִפְלִי יי ית דִּימִי בְּשִׁמְיָא לְשִׁקְרָא: ⁸ הִגִּידְכִּי וְתִיּוּמָא דְשִׁבְתָּא
 לְמַדְשׁוּתִיָּא: ⁹ יִשְׁתָּא יִמִּין תִּפְלַח וְתַעֲבִיר בְּלִעְבֻדְתְּךָ: ¹⁰ וְיִסְמָא שְׁבִיעָאָתָּ שְׁבַתָּא קְדָשָׁא יי אֶלְהָךְ לֹא־תַעֲבִיר בְּלִעְבֻדְתָּא
 אַחֲרֵי יִבְרָךְ וְיִבְרָךְ עֲבָדָךְ וְאַחֲרֵי וְיַעֲבִיר וְיִזְוֶרָךְ דִּי בְּקִרְוֶךְ: ¹¹ אַחֲרֵי שְׁתָּא יִמִּין עֲבָד יי ית־שְׁמִיָּא וְתִיּוּמָא וְתִיּוּמָא
 וְתִיּוּמָא דְהָרִין וְגַח בְּיִמְנָא שְׁבִיעָאָתָּ עַל־פִּן בְּרִוֶךְ יי וְתִיּוּמָא וְקְדָשָׁא: ¹² יִקְרִי וְתִיּוּמָא וְתִיּוּמָא וְתִיּוּמָא דְרִיל
 דִּי־רְכִוֶן יִשְׁפֹךְ עַל־אַרְעָא דֵי אֶלְהָךְ יִחַב לָךְ: ¹³ לֹא־תִקְבֹּל נֶפֶשׁ: ¹⁴ לֹא־תִנְוֶךְ: ¹⁵ לֹא תִנְוֶב: ¹⁶ לֹא־תִסְתִּיר בְּחִבְרָךְ
 סְבָרֹתָא דְשִׁקְרָא: ¹⁷ לֹא תִחַמְדִּי בֵּית חִבְרָךְ לֹא תִחַמְדִּי אִתָּךְ חִבְרָךְ וְעֲבָדִיָּא וְאַחֲרֵיָּא וְתִוְרֵיָּא וְחֻמְרֵיָּא וְכָל דִּי לְחִבְרָךְ:

ON THE CHALDEE LANGUAGE AND TARGUMS.

THE Aramean or Syrian language appears from the earliest times to have been divided into two grand branches, namely, the West Aramean or Syriac, which was the dialect spoken to the West in Syria and Mesopotamia, and the East Aramean, generally denominated the Chaldee, which was spoken to the East, in Babylonia, Assyria, and Chaldea. But this division of the Aramean language into two branches is rather geographical than philological, for with the exception perhaps of a few words peculiar to each dialect, and some slight variations in the vowels and the position of certain accents, no difference whatever, either in grammatical structure or lexicography can be detected between Syriac and Chaldee. Michaelis, indeed, has remarked, that the Chaldee of Daniel becomes Syriac if read by a German or Polish Jew. The chief, and perhaps the only material point of distinction between the two dialects is, that Syriac is written in characters peculiar to itself, whereas the square characters, which are also appropriated to Hebrew, are employed in writing Chaldee. Down to the time of Abraham, Chaldea is supposed to have been almost, if not quite, identical with Hebrew, and to have acquired subsequently the peculiarities of a distinct dialect. However this might have been, the dialect spoken in Chaldea was the original language of the Abrahamidae, for Abraham was called from "Ur of the Chaldees," (Gen. 11. 31). Isaac and his family spoke Hebrew, which was the language of Canaan, the land in which they sojourned, and Hebrew continued to be the language of their descendants till the time of the Babylonish captivity. During the seventy years passed at Babylon the dialect of the captives seems to have merged into, or to have become greatly adulterated with that of their conquerors, and the great similarity in genius and structure between the two dialects, naturally accelerated the effects of political causes in producing this admixture. On the return of the Jews to Jerusalem, it was the custom of the priests to read the law of Moses publicly to the people, and afterwards to give an exposition, (see Neh. 8. 8, etc.) It is the opinion of many eminent scholars that the law was read as it stood in the original Hebrew, but explained in Chaldee, the only dialect then generally intelligible among the Jewish people. However this may have been, it is certain that at least as early as the Christian era, written expositions of Scripture in the Chaldee dialect were in circulation among the Jews. The name of *Targums*, from a quadriliteral root signifying an *explanation* or *version*, was given to these Chaldee compositions. The most ancient Targum now extant is that written by Onkelos, a disciple of Hillel, who died 60 B. C. This Hillel is by some supposed to

have been the grandfather of Gamaliel, Paul's instructor.¹ In purity of style Onkelos equals the Chaldaic sections of Ezra and Daniel, and his fidelity to the Hebrew text, which he generally follows almost word for word, is so great, that he deserves to be looked upon as a translator, rather than as a paraphrast. No writings of his are extant except his Targum of the books of Moses, which has been printed with a Latin translation in the first volume of the London Polyglot;² it is esteemed of much service in biblical criticism from the fact of its being supported, in passages where it differs from the Masoretic text, by other ancient versions. Besides the Targum of Onkelos, seven other expositions of Scripture in the same dialect, though greatly inferior in merit, are now known to be in existence. The Targum of Jonathan Ben Uzziel upon the greater and lesser prophets is believed by some authors to have been written about 30 B. C.: though others assign it a later date; it abounds in allegories, and the style is diffuse and less pure than that of Onkelos. It conforms generally to the Masoretic text, but differs from it in some important passages. A Targum written by another Jonathan (hence called the Pseudo Jonathan) made its appearance at some period subsequent to the seventh century: the style is barbarous, and intermixed with Persian, Greek, and Latin words; it is confined to the Pentateuch, and generally follows the rabbinical interpretations, hence it is of no use in criticism. The Jerusalem Targum is also upon the Pentateuch, but is in a very mutilated state, whole verses being wanting, and others transposed: it repeats the fables contained in the Pseudo Jonathan, and is written in the same impure style; by many, indeed, it is considered merely as the fragments of an ancient recension of the Pseudo Jonathan. The Targum of Joseph the Blind on the Hagiographa is also written in very corrupt Chaldee, and adulterated with words from other languages. The remaining Targums (on Esther and Canticles) are too puerile and too paraphrastic to be entitled to notice here. The first seven Targums are all printed in the London Polyglot; the eighth (on the Chronicles) was not known at the time of the publication of that work; it was discovered in the Library at Cambridge, and published at Amsterdam in 1715. Beck had previously published large fragments from an Erfurt MS. in 1680—81 at Augsburg. The great utility of the earlier Targums, for the later Targums are of little or no use, consists in their vindicating the genuineness of the Hebrew text, by proving that it was the same at the period the Targums were made, as it exists among us at the present day. The earlier Targums are also of importance in showing that the prophecies relating to the Messiah, were understood by Jews in ancient times to bear the same interpretation that is now put upon them by Christians. And, it must be added, that, in developing the customs and habits of the Jews, in exhibiting the aspect in which they viewed contested passages of Scripture, and in denoting the mode in which they made use of idioms, phrases, and peculiar forms of speech, considerable light is derived from the Targums in the study both of the Old and of the New Testaments.

¹ Davidson's Lectures on Biblical Criticism.

² Hamilton's Introduction to the Hebrew Scriptures, p. 199.

partly in Cochin and Travancore, two states on the Malabar coast, forming the southern extremity of Hindoostan, and tributary to the British. In number they amount to 100,000; and although they have suffered severe persecutions from the Roman Catholics, especially from the Inquisition at Goa, they still possess a regular hierarchy and retain fifty-five of their ancient churches. They were converted to Christianity about the middle of the fifth century by the Syrian Mar Thomas, who has been confounded by the Portuguese with the Apostle St. Thomas. But prior even to the time of Mar Thomas the Christian religion had been established in India, for a Bishop from that country was present at the Council of Nice in A. D. 325. Yet, although the Syriac language was introduced with Christianity among the Malabar Churches, Malayalim has continued the vernacular of the country.

CHARACTERISTICS OF THE LANGUAGE.—Although inferior to most of the other branches of the Shemitic class in point of copiousness and variety, the Syriac is of particular importance and utility to biblical students on account of its close affinity with Hebrew. Many words are common to both languages, and hence terms which occur but once, or of which the meaning may appear doubtful in the Hebrew Scriptures, often receive elucidation by reference to the mode in which they are used in the Syriac language. The roots of words in Syriac, as in the other Shemitic languages, are generally to be traced to the third person singular, preterite, of the first conjugation of verbs. But Syriac roots, while they resemble those of cognate dialects in consisting almost always of three, seldom of four letters, have the peculiarity of being mostly monosyllabic, in trilateral roots the vowel being placed under the second letter, so as to form but one syllable.¹ In grammatical structure Syriac is closely akin to Hebrew. The adjectives, as in Hebrew, are remarkably few in number, but their deficiency is supplied by other parts of speech, which take their place, and perform their office. The superlative degree is often formed by the duplication of the positive. Pronouns are generally expressed by certain particles called affixes, placed at the end of nouns, verbs, or other particles, and with which they are so incorporated as to form but one word.² The system of conjugation is conducted upon the same plan as the Hebrew. Verbs expressing modification of a primary idea are connected in conjugation, and are considered to form collectively one entire and perfect verb. In Syriac there are eight forms or conjugations of verbs, of which four have an active, and four a passive, and sometimes a reciprocal signification. The alphabetical characters in Syriac are the same in number as the Hebrew, but differ considerably in form. The Estrangelo Syriac characters are evidently of the same origin as those on the inscriptions found at Tadmor or Palmyra. There are several MSS. extant written in this character, some of which are as ancient as the sixth century. The rectilinear character, that is, a character written with a continuous straight connecting line is now commonly used in our printed Syriac books, and is a modification of the Estrangelo, bearing the same relation to it as the modern Greek and Latin characters do to the Uncial. Another mode of writing Syriac peculiar to a sect in Syria called Christians of St. John, is the Zamian; the consonants are formed in the usual way, but the vowels instead of being represented by points above and below the line, are denoted by strokes fastened to the letters, as in Ethiopic and Sanscrit.

SYRIAC VERSIONS OF SCRIPTURE.—Several very ancient Syriac versions are still extant, and are of considerable service in the elucidation of difficult passages of Scripture, because in time, place, and modes of thinking, the translators were closely approximated to the inspired writers.³ Of these versions the most ancient and the most important is called the Peshito (signifying *clear, literal, exact*) on account of its strict fidelity to the text. The period at which this version was made has been much disputed: by some the translation of the Old Testament of this version has been referred to the age of Solomon, while various other traditions have ascribed the translation to Asa Puest of the Samaritans, and to the Apostle Thaddeus. Ephrem, the Syrian, who wrote in the middle of the fourth century of the Christian era, speaks of it as a work in general use; and there are reasons for believing that the whole version was completed by the close of the first or commencement of the second century, at any rate we have proof that it was in common use in the year 350 A. D. The disparity of style apparent in different parts of the version has led to the belief that several persons were engaged in its execution. The translation of the Old Testament seems to have been made immediately from the Hebrew, but with occasional reference to the Septuagint and to the Chaldee Paraphrases. This version is more particularly valuable on account of its being more ancient than any Hebrew MS. now

¹ Phillips's Syriac Grammar, p. 49.

² Phillips's Syriac Grammar, p. 40.

³ Hug's Introduction, Vol. I.

in existence. It contains all the canonical books of the Old Testament, but not the Apocrypha. The Peshito version of the New Testament was made from the original text, as appears from the frequent occurrence of Greek words; the Greek codex used for the translation belonged to no known family of MSS., many of the readings agree with the quotations from the Testament in the writings of the earlier fathers of the Church.¹ It is rather singular that in all ancient MSS. of this version, four epistles, namely, the second epistle of Peter, the second and third of John, and that of Jude, and likewise the Book of Revelation are wanting; they also want the story of the woman taken in adultery, John 8, and 1 John 5. 7. Poccoke found the four missing epistles in a MS. belonging to the Bodleian Library, and the younger Scaliger obtained possession of a MS. of the Revelation; the Epistles were published by Poccoke in 1630, and the Apocalypse by De Dieu in 1627: these have been ever since appended to the Peshito in printed editions, but evidently do not belong to that ancient version, being vastly inferior to it in point of purity, style, and fidelity. The Peshito version was not known in Europe till A. D. 1552, when Moses of Mardin was sent in the name of the Syrian Church to Rome, to acknowledge the supremacy of the Pope, and to request that an edition might be printed of their ancient Scriptures. The late Mr. Rich travelled in central Asia in search of ancient MSS.: he discovered in Assyria in all fifty-nine Syriac MSS. now deposited in the British Museum; they afford abundant evidence of the general integrity of our received text of the Peshito.

Next in antiquity to the Peshito, but considerably inferior to it in elegance and accuracy of diction, if superior to it in servile literality, is the Philoxenian version, so called from having been executed under the auspices of Philoxenus, Bishop of Hierapolis in Syria, by Polycarp, A. D. 488—518. The Philoxenian version was revised and collated with Alexandrine MSS. by Thomas of Harelea, A. D. 616; and this revision was published by Professor White at Oxford in 1778. There are also three other ancient Syriac versions; namely, 1. The *Karkaphension*, which is little more than a recension of the Peshito made towards the end of the tenth century by David, a Jacobite Monk of Mesopotamia, for the especial use of the Monophysite or Jacobite Christians. It derives its name either from a Syriac word signifying the head, and also the summit of a mountain (Karkupho), or from a town in Mesopotamia. 2. The *Palestine-Syriac*, or Syrian translation of Jerusalem of unknown date, of which the portions still extant, consisting of a greater part of the Gospels, are preserved in MS. in the Vatican Library. It was discovered, and a portion of the text edited, as a specimen, by Professor Adler, about the latter part of the eighteenth century. In language and written characters it differs from common Syriac, and approaches the dialect formerly spoken at Jerusalem. It is supposed to belong to the fifth century, and to have been made from the Greek text, its readings generally coincide with those of the Western recension. It is valued on account of its correctness, and Professor Scholz in his last edition of the New Testament, has given readings from it. The story of the woman taken in adultery, which is wanting in the Peshito and the Philoxenian or Harelean, is found among the fragments of this version.² 3. The *Syro-Estrangelo* or *Syriac-Hexaplar* version, which is a translation of Origen's Hexaplar edition of the Septuagint; it was executed by an unknown author in the beginning of the seventh century, and closely adheres to the Septuagint throughout. The first portion of the Syriac Scriptures committed to the press, was the Peshito New Testament, printed in quarto at Vienna 1555; copies of this edition are now of considerable rarity. The entire Syriac Scriptures were inserted in Le Jay's Polyglot Bible in 1645, and in Walton's Polyglot, 1657.

When Dr. Buchanan in 1806 visited the Syrian Christians in India, he found several important MSS. of great antiquity which he brought with him to England. The last years of his useful and laborious life were devoted to the preparation of a printed edition from these MSS., and he died, so to speak, with the sheets of the Syriac Testament in his hands. A short time prior to his decease, he was walking with a friend in the churchyard at Clapham, and he entered into a minute account of the plan he had pursued in preparing the Syriac text. Suddenly he stopped and burst into tears: as soon as he had recovered his self-possession, he said to his friend—"do not be alarmed, I am not ill, but I was completely overcome with the recollection of the delight with which I had engaged in the exercise. At first I was disposed to shrink from the task as irksome, and apprehended that I should find even the Scriptures pall by the frequency of this critical examination. But so far from it, every fresh perusal seemed to throw fresh light on the Word of God, and to convey additional joy and consolation to my mind." The four Gospels and Acts were printed in 1815 at Broxbourne in Hertfordshire, under the eye of Dr. Buchanan. At his death, the British and Foreign Bible Society for whom the work had been originally undertaken, appointed Dr. Lee of Queen's College, Cambridge, to complete

¹ Hug's Introduction, Vol. I.

² Davidson's Lectures on Biblical Criticism, p. 66.

the New Testament. This was the first introduction of this great orientalist to the Committee. Dr. Lee objected to Dr. Buchanan's omission of the vowel points, and to his use of the European, instead of the Syriac system of grammatical pronunciation; and upon these and other representations the Bible Committee agreed that the whole work should be commenced anew under Dr. Lee's superintendence, and that the Gospels and Acts edited by Dr. Buchanan, should be cancelled. Dr. Lee adopted the very accurate text published by Leusden and Schaaf in 1717, as the standard text, and introduced emendations from various MSS. The New Testament left the press in 1816. In 1823, Dr. Lee edited the Syriac Old Testament, under the patronage of the Church Missionary, and at the expense of the British and Foreign Bible Society. In preparing this work he took the version of the Polyglots as his text, and collated the MS. brought by Dr. Buchanan from India, a MS. belonging to Dr. A. Clarke, and a MS. of the Pentateuch in the Library of New College, Oxford. In 1826 the Bible Society published an entire edition of the Syriac Scriptures, the Old Testament being from the text of 1823. In 1829 a Peshito New Testament in 12mo. was edited by the late Mr. William Greenfield, for the Publishers of this work, from the text of Widmansted 1555, with the book of Revelation and the Epistles, described above as being wanting in the Peshito version, supplied, as in previous editions, from the publications of Pococke and De Dieu.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Two grand results have followed from the early, though limited, circulation of this version in India. First, the integrity of our Western copies of Scripture has been firmly established by the fact of their having been ascertained, on critical examination, to correspond in all important points with the ancient and independent MSS. that had for ages been buried, so to speak, in the East. Secondly, the assumptions of the Church of Rome as to the antiquity of her usages are clearly disproved, by the rejection of Romish dogmas and observances by a Church that was among the first to receive, and among the most zealous to preserve the oracles of God: here, indeed, as Bishop Wilson justly remarked, "is an ancient Church knowing nothing of the pretended supremacy of Rome, nor of her peculiar dogmas; but standing a witness, in addition to the primitive Churches in Haute Dauphiné and the valleys of Piedmont, to the pure Gospel of Christ; and thus demonstrating the comparative novelty of the superstitious doctrines and usages, and indeed of all the assumptions of the Church and Court of Rome—a testimony in a day like the present of no little value." The boon conferred upon the Syrian Churches in the multiplication of copies of Scripture by the British and Foreign Bible Society in the editions of 1815, 1816, and of subsequent years, has been duly appreciated by them; and the Missionaries relate that in several instances the never failing result of the conscientious study of the Scriptures has been manifested, by the substitution of vital godliness for a merely outward orthodox profession.

SYRIAC IN HEBREW CHARACTERS.

THE Syriac New Testament in Hebrew characters was printed for the benefit of the Chasidim and Cabalistic Jews of Poland, Constantinople, and the East. It was published in 1837 by the London Society for the Conversion of the Jews. The Syriac Peshito had previously appeared in Hebrew characters in the fifth part of the Antwerp Polyglot. Before, however, the printing of the Antwerp Polyglot, Immanuel Tremellius had used Hebrew characters in his edition of the Syriac New Testament. He did this in consequence of there not being at that time any place where Syriac types were obtainable except at Vienna. De la Boderie and others have used Hebrew letters in their editions.

SYRO-CHALDAIC; AND MODERN SYRIAC.

(For a SPECIMEN of the Syro-Chaldaic Version in the Estrangelo Character, see Plate II.)

PEOPLE FOR WHOM THIS EDITION IS DESIGNED.—The Syriac language is written in Nestorian characters, by a professedly Christian people, of whom some are entrenched among the mountains of Assyria, and others settled in the adjacent plain of Ooroomiah, in West Persia, between 36° and 39° north latitude, and 43° and 46° east longitude: they are supposed to amount, in point of number, to about 200,000 souls. They are sometimes called Chaldeans or East Syrians from the country they inhabit; but they are more commonly known by the name of Nestorians, which latter appellation, they contend, is not derived from the celebrated Nestorius who was condemned at the third Council of Ephesus, but from Nazareth the city of Mary. It is said that they originally fled from the Roman empire during persecution in the reign of Justinian, and that they placed themselves under the protection of the king of Persia, who assigned them an abode in his dominions. They then consisted of 50,000 families, each headed by a bishop, and the family of the bishop who then held precedence over the rest, still retains the principal civil and ecclesiastical power. During the severe persecutions they subsequently suffered from the Mahommedans, they were driven to their present impregnable abodes. Their religious tenets are more uncorrupted than those of most oriental churches. They seem never to have practised image worship nor auricular confession; and so great is their antipathy to popery, that they have a singular and most anti-christian custom of cursing the Pope regularly every day, his grandfather, grandmother, and grandchildren.

CHARACTERISTICS OF THE LANGUAGE.—The language generally denominated the Syro-Chaldaic or Nestorian, differs in no respect from the Syriac, unless it be, indeed, in the occasional variation of one or two grammatical forms, and a difference in the pronunciation of the vowels. Thus a Syro-Chaldaic book if transcribed in Syriac characters, would be pure Syriac. The Chaldean Priest at Khosrova had a copy of the Pentateuch which he had caused to be transcribed, word for word, from the Syriac of Walton's Polyglot, only substituting the Nestorian for the Syriac characters, and it was ascertained beyond doubt by the Missionaries that the language of this Pentateuch was perfectly identical with that of the Church books in common use among the Nestorians. The Nestorian characters may be said to be almost the same as the ancient Estrangelo, only slightly modified in form; they are very clear and agreeable to the eye, and Missionaries stationed in the country who have been afflicted with ophthalmia, and thereby deprived of the power of reading English type without pain, have found themselves able to read books written or printed in the Nestorian character with ease and pleasure.¹ The dialect at present commonly spoken among the Nestorians is a very corrupted form of their ancient Syriac: it abounds in contractions, abbreviations, and inversions, and is adulterated by Persian, Turkish, and Kurdish words. In sound it is even harsher than the Armenian. It still, however, retains its character as a Shemitic dialect, many Arabic and Hebrew words are discoverable in it, and it is rather remarkable that the Nestorians and the Jews settled in adjacent villages are able to converse together, although the dialect spoken by the Jews is a barbarised form of Hebrew, altogether distinct from the vernacular of the Nestorians.

EDITIONS OF SCRIPTURE IN THIS LANGUAGE.—Several ancient MSS. of Scripture have been found in the possession of the Nestorians, which from time to time have been brought to Europe. Dr. Wolf during his travels in 1826 purchased of the Nestorians several MSS. of various portions of their Bible; these he brought safely to England, although on two several occasions he very narrowly escaped shipwreck. The MSS. became the property of the London Society for Promoting Christianity among the Jews, and the Committee lent them to the British and Foreign Bible Society for publication. An edition of 2000 copies of the Syro-Chaldaic Gospels was accordingly printed by the latter Society, under the editorship of T. P. Platt, Esq. and those passages in which the MSS. were deficient were supplied from the Syriac version; for Mr. Platt had ascertained on critical examination that the Syro-Chaldaic text was identical, or nearly so, with the Society's Syriac version, the character only being different.

¹ Biblical Repository, Vol. II.

The types were cast for the purpose by Mr. Watts, and the edition left the press in 1829. This, however, was not the first time that Syriac had been printed in Nestorian characters, for a Syriac liturgical work called *Missale Chaldaicum*, containing the selections from the Gospels and Epistles read on Sundays and Festivals, was published in these characters in 1767 at Rome, accompanied by an interpretation in Carshun. The Missionaries now among the Nestorians are said to be engaged in the elaborate preparation of a Syro-Chaldaic Old Testament, in which they take the ancient and valuable Syriac version, the Peshito, as their text. An edition of the Scriptures has been projected by the Christian Knowledge Society from valuable MSS. collected at the cost of the Society in Mesopotamia:¹ but little if any progress seems as yet to have been made in the publication of this important work. Mr. Perkins, of the American Board of Missions, commenced in 1836 a translation from the ancient or ecclesiastical language into the modernised corrupt dialect now vernacular among these people. It does not appear that any portion of this version has yet been committed to the press.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Dr. Wolff of the London Society for the Conversion of the Jews, travelled in 1826 among the Nestorian churches, and had frequent interviews with the priests and people. He found them, as they themselves admitted, in a wild and uncivilised state; but when questioned on the cause of their want of civilisation, they acknowledged it to be the result of their lamentable destitution of copies of the Scriptures. They had no printed copies whatever, and the MSS. were extremely scarce and never found in the hands of the common people. “But,” said they, “we have heard that the English are able to write a thousand copies in one day, would they not write for us several thousand copies and send them to us? we become wild like Curds, for we have so few copies of the Bible. The English have written those of the Jacobites (in Syriac characters) which we cannot read generally, why should they not write these of ours?” The expectations and desires of these simple people were realized, and soon after they had been put in possession of the Gospels by the British and Foreign Bible Society, the divine seed sprang up and bore fruit to the glory of God. The Missionaries of the American Board of Missions who have for some years been labouring among them, give the following account of them; “the light of heavenly truth is rapidly pervading the mass of the people, many of whom appear like a person awakened from a deep sleep, unconscious of the darkness in which he has been enveloped, and are inquiring how it is that they have been kept so long in ignorance and self-delusion. To this their Priests reply, We ourselves, till now, have been dead in trespasses and sins; and our criminality is even greater than yours for having hidden the light so long.”

¹ Report of Foreign Translation Committee of Christian Knowledge Society for 1844, p. 83; and see Report of the same Committee for 1845, p. 41.

A R A B I C .

SPECIMEN OF THE ARABIC VERSION,

AS PUBLISHED BY THE BRITISH AND FOREIGN BIBLE SOCIETY IN 1825. QUARTO.

ST. JOHN, CHAP. I. v. 1 to 14.

في البدي كان الكلمة والكلمة كان عند الله والله هو الكلمة * كان هذا في البدي عند الله * كل
 به كان وبغيره لم يكن شي ما كان * به كان الحياة والحياة هي نور الناس * والنور اضاء في
 الظلمة والظلمة لم تدركه * كان انسان ارسل من الله اسمه يوحنا * هذا جاء للشهادة ليشهد للنور
 ليومن الكل بيده * لم يكن هو النور بل ليشهد للنور * كان النور الحق الذي يضي لكل انسان
 اذات الي هذا العالم * في العالم كان والعالم به كون والعالم لم يعرفه * الي خاصته جاء وخاصته
 فلم تتبله * فاما الذين قبلوه فاعطاهم سلطانا ان يصيروا بني الله الذين يؤمنون باسمه * وليس هم
 من دم ولا من هوي لحم ولا من مشية رجل لكن ولدوا من الله * والكلمة صار جسدا وحل
 فينا وراينا مجده مجدداً مثل الوحيد الذي من الاب متديلاً نعمة وحقاً *

ON THE ARABIC LANGUAGE AND VERSIONS.

PREDOMINANCE OF THE LANGUAGE.—It is almost impossible to calculate with any degree of accuracy the amount of population by whom this language is spoken. The population of Arabia itself has been variously estimated from 10,000,000 to 14,000,000 inhabitants; but Arabic is also vernacular in Syria, in Mesopotamia, in part of Persia, in some parts of the Malabar and Coromandel coasts, in Egypt, in Nubia, and in Barbary. Arabic is also extensively used as the language of religion and commerce in Western, Eastern, and Central Africa, and before the Missionaries had reduced some of the African dialects to writing, Arabic was the only *written* language known to the natives of that vast continent. As the language of the Koran, Arabic is venerated and studied from “the Western confines of Spain and Africa to the Philippine Islands, over 130 degrees of longitude; and from the tropic of Capricorn to Tartary, over 70 degrees of latitude.”¹ Its importance as a medium of communication between distant nations may be inferred from the reason assigned by the Rev. Henry Martyn for undertaking a new version of the Arabic Testament. “We will begin to preach,” said that devoted Missionary, “to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa, all the sea-coast of the Mediterranean and Turkey, and *one tongue shall suffice for them all.*”

CHARACTERISTICS OF THE LANGUAGE.—The Arabic language, in its earliest and rudest state, was the vernacular of a few nomadic tribes who derived their descent from Kahtan, the son of Heber, a great grandson of Shem, and from Ishmael (the son of Abraham, by Hagar), who, by his marriage with a daughter of Morad, of the race of Kahtan, engrafted his posterity on the Arabic stock.² It was spoken among these tribes in a variety of dialects, concerning which we now know little more than that the *Koreish* and the *Hamiar* were the distinctive appellations of the two predominant dialects. Mahomet spoke the Koreish dialect, and under his influence and that of his successors the other dialects insensibly merged into it. Hence the extraordinary copiousness of the Arabic language; the result, not of foreign admixture (for Arabia was never conquered), but of the gradual amalgamation of numerous dialects into one. The language is rich both in lexicography and in grammatical forms. It has a complete, though simple, system of declension; a stock of augmentatives and diminutives;

¹ M'Culloch's Geographical Dictionary.

² Butler's Horæ Bibeæ.

thirteen conjugations of verbs, both in the active and passive voice; two genders, masculine and feminine; three numbers, singular, dual, and plural; and also a peculiar form of the plural which seems to appertain almost exclusively to the Arabic and Ethiopic languages, and which is called the plural of paucity.¹ There is one article (*al* or *el*) answering in many respects to our English *the*; it appears in many words which we have borrowed from the Arabic, as in Alcoran (literally *the* Koran), alcohol, algebra, etc. The particles are, as in most languages, indeclinable; and are divided into two classes, the separable and the inseparable; the former are always used as prefixes, and the latter, though forming separate words, always precede the word they govern. The process of simplification which has ever been at work in the modification of all vernacular languages, has not spared the antique forms of Arabic grammar. There are as many distinct Arabic dialects as there are countries in which Arabic is spoken, and in all these dialects the inflexions of case, the passive form of the verb, and the dual, have more or less disappeared. Words and phrases from other languages have also in many cases been introduced. The Moorish Arabs have adopted a negative form peculiar to French and its dialects; the phrase *il ne vient pas* is, in Occidental Arabic, *mā yeggehī* (*mā* answering to *ne*, and *chī* to *pas*).² Yet, amidst all these local changes, the modern Arabic still preserves a close resemblance to the Arabic of the Koran, which is everywhere religiously upheld as the model of classic beauty and elegance.

It is uncertain what alphabetical system was originally in use among the tribes of Arabia. About the time of Mahomet a style of writing was adopted by the tribe of Koreish called the Cuphic, from the town of Cufa in Irak, in which it originated. It is evidently derived from the Estrangelo Syriac alphabet. In this character, which is clumsy and inelegant, consisting mostly of straight strokes, Mahomet wrote the Koran; it was superseded in the tenth century by a character called the Nishki, which has ever since continued in use, not only among the nations who write the Arabic language, but also among the Turks and Persians. De Sacy has proved that this character is at least as ancient as the time of Mahomet. It appears that, about the period of the adoption of the Nishki character, three vowel signs were introduced, placed, as in Hebrew, above or below the line, according to the nature of the vowels. There are twenty-eight consonants, and to many of them a different form is appropriated, according to their position in words, as initial, medial, or final.

VERSIONS AND PRINTED EDITIONS OF THE SCRIPTURES.—It was in Arabia (as the district east of Damascus was then called) that the great Apostle of the Gentiles commenced his ministrations (Gal. i. 17); but Christianity did not, as in Syria and Egypt, become the established religion of the country, and there are few if any very ancient versions of Scripture in Arabic. A version, of which no part is now extant, is said to have been made by Warka, the son of Naufel, during the lifetime of Mahomet; and this fact serves to account for the deep knowledge of Scripture displayed by the false prophet. The most ancient of the MSS. that are known in Europe seem to have been executed soon after the conquest of the Saracens in the seventh century. Towards the middle of the eighth century, John, Bishop of Seville, finding that the Latin language was falling more and more into disuse, executed a translation from Jerome's Vulgate into Arabic. The churches under the Patriarchates of Antioch and of Alexandria also produced translations in Arabic at different periods from their ancient Church versions. Printed editions of some of these MSS. have been published at intervals since the year 1546. The four Gospels were published at Rome in 1591, the translation is directly from the Greek. In 1616 an entire New Testament was printed by Erpenius, at Leyden, from an exemplar said to have been executed in Upper Egypt by a Coptic Bishop in the fourteenth century. The Gospels of this edition are substantially the same as the Roman text of 1591, but the Epistles bear internal evidence of having been derived from the Peshito, while the book of Revelation is a translation from the Coptic. The first Arabic version printed in England was that in Walton's Polyglot, published 1657. This version is merely a reprint of an Arabic translation of noted inaccuracy published in 1645 in the Paris Polyglot, but with the omissions supplied from one of the Selden MSS. The Pentateuch inserted in these Polyglots is said to have been first published in 1546, at Constantinople, by Saadiah Gaon, a Jewish teacher of Babylon, and is an unfaithful and inelegant production. It is extremely paraphrastic, and though in general it conforms to the Masoretic text, it sometimes follows the Chaldee Targum of Onkelos, and sometimes the Septuagint. The other books of the Polyglot editions are, for the most part, by unknown writers; in some books the Syriac version is followed so closely that, in the London Polyglot, the same Latin translation, with a few marginal alterations, answers both to the Syriac and to the Arabic Texts. The Gospels of the Polyglots are nearly the same as the Roman

¹ See Encyclopædia Metropolitana.

² Journal Asiatique for 1829.

and Erpenian texts, but the other books of the New Testament are apparently a translation from the Greek : they were printed from an Egyptian MS., and are supposed by some to have originally agreed generally with the Erpenian version, but to have been altered by the editors. Erpenius also published the Pentateuch in Arabic at Leyden, in 1662, in Hebrew characters, from a MS. in the possession of Scaliger, and supposed to have been made by an African Jew of the thirteenth century. It is a direct translation from the Hebrew, to which it adheres so closely as to be almost unintelligible to persons unacquainted with that language. The version of Abu Saïd from the Samaritan Pentateuch has been noticed page 30. An edition of the entire Bible, in three volumes folio, was published by the Propaganda at Rome in 1671. Forty-six years were consumed in transcribing and revising the text. It was undertaken by order of Pope Urban VIII, at the earnest request of several oriental prelates. Sergius Risius, the Maronite Bishop of Damascus, was appointed, in conjunction with other learned men, to collate the various printed copies with the original oriental versions of the Vulgate. The work was completed in 1650, but was subjected to a fresh revision prior to publication on account of its not being sufficiently conformable to the Vulgate. An important edition of the Psalms in Arabic was published in London, 1725, by the Society for Promoting Christian Knowledge. The text of this edition is attributed to Athanasius, the Melchite Patriarch of Antioch, and is valued on account of its fidelity. In 1727 an Arabic New Testament was published by the same Society from the text of the Polyglot, corrected by the Editor, Solomon Negri. Although 10,000 copies of this work were printed, the edition is now extremely rare, for none of the copies were sold in Europe, and but few given to the learned. Two copies are preserved at Cambridge. A great part of the edition was sent to Russia, for distribution in the surrounding Mahommedan countries.¹ An Arabic Bible is reported to have been printed at Bucharest in 1700, and the Gospels at Aleppo in 1706, but little is known of these editions in Europe. About the year 1811, an edition of the Scriptures in Arabic, from the text of the Polyglot, was printed at Newcastle. This work, projected by Professor Carlyle, was under the patronage of the Bishop of Durham, and the Bible Society lent assistance to its publication and circulation. It was afterwards discovered that the churches of the East, for whom this edition was chiefly intended, are scrupulously averse to the reception of any version except that which they have been accustomed to recognise. To meet their case, the Society in 1820 issued 5000 copies of the New Testament from the only text which these churches regard as genuine, namely, that published in 1671 by the *Propaganda Fide*: this was followed in 1822 by an edition of the Old Testament from the same text, published under the care of Professors Lee and Macbride. In 1819 the Society had printed an edition of 3000 copies in 12mo. of the Psalter, from the text employed by the Society for Promoting Christian Knowledge, which text was likewise adopted at the celebrated press of the Convent of St. John the Baptist on Mount Libanus. An attempt to produce a version of the New Testament in modern Arabic was likewise made by the Rev. William Jowett during his travels in Syria : he employed a learned priest of Jerusalem to commence a translation from the original Greek, on the basis of the Propaganda: the MS. was completed as far as the end of the Epistle to the Hebrews, and sent to Malta, but never printed.² The need of an improved translation of the Arabic Scriptures, so long and so deeply felt by the Eastern Churches, has at length been met by the Christian Knowledge Society. Their agent, the Rev. C. Schlienz, relates, as the result of his personal observations in the East, "that the only two printed versions of the Arabic Bible (the edition of the Polyglot and that of the Propaganda) known in Egypt and Syria, were both regarded with rooted antipathy by the Mahommedans; the Polyglot chiefly for its presumptuous impiety in adopting the phraseology of the Koran, and for its inequality of style, and the Propaganda for its vulgarity and inelegancy of language."³ In 1839 the preparation of a new Arabic version was commenced, by the direction of the Society, under the superintendence of the Rev. C. Schlienz. The translation was executed by Mr. Fares, one of the most learned Arabic scholars of the East, at Malta. He translated from the sacred originals, but with constant recourse to numerous valuable MSS. collected for the purpose at the expense of the Society. The proofs were sent for correction to scholars of eminence in London and the East. Finally, the work was brought to London, and is now being completed under the supervision of Dr. Lee, assisted by Dr. Mill and Mr. Cureton. A version of the New Testament in modern Arabic was printed at Calcutta in 1816, designed principally for the learned and fastidious Mahommedans in all parts of the world, who, it was thought, might have been repelled from the study of Scripture by the antiquated style of former versions. This translation was made by a learned Arabian scholar, the unhappy

¹ Michaelis, Vol. I. p. 590.

² Researches in Syria and Palestine, p. 409.

³ Report of Foreign Translation Committee of Christian Knowledge Society for 1838, p. 120; also the Report for 1839, pp. 158, 159.

Sabat, under the supervision of the Rev. S. M. Thomason. The lamented Henry Martyn was deeply interested in Sabat, and the production of his version; but he did not live to see its completion. A second edition was printed in London in 1825, under the care of Professor Lee; and a third in Calcutta, by the Rev. S. M. Thomason, in the following year: but the version has not been found generally acceptable in countries where the language is vernacular, and it has not since been reprinted.

RESULTS OF THE PROPAGATION OF THE ARABIC VERSION.—Wherever the Arabic language prevails, there Mahomedanism is predominant; but among the followers of the false prophet, the Arabic version is gradually and silently effecting the purposes of God. Perhaps no one version of the Scriptures has been received in so many countries, and blessed to so many different nations, as the Arabic. In Western Africa, the natives on first receiving the copies sent to them by the British and Foreign Bible Society, “were astonished that a white man should have written this book in their favourite language.”¹ The Rev. T. Dove, Missionary at Macarthy’s Island, writing in 1835, expresses his belief that many of the Arabic Bibles, Testaments, and Psalters, had been conveyed hundreds of miles into the interior of Africa.² “I have seen (said the Rev. Mr. Richardson in 1838) Moors reading our Bible in their shops in broad day, in the midst of business; . . . I have fallen upon these Moors by pure accident, and I have distributed many an Arabic Testament with my own hands among these devotees of Mahomet.”³ “Even the sons of Kedar (says the Rev. Mr. Ewald) have heard the Gospel sound beneath their tents, and have often and willingly bought the word of the living God.”⁴ In Egypt, also, the Arabic Scriptures sent by the British and Foreign Bible Society were received with equal readiness, as is attested by the Rev. W. Jowett, in his account of his Mission thither, dated 1819.⁵ In illustration of the results of the dissemination of the Scriptures in that country, the Rev. Mr. Kruse, of the Church Missionary Society, writes from Cairo:—“Some few Mahomedans are coming to me, and in one or two I begin to hope the Scriptures are unfolding the true light. You will easily conceive how thankful I feel when I hear a Mahomedan relating the history and doctrine of our Saviour. One in particular evidences that he has a clear knowledge of the Scriptures, and I really believe that he has received the truth as it is in Jesus.”⁶

Abdallah, an Arabian of noble birth, was converted from Islamism by the simple perusal of the Bible. When his conversion became known, Abdallah, to escape the vengeance of his countrymen, fled from Cabul in disguise, but was met and recognised at Bokhara by Sabat: Abdallah perceiving his danger, threw himself at the feet of his friend, and besought him, by all the ties of their former intimacy, to save his life. “But,” said Sabat, “*I had no pity*; I delivered him up to Morad Shah, king of Bokhara.” Abdallah was offered his life if he would abjure Christ, but he refused. Then one of his hands was cut off, and a physician, by command of the king, offered to heal the wound if he would recant. “He made no answer,” said Sabat, “but looked up stedfastly towards Heaven, like Stephen, the first Martyr, his eyes streaming with tears. He did not look with anger towards *me*; he looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But,” continued Sabat, “*he never changed, he never changed*. And when he bowed his head to receive the blow of death, all Bokhara seemed to say, What new thing is this?”

JUDÆO-ARABIC; OR, ARABIC IN HEBREW CHARACTERS.

THE Arabic Pentateuch, published by Erpenius at Leyden in 1622 was, as we have seen, printed in Hebrew characters. The necessity of printing an edition of the Arabic New Testament in Hebrew characters was suggested to the Committee of the British and Foreign Bible Society as early as 1820, by a clergyman then travelling in the East. Nothing, however, appears to have been effected for the many thousand Jews in Egypt, Tunis, and the whole north of Africa, Yemen, Syria, and Mesopotamia (to whom the Arabic is vernacular, but who seldom read or write except in their own characters), until 1846, when the Bombay Auxiliary Bible Society commenced for their use an edition of the Gospels of St. Matthew and St. John, with the Acts of the Apostles, and the Epistle to the Hebrews, under the superintendence of the Rev. Dr. Wilson of Bombay. As it was found impossible to carry on this work in India, the parent Society undertook an edition of 2000 copies, which they completed and published in 1847.⁷

¹ Eleventh Report of the British and Foreign Bible Society.

² Thirty-first Report.

³ Thirty-fourth Report.

⁴ Thirty-third Report.

⁵ See Sixteenth Report, pp. 170—175.

⁶ Forty-second Report.

⁷ Forty-third Report of the British and Foreign Bible Society, p. 91;

and Forty-fourth Report, p. 95.

MONGREBIN, AFRICAN OR MOORISH ARABIC.

SPECIMEN OF THE MONGREBIN VERSION, AND OF THE ORDINARY ARABIC SCRIPTURES, AS PUBLISHED BY
THE BIBLE SOCIETY.—GENESIS, CHAP. I. v. 1 to 8.

MOORISH ARABIC.

في البدوا خلق الله السماء والأرض * وكنت الأرض
خاوي وخالي وكنت الظلم علي وجه الغمر: وروح
الله يفرق علي العما * وقال الله ليكن النور وكان
النور * وشاف النور ملبح وفرق باين النور والظلم *
وسمي النور نهر والظلم ليلا وكان عدشي وكان
صبلح يوم واحد * وقال الله ليكن جلد في وسط
العما وليفرق باين العما والعما * وعمل الله الجلد
وفرقت باين العما الذي من تحت الجلد وباين العما
الذي فوق الجلد وكان هكذا * وسمي الله لجلد
سما * وكان عشي وكان صباح يوم اثني *

ARABIC.

في البدي خلق الله السماء والأرض * وكانت
الأرض خاوية خالية: وكانت الظلمة علي وجه
الغمر: وروح الله يرف علي المياه * وقال الله
ليكن النور فكان النور * وراي الله النور حسنا
وفرقت بين النور والظلمة * واسمي النور نهاراً والظلمة
ليلاً: وكان مساءً وكان صباح يوماً واحداً * وقال
الله ليكن جلد متوسطاً بين المياه: وليفصل بين
العما والعما * وفعل الله الجلد وفصل بين المياه
التي تحت الجلد وبين المياه التي فوقه: وكان
كذلك * وسمي الله الجلد سماً: وكان مساءً
وكان صباح يوماً ثانياً *

ON THE MONGREBIN LANGUAGE AND VERSION.

AN attempt has very recently been made to produce a translation of the Scriptures in the Arabic dialect spoken in all the states of Barbary. We have no exact statistical account of the amount of population to whom this idiom is vernacular. The Empire of Morocco alone is said, by Jackson, to contain 14,000,000 inhabitants, while others estimate the population only at 5,000,000; Dr. Thomson, writing in 1847, states that ten millions may be near the truth. Add to Morocco, Algiers, Tunis, and Tripoli, and also vast regions to the South of Morocco, and the whole amount of population to be reached by this dialect may perhaps be estimated at from twenty to thirty millions. These millions of inhabitants are principally Moors; they are Mahomedans, and Dr. Thomson (the Agent of the British and Foreign Bible Society) says, that so far as the work of distributing the Scriptures is concerned, they are not inaccessible.

After some difficulty arising from the religious scruples of the people, Dr. Thomson has succeeded in obtaining a translation of a portion of the Koran into the vernacular dialect of Barbary; the work was executed with much reluctance and hesitation by a Moor, and under the express condition that the fact of his having rendered this assistance should be kept secret from his countrymen. The object of this translation was, to enable the learned to form an accurate judgment concerning the idiomatic difference between this modern Arabic dialect, and the Arabic of the Koran.

Dr. Thomson subsequently met with a Jew who, like all the other members of his race born in Barbary, spoke the vernacular of the country, and who also possessed the ability, seldom attained by the Jews, of writing in the Arabic character. Dr. Thomson employed him in translating the first three chapters of Genesis, and afterwards engaged him to produce a version of the entire Book from the Hebrew, into African Arabic.¹ In a letter dated Tetuan, December 1847, Dr. Thomson applied to the Bible Society for assistance in this undertaking, but it does not appear that his appeal has been successful.

¹ A portion of this fragment is given above as a specimen, with the corresponding passage from the Arabic Scriptures, published by the Bible Society.

ETHIOPIC.

SPECIMEN OF THE ETHIOPIC VERSION,

PUBLISHED BY THE BRITISH AND FOREIGN BIBLE SOCIETY IN 1830.

ST. JOHN, CHAP. I. v. 1 to 14.

ቀደሚሁ፡ ቃል፡ ውረቱ፡ ወውረቱ፡ ቃል፡ ንበ፡ እግዚአብሔር፡ ውረቱ፡ ወእግዚአብሔር፡ ውረቱ፡ ቃል፡ ፡፡ ወዘንቱ፡ እምቀደሚሁ፡ ንበ፡ እግዚአብሔር፡ ውረቱ፡ ፡፡ ኩሉ፡ ቦቱ፡ ኮነ፡ ወዘእንበሊሁሰ፡ አልቦ፡ ዘኮነ፡ ወእምንትኒ፡ እምዘኮነ፡ ፡፡ ቦቱ፡ ሕይወት፡ ውረቱ፡ ወሕይወትሰ፡ ብርሃኑ፡ ለእጋለ፡ እመሕያው፡ ውረቱ፡ ፡፡ ወብርሃንሰ፡ ዘውስተ፡ ጽልመት፡ ያበርህ፡ ወያርኢ፡ ወጽልመትኒ፡ ኢይረክቦ፡ ፡፡ ወሀሎ፡ አሐይ፡ ብእሲ፡ ዘተረኒው፡ እምንበ፡ እግዚአብሔር፡ ዘሰሙ፡ ዮሐንስ፡ ፡፡ ወውረቱ፡ መጽአ፡ ለሰምዕ፡ ሰማዕተ፡ ይኩን፡ በእንተ፡ ብርሃን፡ ከመ፡ ኩሉ፡ ይእመን፡ ቦቱ፡ ፡፡ ወለሊሁሰ፡ ኢኮነ፡ ብርሃነ፡ ደእሙ፡ ሰማዕተ፡ ይኩን፡ በእንተ፡ ብርሃን፡ ፡፡ ዘውረቱ፡ ብርሃነ፡ ጽድቅ፡ ዘያበርህ፡ ለኩሉ፡ ሰብእ፡ ዘይመጽአ፡ ውስተ፡ ዓለም፡ ፡፡ ወውስተ፡ ዓለም፡ ሀሎ፡ ወዓለምኒ፡ ቦቱ፡ ኮነ፡ ወዓለምሰ፡ ኢያእመር፡ ፡፡ ውስተ፡ ዚኢሁ፡ መጽአ፡ ወእሊኢሁሰ፡ ኢተወክፍዎ፡ ፡፡ ወለእለሰ፡ ተወክፍዎ፡ ወሀሰሙ፡ ሥልጣነ፡ ውሉይ፡ እግዚአብሔር፡ ይኩኑ፡ ለእለ፡ አምኑ፡ በሰሙ፡ ፡፡ አለ፡ ኢኮነ፡ እምነ፡ ዘይም፡ ወእእምፈቃይ፡ ፍትወት፡ ዘሥጋ፡ ወእእምሥምረተ፡ ብእሲ፡ አላ፡ እምእግዚአብሔር፡ ተወልደ፡ ፡፡ ወውረቱ፡ ቃል፡ ሥጋ፡ ኮነ፡ ወንደረ፡ ላዕሌነ፡ ወርኢነ፡ ስብሐቲሁ፡ ከመ፡ ስብሐተ፡ አሐይ፡ ዋሕይ፡ ለአቡሁ፡ ዘምሉእ፡ ጸጋ፡ ወሞገሰ፡ ወጽድቀ፡ ፡፡

ON THE ETHIOPIC OR GHEEZ LANGUAGE AND VERSION.

GEOGRAPHICAL PREDOMINANCE OF THE LANGUAGE.—Ethiopic is called by the Abyssinians *Lisana Gheez* or *language of the kingdom*, because it was anciently the only vernacular dialect of all Abyssinia. About A.D. 1300, a family from the province of Amhara obtained possession of the government, and since that period Amharic has been the language of the capital and the court, while Ethiopic has become exclusively the ecclesiastical and written language of the country. As no measurements or surveys have been taken of Abyssinia, it is difficult to estimate its precise extent. It formed part of the ancient Ethiopia, and the Arabian geographers first distinguished it by the name of Abyssinia (from Habesch, mixture or confusion), to indicate the supposed Arabic origin of the inhabitants, and their subsequent mixture with African tribes. Abyssinia probably includes about 300,000 English square miles; it stretches from 9° to 15° 40' north latitude, and from 36° east longitude to the Red Sea. Its probable amount of population has been estimated, though with little certainty, at 4,500,000.

CHARACTERISTICS OF THE LANGUAGE.—The dialect of the Himyarite Arabs the *Ῥομῆραι* of Ptolemy, still spoken under the name of *Ekkhili* on the southern coast of Arabia, is the parent dialect of the Ethiopic. Inscriptions in this ancient dialect, of which the characters bear a striking resemblance to the Ethiopic, have been discovered in South Arabia, by Lieutenant Wellsted and others. The Ethiopic possesses all the characteristics of a genuine Shemitic tongue. It has ten conjugations of verbs, formed upon the same system as those of Hebrew, Syriac, and Arabic. In each conjugation there are two tenses, the preterite and the future; there are two genders, masculine and feminine, but no dual number. As might be expected from its origin, Ethiopic bears a close affinity to Arabic. According to Gesenius, about one third of its roots and primitive words exist in Arabic, and a large proportion of the remainder in the Hebrew, Chaldee, and Syriac. The Eunuch of Candace reading the prophet Isaiah seems to establish this affinity of the Ethiopic with the Hebrew. Ludolf,

who first made the Ethiopic language accurately known in Europe, says, that "it approaches nearest the Arabic, of which it seems a kind of production, as being comprehended almost within the same grammatical rules, the same forms of conjugations, the same forms of plurals, both entire and anomalous;" and he adds, that whoever understands Arabic, may with little labour acquire the Ethiopic. Unlike all other Shemitic languages, Ethiopic and its cognate dialects are written in the European mode, from left to right. There are twenty-six consonants and seven vowel sounds; but the vowels instead of being denoted, as in Hebrew and Arabic, by points above and below the lines, are indicated as in Sanscrit by changes in the form of consonants; so that a single letter in Ethiopic and Sanscrit is equivalent to an entire syllable.

ETHIOPIC VERSIONS OF SCRIPTURE.—A very ancient Ethiopic version of the entire Scriptures mentioned by Chrysostom in his second homily on John,¹ is still extant, but when or by whom executed is unknown. It certainly was not produced later than the fourth century. By some it is attributed to Frumentius, who about the year 330 preached Christianity in Abyssinia, and was ordained Bishop of the country by Athanasius, Patriarch of Alexandria, whence perhaps the dependence, still subsisting, of the Church of Abyssinia on that of Egypt. In this version the books of the Old Testament appear to have been mainly translated from the Septuagint; in the Gospels, the translator seems to have availed himself of various MSS., and some peculiar readings occur: considered as a whole, however, this version may be said to correspond pretty closely with the Alexandrine family of MSS., as might, indeed, have been expected from the proximity of the countries and the connection between the two churches; for the Coptic Patriarch of Egypt is the head of the Abyssinian Church, and the Abuna or resident Bishop of Abyssinia is always appointed by him. The Epistles and Book of Revelation belonging to this version are unhappily very paraphrastic; in other respects the Ethiopic New Testament is of considerable use in biblical criticism, as it shows the state of the text at a very early period. The entire Ethiopic Bible has never yet been printed. The Psalter, through some mistake erroneously entitled a Chaldee Psalter, was published by John Potken at Rome in 1513; and again, in 1657, it appeared in the London Polyglot with various readings and notes by Dr. Edmund Castell. In 1701 another edition of the Psalter was edited by Ludolph, the celebrated Ethiopic scholar. In 1548 the New Testament in Ethiopic was printed for the first time at Rome, by some Abyssinian Priests. This edition, afterwards reprinted in the London Polyglot, is very inaccurate; the MSS. used on the occasion were old and mutilated, and the editors filled up the chasms that occurred in the text by translating from the Vulgate. The subject of printing this ancient version, was first brought before the Bible Society by a communication transmitted through the Edinburgh Bible Society, from the Rev. George Paxton of Edinburgh, concerning the spiritual state of the Abyssinians, and the scarcity of copies of Scripture among them. The British and Foreign Bible Society accordingly, in 1815, gave an edition of the Psalter, accurately printed from Ludolf's edition, to Abyssinia; and as no correct printed edition had been ever issued of the New Testament, strenuous efforts were made to obtain authentic MSS. The only Ethiopic MS. of importance at that period easily accessible in England was a MS. of the Gospel of St. John brought from India by Dr. Buchanan, and deposited at Cambridge. This was found in collation to differ from the printed copy in almost every verse, and its readings were evidently more accurate than those of the printed edition. With the view of inspecting other MSS., Mr. Thomas Pell Platt visited Paris in 1822, and collated the valuable MSS. belonging to the Royal Society,² and in 1826, the Four Gospels were completed under his editorial care. They were printed from a fount of types cast at the expense of the Bible Society, from the matrices which had been presented by Ludolph in 1700 to the Frankfort Library. The entire New Testament was published in 1830. In this edition no one MS. was exclusively followed. The plan adopted by the editor, Mr. Platt, was, as he himself informs us, first to prepare a correct copy from a MS. of undoubted value, leaving considerable space between the lines; other MSS. were then carefully collated with the copy, and every variety of reading that occurred was inserted in the space left for the purpose, beneath the corresponding words of the copy. Afterwards, these readings were subjected to a rigid examination; the reading which afforded the strongest marks of being genuine was retained, and the others were expunged. We are indebted to the Abyssinian Church, not only for the ancient and valuable version of Scripture just described, but also for a curious apocryphal writing called the Book of Enoch, which has been found in no other Church; its date and origin are unknown, it is by some supposed to be the book quoted in Jude 14, and although it has no claim

¹ Michælis, Vol. 1. p. 602.

² T. P. Platt's Catalogue of the Ethiopic Biblical MSS., p. 4.

whatever to be placed among the Books of Scripture, it has excited much interest on account of its great antiquity.¹

RESULTS OF THE DISSEMINATION OF THIS VERSION.—From the peculiar character of the Abyssinians, and the strange mixture of Christianity, popery and heathenism that prevails among them, few visible effects have as yet resulted from the multiplication of the Ethiopic Scriptures. The Scriptures have indeed been received with joy, yet little can be said as to any permanent change resulting from their perusal. “One day,” said the devoted Missionary, Mr. Gobat (now Bishop of Jerusalem), “I am all joy with the hope that in a short time the Abyssinian mission will be crowned with glorious success; the following day I am cast down to the very dust by the idea that all attempts will be useless: for the Abyssinians very generally yield to the truth, but it is only for a while; they cannot make up their minds to quit so much as one of their customs.” Thus faith is tried for a time; yet the promise is sure, that God’s word shall not return to Him void, and the day perhaps is near when “Ethiopia will stretch out her arms unto God.”

T I G R É .

SPECIMEN OF THE TIGRÉ VERSION, BY MR. PEARCE, COPIED FROM THE APPENDIX TO A CATALOGUE OF ETHIOPIC BIBLICAL MSS., BY THOMAS PELL PLATT, Esq.—ST. MARK, CHAF. IX. 9 to 15.

⁹ Wer enter worred hom ker el ambar, hu mucker hom inder hi negger er sevvi zer reiyei hom negger, shar el Wod der sevvi tennessar ker el mote. ¹⁰ Wer haz hom zer negger ov wost hom enter tiock hadda mis hadda munte marlet el tennessar ker el mote. ¹¹ Wer tiock hu hom, Ber negger munte zer bel el sarfe tar Elias mussea fellermer. ¹² Wer hu mellash wer negger hom, Elias be ack zer mussea fellermer wer hu melless coulu negger 'iccar, wor comha zer ter sarf ov el Wod der sevvi ender hu carl buzze er negger wer sedded hu be yellem 'yeavila. ¹³ Mai ane zer bel kar, Elias be Ack artou 'artehu, wer gevver hom zer delleyea ov hum com zu ter sarf ov hum. ¹⁴ Wer shar enter mussea ov ariot hum, hu reiyei avvica mergavier cubhe hom, wer el sarfetart enter tiock mis hom. ¹⁵ Wer shar shar coulu souart, shar enter reiyei hom ler hum ter gurrem hom, wer weiyei ov hum ignersar 'idnersar hum.

¹ A term synonymous, or differing in orthography.

ON THE TIGRÉ VERSION.

IN connection with the Ethiopic version of Scripture, that in Tigré requires consideration, for Tigré is little else than vulgar Ethiopic. The province of Tigré is the most important of the three divisions (Tigré, Amhara, and Showa) of Abyssinia. It lies directly west of Amhara, from which it is separated by the Tacazez, one of the larger branches of the Nile. It has the form of an irregular trapezium, and comprises about four degrees of latitude, and so many of longitude. During Mr. Jovett’s residence in Egypt, in 1819, he superintended a translation of part of the New Testament into the vernacular of this extensive province. The person whom he employed to effect this translation, was an Englishman, named Nathanael Pearce, a man of most eccentric character, but of extraordinary attainments in the dialects of the country. He had acquired varied and extensive information by constant wanderings through various countries; he had roamed through Russia and China; he had lived as a Mussulman in Arabia, and afterwards, for fourteen years, had resided as a Christian and a warrior in Abyssinia.² He translated Mark and John; but as, owing to his restless habits, he had never acquired skill in writing the Ethiopic character, he was consequently obliged to write his translation in Roman characters. The orthography he regulated by his ear, spelling every word according to the sound, just as he would have done in English. His MS. is in the possession of the British and Foreign Bible Society; it has never been published, and its comparative value is still unascertained. In 1831, part of Luke was translated by Mr. Kugler, a Missionary of the Church Missionary Society, and on his death the work was continued by Mr. Isenberg of the same Society. Competent native assistance was obtained, but it does not appear that any part of this version has been committed to the press. The natives employed in this work translated from the Ethiopic Scriptures, and their translation was afterwards revised and corrected by the Missionaries from the Greek original.

¹ See the English translation of this book by Dr. Laurence, Oxford, 1838.

² Missionary Register for 1819, p. 366.

A M H A R I C .

SPECIMEN OF THE AMHARIC VERSION,

PUBLISHED BY THE BRITISH AND FOREIGN BIBLE SOCIETY IN 1842.

ST. JOHN, CHAP. I. v. 1 to 14.

አስቀድሞ፡ ቃል፡ ነበረ፡፡ ቃልም፡ ከእግዚአብሔር፡ ዘንድ፡ ነበረ፡፡ እግዚአብሔርም፡
ቃል፡ ነበረ፡፡ ይኸ፡ አስቀድሞ፡ ከእግዚአብሔር፡ ዘንድ፡ ነበረ፡፡ ሁሉ፡ በርሱ፡ ሆነ፡፡ ያ
ለርሱም፡ አልሆነም፡ ምንም፡ ከሆነው፡ ሁሉ፡ ሕይወት፡ በርሱ፡ ነበረች፡፡ ሕይወት
ም፡ የሰው፡ ብርሃን፡ ነበረች፡፡ ብርሃንም፡ በጨለማ፡ ያበራል፡፡ ጨለማም፡ አታገኘው
ም፡፡ ሰው፡ ነበረ፡ ከእግዚአብሔር፡ የተላከ፡ ስሙም፡ ዮሐንስ፡፡ ይኸ፡ ለምስክር፡ መ
ጣ፡ ለብርሃን፡ ሊመሰክር፡፡ ሁሉ፡ በርሱ፡ ያምን፡ ዘንድ፡፡ እርሱ፡ ብርሃን፡ አይደለም፡፡
ነገር፡ ግን፡ ተላከ፡ ለብርሃን፡ ሊመሰክር፡፡ እውነተኛ፡ ብርሃን፡ ነበረ፡ ለሰው፡ ሁሉ፡ የ
ሚያበራ፡ ወይ፡ ዓለም፡ ለሚመጣው፡፡ በዓለም፡ ነበረ፡፡ ዓለሙም፡ በርሱ፡ ሆነ፡፡ ዓ
ለምም፡ አላወቀውም፡፡ ወይ፡ ወገኖቹ፡ መጣ፡፡ ወገኖቹም፡ አልተቀበሉትም፡፡ ለተቀ
በሉት፡ ሁሉ፡ ግን፡ ስልጣን፡ ሰጣቸው፡ የእግዚአብሔር፡ ልጆች፡ ይሆኑ፡ ዘንድ፡፡ በስ
ሙ፡ የሚያምኑ፡፡ ከደም፡ ወገን፡ ያይደሉ፡ ከሥጋ፡ ፈቃድም፡ ከሰውም፡ መውደድ፡፡
ነገር፡ ግን፡ ከእግዚአብሔር፡ ተወለደ፡፡ ቃልም፡ ሥጋ፡ ሆነ፡ በኛም፡ አደረ፡፡ ክብሩን
ም፡ አየነ፡ አንድ፡ እንደ፡ መሆኑ፡ ክብር፡ ከአብ፡፡ ጳጋ፡ እውነትም፡ የመላበት፡፡

OF THE AMHARIC LANGUAGE AND VERSION.

GEOGRAPHICAL PREDOMINANCE OF THE LANGUAGE.—Amharic is properly only the vernacular dialect of Amhara, a division or kingdom of Abyssinia lying west of the Tacazze, and measuring about 112 miles from east to west, by forty in breadth. From the circumstance, however, of its being the language of Gondar the capital, and the native dialect of the reigning family, Amharic predominates far beyond the limits of Amhara, and by its aid a traveller can make himself understood throughout Abyssinia. Amharic is also extensively used as a medium of intercourse with negro and other tribes from the interior of Africa, who frequent the north of that continent.

CHARACTERISTICS OF THE LANGUAGE.—Amharic is a degenerated Shemitic language, having to all appearance lost many of its original characteristics by admixture with African dialects. In grammatical structure it varies considerably from the Ethiopic, but above half the words are still the same in both languages. The Ethiopic alphabet is used in writing Amharic, but seven additional consonants have been adopted to represent the compound Amharic consonants.

AMHARIC VERSION OF SCRIPTURE.—The earliest attempts to translate portions of Scripture into Amharic were made by the Romish Missionaries, but the date and comparative value of their productions are unknown, for the MSS. have never been seen in Europe, neither is it now known what has become of them. The Gospel of Mark was translated by Mr. Pearce, under the superintendence of the Rev. Mr. Jowett, and this MS., written in Roman characters, is now in the possession of the British and Foreign Bible Society. An Amharic version of the entire Scriptures, which has superseded all others, was commenced about 1810 by M. Asselin de Cherville, French Consul at Cairo.

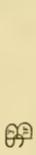
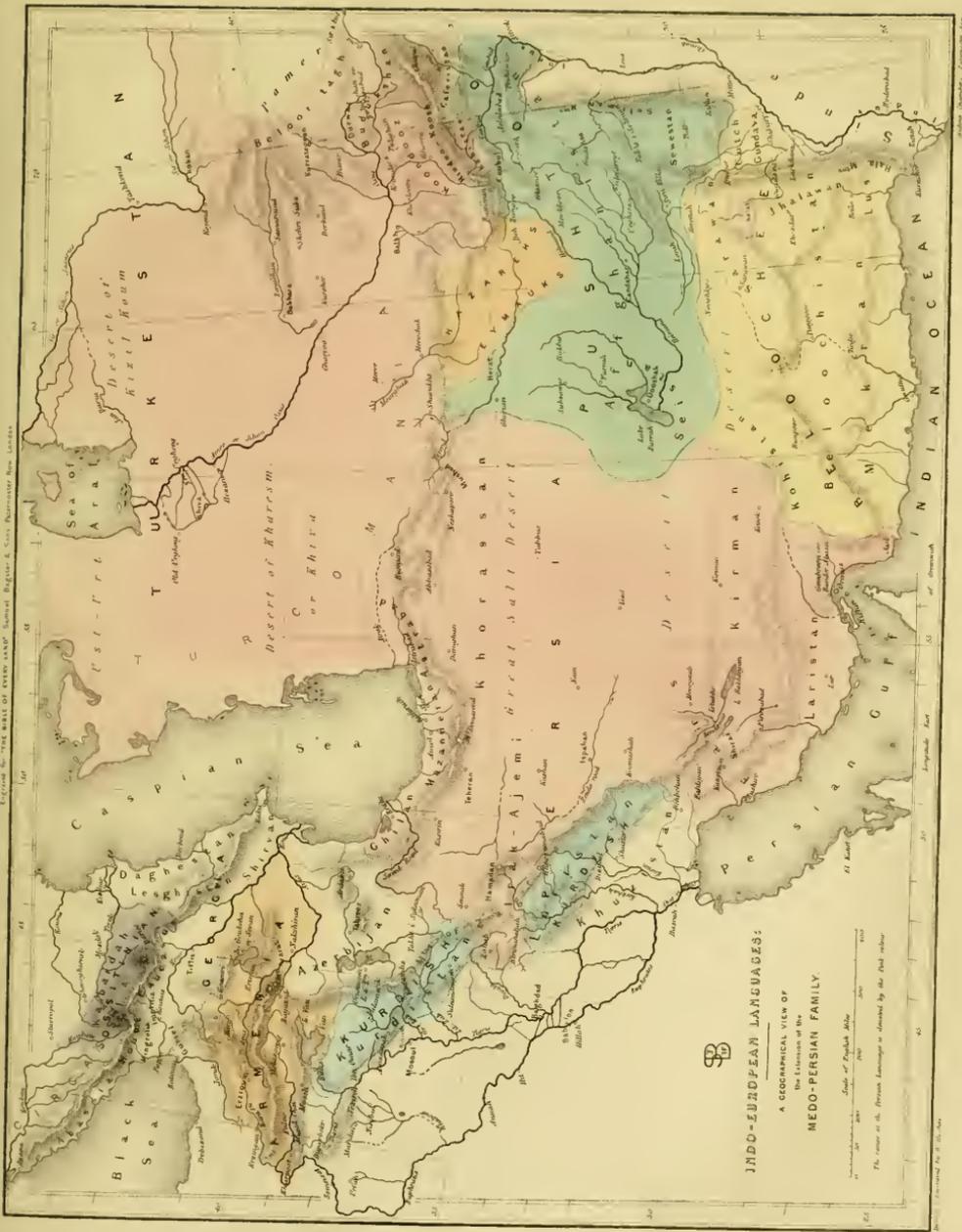
After many fruitless inquiries for a person competent to aid him in the acquisition of the language, he was providentially directed to an old man named Abu Rumi, whom he eventually engaged to translate the Scriptures. "Imagine," said M. Asselin, "my surprise in finding in this poor old man a person master of the literature of his country; a traveller who had penetrated the most remote regions of Asia; the instructor of Bruce and of Sir William Jones." Abu Rumi was well qualified for the work of translation by his acquaintance with Arabic, Greek, Persian, and several other languages besides his own. He executed his version under the immediate direction of M. Asselin; twice a week, during a period of ten years, they secluded themselves from all other occupations, and read together the Arabic version from which the translation was to be made. M. Asselin explained such terms as were abstruse, difficult, or foreign to the Arabic by reference to the original text, the Syriac version, the Septuagint, and various glossaries, but Abu Rumi also often found the key to them in the Ethiopic itself. In the early portions of the work, M. Asselin declared that he had often occasion to admire the patience of his aged companion. But when they came to the Epistles of Paul, Abu Rumi's zeal began to cool, the difficulty of the task frightened him, he wanted to set off for Jerusalem, and it was only by dint of time, care, and sacrifices, that M. Asselin convinced him of the necessity of not leaving the work imperfect.¹ It may not be uninteresting to mention that this poor old man immediately on the completion of his work, executed his favourite project of visiting Jerusalem, and was cut off by the plague soon after his arrival. The version was sold by M. Asselin to the British and Foreign Bible Society. The Rev. Mr. Jowett was employed by the Society in carrying on the negotiation, and in 1820 he undertook a journey from Malta to Cairo to effect the purchase. The purchase money was £1250. The MS. was brought to England in 1821, and was read with much approbation by those acquainted with the language. Dr. Lee, in a letter addressed to the Bible Committee, dated 1822, says, "the work appears to have been executed with uncommon ability and accuracy. There is no attempt whatever to display the learning of the translator by any of that verbiage so common to all the languages of the East, but all is precise, easy, and natural." In 1824 the Gospels were carried through the press by Dr. Lee, Mr. Jowett, and Mr. Platt, and in 1829 the entire Amharic Testament was completed. In 1840 the Old Testament was published, and in 1842, an edition of the whole Scriptures. In superintending the printing of these editions, Mr. Platt carefully compared Abu Rumi's edition with the original Greek and Hebrew, and inserted such corrections as seemed indispensably requisite, leaving a more complete revision for a future opportunity. A second edition of the Pentateuch was afterwards printed, in which, with the assistance of the Rev. C. Isenberg, formerly a Missionary in Abyssinia, such a revision was to a great extent accomplished.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—There are more impediments to the saving influence of the Scriptures in this nominally Christian land, than in many idolatrous countries. The moral and mental condition of the people is deplorable. Polygamy prevails to a considerable extent, and they are the victims of many degrading superstitions. All afflictions they attribute to the immediate influence of devils and of witchcraft. The life of Mr. Gobat was once nearly sacrificed by the prevalence of these superstitious notions; he was ill, and those among whom he laboured, and who were sincerely attached to him, instead of giving him assistance, crowded round him, some holding his hands, others his feet, while one amongst them was engaged in thrusting into his ears, mouth, and nostrils, nauseous substances which they called medicines. Yet the Abyssinians have not been found unwilling to confess the absurdity of their opinions when confronted with the light of Scriptural truth. They invariably bow to the authority of Scripture. On one occasion, a monk went to the Missionaries with a very self righteous air, but apparently very ill. The account he gave of himself was as follows:—"Being the son of a Governor, he said, and somewhat at ease, I lived many years in sin. At length, my conscience was awakened, and I began to fear the wrath of God. My agony and terror increased continually; and I did not know what to do;" (for he dared not to call on the name of the Lord, having never heard of the way of salvation by the merits of Christ), "at last, I determined to leave secretly my wife and my children and all that I had; and to retire into a wilderness which was inhabited only by wild beasts. There I lived many months upon roots, taking only just as much as was necessary to keep me alive. As I could find no peace for my heart, I determined to stand in a river of cold water from sunset to sunrise; which I did for a long time. I next bound my ankles so fast with a chain that I have ever since been unable to walk without very great pain. Finally, I inflicted a number of stripes every day on my body, the source of my sins, till it was covered all over

¹ See M. Asselin's Letters to Committee of Bible Society.

with putrifying wounds. This, he added, has ruined my health; but I console myself with the idea that I have done all this for God's sake." When Mr. Gobat told him that all those self-inflicted sufferings were the result of ignorance and pride, and therefore sinful—and that it was altogether impossible to find true relief by means of any expedient of that kind—he trembled for fear; but when some passages from the Epistles of Paul and other parts of Scripture were repeated to him, which testify that by grace we are saved through faith, not of ourselves, for it is the gift of God, the poor man was quite astonished, and cried out, "Is it possible? and can I yet be saved?" "I had despaired," he afterwards said, "of finding peace with God: I determined therefore, if possible, to secure a good name among my fellow-men; and for that purpose I have been going about, for some time, exhorting people to live better. But now I will read the Gospel, and seek for the way of salvation in the Word of God." There are many other instances of the readiness with which the Abyssinians receive the testimony of Scripture. Mr. Gobat, by whom the foregoing narrative is recorded, says that when he first began to distribute copies of the vernacular Scriptures among the people, they evinced little desire to receive them, being afraid of being deceived. By placing some copies for distribution in the hands of the priests, these suspicions were removed, and people immediately came, earnestly requesting to be furnished with the Word of God. "If," continues Mr. Gobat, "I had had some thousands of New Testaments, I could have distributed them to eager readers. I know some instances where persons have given all their property in order to purchase a copy of the New Testament: one man who had two oxen gave them for a copy of the Four Gospels; and another man gave four oxen in exchange for the Four Gospels."

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INDO-EUROPEAN LANGUAGES:
 A GEOGRAPHICAL VIEW OF
 THE LINGUAS OF THE
MEDO-PERSIAN FAMILY.

Scale of English Miles
 0 100 200 300 400 500
 The color of the Persian language is derived by the first color.

CLASS III.—INDO-EUROPEAN LANGUAGES.

A. MEDO-PERSIAN FAMILY.

PERSIAN.

SPECIMEN OF THE PERSIC VERSION,

By HENRY MARTYN, 8vo.

PUBLISHED BY THE BRITISH AND FOREIGN BIBLE SOCIETY IN 1846.

ST. JOHN, CHAP. I. v. 1 to 14.

بود در ابتدا کلمه و آن کلمه نزد خدا بود و آن کلمه خدا بود * و همان در ابتدا نزد خدا بود * و هر چیز بوساطت او موجود شد و بغیر از او هیچ چیز از چیزهایی که موجود شده است وجود نیافت * در او حیات بود و آن حیات روشنائی * انسان بود * و آن روشنائی در تاریکی می درخشید و تاریکی در نمی یافت * شخصی بود که از جانب خدا فرستاده شده که اسمش یحیی بود * و او برای شهادت آمد تا آنکه شهادت بر آن نور دهد تا آنکه همه بوساطت او ایمان آورند * و او خود روشنائی نبود بلکه آمده بود که بر آن روشنائی شهادت بدهد * و روشنائی * حقیقی آن است که هر کس را که بجهان در می آید منور میگرداند * و این در جهان بود و جهان بوساطت او پدید گشت و جهانش نمی شناخت * و بسوی خاصان خویش آمد و ایشان نپذیرفتندش * و چندی که پذیرفتندش ایشان را رتبه داد که فرزندان خدا بشوند و ایشان بودند که باسَم ایشان آوردند * و تولد ایشان از اخلاط و از خواهش جسمانی و خواهش نفسانی نبود بلکه مجرد از خدا بود * و آن کلمه مجسم شده در میان ما قرار گرفت و تجلی * اورا ما دیدیم و آن تجلی بود که شایسته * یگانه * پدر بود و پسر از مهربانی و راستی بود *

ON THE PERSIC LANGUAGE AND VERSIONS.

EXTENT AND STATISTICS.—The kingdom of Iran or Persia Proper lies between 39° and 26° north latitude, and 44° and 62° east longitude. Its inhabitants are divided into two distinct classes, the Tadjiks or aboriginal inhabitants of the country (whose number has been estimated by Fraser at about 7,000,000), and the Ilyats or Eilauts, a collective name given to the nomadic tribes by whom a considerable part of Persia is occupied. Of these tribes some are of Persian and others of Turkish, Mongolian, Afghan, and Arabic origin; the languages spoken in Persia are therefore as numerous as the races by whom it is peopled. Turkish is predominant in the northern and western provinces,

although the natives are likewise acquainted with Persic. The Rev. H. Southgate, an American Missionary, remarked that in his travels through these provinces he never once found it *necessary* to resort to Persian in his conversations with the people. The Taujiks, whose vernacular is invariably Persic, form the main population of Fars, and of almost all the towns of Persia. But the Persian language is predominant far beyond the regions of Persia Proper. In India it is spoken at all the Mahomedan courts; and it is, or was till very recently, the language adopted by the British Government in all judicial proceedings throughout Hindoostan. It is the vernacular language of the ancient Transoxiana, and indeed of the whole of Turkistan, now subject to the Usbec Tartars; in this country the Taujiks possess four independent governments in which pure Persic is spoken. Generally speaking, however, the Taujiks do not dwell together in corporate societies like other nations, but disperse themselves over the regions adjacent to their native land, and adopt the dress and customs of the dominant race in the countries in which they sojourn. They are said to be scattered as far as Thibet, and to have been met with in Chinese Turkistan. In Afghanistan they have been calculated by Elphinstone to number 1,500,000, and the Cohistan of Caubul is occupied almost solely by them. The religion of the Taujiks is Mahomedanism; but Soofeism or free thinking, a species of infidelity akin to the rationalism of Germany, is extremely prevalent among them. There are also about 2,300 families of Guebres or fire-worshippers in Persia, and on the western coast of India there are about 200,000 individuals belonging to this ancient sect. These Guebres or Parses of India now form one of the most valuable classes of the subjects of Britain;¹ their ancestors are believed to have fled thither when Persia fell under the Mahomedan yoke, and the books and sacred fire which they brought with them are still religiously preserved.

CHARACTERISTICS OF THE LANGUAGE.—The origin of the Persic language dates from the invasion of the Arabs in the seventh century. Prior to that period, various idioms prevailed throughout the Persian empire, of which the principal were the Pehlvi, the Farsi or Parsi, and the Deri. The Pehlvi, rude and masculine in structure, was closely allied to Chaldee, and was the dialect of Media properly so called, while the Farsi or Parsi was the language of Persia Proper, and its sub-dialect the Deri was the polished idiom of the court. Modern Persic was gradually formed during the long dominion of the Saracens in Persia, by admixture of the Parsi and Deri elements with the language of the conquerors. But the primitive type of the whole Persian family is undoubtedly the Zend, a language belonging to the same stem as the Sanscrit. Concerning the period during which this ancient tongue was vernacular, history is silent; but it appears to have been the language of Zoroaster and of the Magi, and to have been once predominant in the west of India among the worshippers of the Sun. Modern Persic, although greatly adulterated with other languages, still retains abundant evidences of its descent from the Zend. The numerous and important points of affinity which united the Zend with the Sanscrit, are not all obliterated in Persic. All the Indian words which occur in Persic are, however, characterised by their abbreviated form, and it is rare in this language to meet with an un mutilated Sanscrit term, for the final letters are generally cut off, and words of two syllables reduced to one.² The Persic, like its parent the Zend, is more allied than any of the other Asiatic languages to the Germanic family; in fact, the entire fabric of the etymology of German and its cognate dialects is based upon the Persic.³ Of the 12,000 radical words composing the Persian language, 4,000 are found with more or less change in the Germanic dialects, and a striking conformity prevails even in the inflections of these languages. The termination of the infinitive of verbs in the Persic is *ten* and *den*, the *en* of the German, and the *ew* of the Greek. The termination of the plural in Persic for men and animated beings is the syllable *an*, corresponding with the plural termination *n* of the German. Comparatives are formed in Persic as in German by the addition of the syllable *ter* or *er*; for instance, the Persian adjective signifying *good*, in the comparative forms *biltter*, in German *besser*, and in English *better*. The pronouns and numerals in German and in Persic are also etymologically connected. With respect to the personal terminations of the verbs, the Persic sometimes follows the German, sometimes the Sanscrit, and sometimes the Greek or Latin forms. The future tense is formed as in English by the aid of an auxiliary, and the passive is formed according to the same analogy, by placing the past participle of the active verb before the different tenses and modes of an auxiliary.⁴ The affinity of the Persic with the other members of the great Indo-European class of languages is to be traced even in the particles of composition. The Persian *a* represents the Greek privative *á*; and Von Hammer has not hesitated to say that this same particle also occasionally corresponds in meaning with the Greek

¹ Martin's British Colonies, Vol. I. p. 443.

² Schlegel, Langue et Philosophie des Indiens, pp. 21—23.

³ Nouveau Journal Asiatique, Vol. XII., pp. 27, 28.

⁴ Ibrahem's Grammar of the Persian Language, p. 48.

particles *àrò* and *èrè*, and the German *an*, *ab* and *auf*. The Persian *ba*, he says, is the German *bei* and English *by*. The particle *pes* in Persic he considers equivalent to *post* in Latin, and the Persian negative particles *ne* and *me*, equivalent to the Latin *ne* and the Greek *μή*. Persic also resembles Greek, German, and English in its power of compounding words; and in the variety and elegance of its compound adjectives it is said even to surpass these languages. The Persian adjectives are compounded in three ways; by placing a substantive before a contracted particle, by prefixing an adjective to a substantive; and, lastly, by adding one substantive to another. The combinations produced according to these three forms are exceedingly numerous, and sometimes highly poetical: they are often used, especially in the plural number, as substantives without any noun being employed, and so melodious are they accounted by the Persian poets, that an entire distich is frequently filled with them.¹

The great beauty of the Persian language consists in its extreme simplicity; its style of phraseology is natural and easy, and capable of being reduced to few rules. In this simplicity of construction, in harmony of sound, in facility of versification, and in consequent adaptation for poetry, the Persian resembles the Italian. It has been said that the crown of Persian literature is its poetry; the same perhaps is true of the Italian; and in connection with the several points of resemblance between these two languages, both in regard to their present development and to their origin and early history, it is rather a striking fact, and a subject for inquiry to a psychologist, that a remarkable similarity of sentiment and imagery pervades the works of Persian and Italian poets. This similarity has been repeatedly pointed out, and the sonnets of Petrarch have been compared to those of Sadi.² Another prominent feature of the Persian language is its intimate admixture with Arabic words and idioms. Turkish words also occur in Persic, but scarcely a line or sentence is to be met with free from some words either purely Arabic, or of Arabic origin.³ The peculiar forms of the plural called broken, imperfect, or irregular plurals, which characterise the Arabic and Ethiopic languages, are borrowed by the Persic; and Arabic syntax is sedulously studied by all who desire to write the Persian language with correctness.

ALPHABETICAL SYSTEM.—The primitive alphabetical system of the Persian empire seems to have consisted of a peculiar set of characters called from their form arrow-headed, and cuneiform or wedge-shaped. Specimens of these characters have been found in ancient inscriptions on monuments of stone, and sometimes on bricks at Persepolis, and in the west of Persia. The efforts that have been made of late years in the study of the Zend, have tended to facilitate the decyphering of these inscriptions, the language in which they are written being an ancient and long extinct idiom closely connected with the Zend. The Persians, since the time of the Saracen conquest, have used the Arabic letters, which they write, like the Arabs, from right to left. Their alphabet consists of thirty-two characters, of which four are peculiar to their language: on the other hand, eight of the Arabic characters have no corresponding sound in Persic; for instance, the *th* of the Arabs is pronounced like *s* in Persia,⁴ just as the Polish Jews pronounce *n*: these eight letters are nevertheless retained in Persian writings, and are useful in showing the derivation of words, for they are seldom or never found in any word not purely Arabic.

VERSIONS OF SCRIPTURE.—An ancient version of the Scriptures existed in the language formerly spoken in the Persian empire; but of this version, and even of the particular dialect in which it was written, we have little or no information beyond the casual allusions of Chrysostom and Theodoret.⁵ Christianity was early established in Persia, for Constantine the Great wrote to Sapor, king of that country, in behalf of the Christian churches in his dominions. The Elamites present on the day of Pentecost doubtless carried back the Christian doctrine with them, and we are assured of a bishop of Persia being at the Council of Nice. The oldest version existing in the modern Persian language is probably that of the Pentateuch contained in the London Polyglot. This Pentateuch is believed to have been translated by Rabbi Jacob, a Jew, who, on account of his having come from a city called Tus, was surnamed Tusius or Tawosus. The period of its execution is unknown, but it certainly was translated subsequently to the eighth century, for Babel in Gen. 10. 10, is rendered Bagdad. The translation is supposed to have been made from the Syriac, but it follows the Hebrew pretty closely. It was first printed at Constantinople in 1546, accompanied with the Hebrew text, the Chaldee Targum of Onkelos, and the Arabic version of Saadias Gaon.⁶

¹ Sir William Jones's Grammar of the Persian Language, p. 102.

² Ouseley's Persian Miscellanies, Introduction, p. xxi.

³ Ibrahem's Grammar of the Persian Language, p. 241.

⁴ Sir William Jones's Grammar of the Persian Language, p. 24.

⁵ Chryso. Hom. II. in Johan. and Theod. IV. 555.

⁶ Waltoni Prolog. xvi. 7, 9.

The only other portion of Persian Scriptures contained in the London Polyglot consists of the four Gospels, supposed to have been written at Caffa, a town of the Crimea, about A.D. 1341, by a Roman Catholic. This translation is evidently from the Peshito, as is proved by many internal evidences, but it is interpolated with readings from the Vulgate, and even from Romish rituals and legends. If it had been free from these glosses and additions, it would have furnished valuable aid in the criticism of the Peshito.¹ Another edition of the Persian Gospels was commenced under the care of Wheeloc, Professor of Arabic at Cambridge, and at his death superintended by Pierson. This edition left the press in 1657. The editors used the very MS. from which the Gospels in the London Polyglot were printed; and although they possessed two other MSS., of which one is supposed to have contained a version from the Greek, yet they confounded them altogether, and appealed to the Syro-Persian text in the formation of their own.² Le Long speaks of another version of the Persian Gospels, which he says was transcribed in 1388, from an original of much older date, and sent by Jerome Xavier, a Jesuit, from Agra to the Collegium Romanum.³ Yet it is recorded of this same Xavier that at the request of Akbar, Emperor of the Moguls, to be furnished with the Scriptures in Persian, he merely feigned compliance, and with the aid of a Persian compiled a life of Christ, partly from the Gospels, and partly from Romish legends, which, when presented to the Emperor, only served to excite derision. This production was printed by De Dieu, at Leyden, in 1639. The next attempt to procure a version of the Scriptures in Persian was made by Nadir Shah. This Emperor was desirous of procuring a translation of the Gospels, the Psalms, and the prophecies of Jeremiah, on account of the references made in the Koran to the Jewish and Christian Scriptures, and with this view he summoned several Armenian bishops and priests, Romish missionaries, and Persian Mullahs, to Ispahan. The Armenians, from their imperfect acquaintance with the Persian language, were unable to take any efficient part in the translation, the whole of which, in consequence, devolved upon the Romish and Mahomedan priests: between them they effected their work by the aid of an ancient Arabic and other versions, but it was dressed up with all the glosses which the Koran could warrant, and the Romish priests made such use as they could of the Vulgate.⁴ When the work was presented to Nadir Shah, he turned it into ridicule, and declared that he could himself make a better religion than any that had yet been produced. If this story be true, the version sometimes found in the hands of the Armenian priests in India may be safely conjectured to be the same as that of Nadir: a copy of this version was shown to the Rev. Henry Martyn, who remarked that he did not wonder at the Emperor's contempt of it.

As the style in which the Gospels of the Polyglot are written has long been antiquated at Ispahan, several efforts have been made during the present century to produce a version in the polished dialect now spoken by the Persians. A translation of the four Gospels was made under the superintendence of Colonel Colebrooke, and printed at Calcutta in 1804.⁵ Our accounts of this work are very meagre, and it never seems to have obtained much circulation. In 1812 the Rev. L. Sebastiani had advanced nearly to the end of the Epistles, in a translation of the New Testament from the Greek,⁶ and during the same year 1000 copies of the Gospels of this version were printed at Serampore by order of the Calcutta Auxiliary Bible Society. Sebastiani had been many years resident at the Court of Persia, and his version was chiefly designed for the use of the Christians dispersed in Persia. In the meantime another translation of the whole of the New Testament had been progressing at Dinapore, in the East Indies, under the superintendence of the Rev. Henry Martyn. The translators were Sabat and Mirza Fitrut: the former had previously been employed in this translation at Serampore, and the latter by Colonel Colebrooke. This version was completed in 1808, but it was found to be so replete with Arabic and abstruse terms intelligible only to the learned, that the Rev. Henry Martyn determined upon visiting Persia in person, that he might there obtain the means of producing a clear and idiomatic version. In 1811 he reached Shiraz, the seat of Persian literature, and remained there nearly a year. He was received with much friendship by some of the principal men of the city, who expressed the warmest sympathy for the *man of God*, as they habitually designated our Missionary. When the weather became too intense for his enfeebled frame to bear the extreme heat of the city, Jaffier Ali Khan, a Persian noble, pitched a tent for him in a delightful garden beyond the wall, and here he executed from the original Greek a translation of the New Testament, remarkable not only for its strict fidelity to the text, but for its astonishing conformity to the niceties of the Persian idiom. By the Persians themselves this work has been designated "a masterpiece of perfection;" and while other

¹ Hug's Introduction, Vol. I. p. 349.

² Hug's Introduction, Vol. I. p. 350.

³ Le Long, Biblioth. Sacra, Vol. I. p. 133.

⁴ Buchanan's Christian Researches, p. 94.

⁵ Marsh's History of Translations, p. 77.

⁶ Eighth Report of British and Foreign Bible Society, p. 13.

Oriental versions have been superseded by more accurate translations, the Persian and Hindoostance Testaments of this accomplished scholar are at this day in higher repute than ever.¹ On the accomplishment of his object, he found that his constitution had been completely shattered by the effects of the climate and extreme exertion, and he attempted to return to England, but expired during his journey homewards at Tocot, a commercial emporium of Asiatic Turkey, in 1812.² Copies of the work which had caused the sacrifice of his valuable life were deposited with Sir Gore Ouseley, the English Ambassador in Persia. One copy was presented to the King of Persia, who, in a letter written on the occasion, expressed his approbation of the work. On returning to England, by way of St. Petersburg, Sir Gore Ouseley met with Prince Galitzin, and it was suggested that the Prince, who was the head of the Russian Bible Society, should cause an edition of Martyn's Testament to be printed at St. Petersburg, for circulation in the provinces of Western Persia. The impression was completed in less than six months, and consisted of 5000 copies.³ In 1813 a communication was received by the Corresponding Committee at Calcutta from Meer Seid Ali, the learned native employed by the Rev. Henry Martyn at Shiraz, in which, with many expressions of regret for the loss of his excellent master, he informed the Committee that the MS. of the Persian New Testament and of the Psalms (which had likewise been translated at Shiraz) was in his possession, and that he waited their orders as to its disposal. He was directed by the Committee first to take four correct copies of the MS., that no risk might be incurred in the transmission of so great a treasure, and then to forward the MS. to Calcutta, whither he was invited himself for the purpose of superintending the publication.⁴ The Psalter and New Testament passed through the press at Calcutta in 1816. The Psalter was reprinted in London under the editorship of Dr. Lee in 1824; and the New Testament, edited by the same distinguished scholar, was published in London in 1827. This Testament was reprinted in London in 1837, and an edition of 3000 copies was printed at Edinburgh in 1847, at the expense of the British and Foreign Bible Society,⁵ in order to accompany an edition of the Old Testament, which, as we shall presently have occasion to mention, was then passing through the press in that city. Of all these editions of Martyn's Testament, the most incorrect seems to have been that printed at St. Petersburg in 1815. This impression was so defaced with errors that the Missionaries deemed it useless, and at their request the issue was stopped by the Russian Bible Society. The Rev. William Glen, of the Scottish Mission at Astrachan, was in consequence led to undertake a version of the Psalms in Persian for the benefit of the numerous individuals speaking that language who resort for purposes of trade to Astrachan and the South of Russia. In preparing his version, Mr. Glen first made a literal translation of the Hebrew text, which he submitted with due explanations to his teacher; it was then the office of the latter to give as exact a representation of the sense as possible in classical Persian; his production was then revised and compared with the original by Mr. Glen.⁶ In 1826 the Committee of the British and Foreign Bible Society made arrangements with the Scottish Missionary Society for the services of Mr. Glen at Astrachan, in making a translation of the poetical and prophetic books of the Old Testament. In the meanwhile, Mirza Jaffier had been engaged by the same Society to produce a version of the historical books of the Old Testament at St. Petersburg,⁷ under the eye of Dr. Pinkerton, and according to specific directions sent out for the purpose by Dr. Lee. The only portion of Mirza Jaffier's version which appears to have been published, is the book of Genesis, printed in London in 1827, under the care of Dr. Lee. Mr. Glen's version of the Psalms and Proverbs was revised by Mr. Greenfield, assisted by Mr. Seddon, and published in London in 1830. 31; the edition consisted of 1000 copies,⁸ and another edition appeared in 1836. The entire Old Testament, translated by Mr. Glen, was eventually printed at Edinburgh, under the auspices of the Committee of Foreign Missions connected with the United Associate Synod of Scotland, and the British and Foreign Bible Society contributed £500 towards its publication; the edition left the press in 1847.⁹

In consequence of a grant by the British and Foreign Bible Society in aid of the translation department of Bishop's College, Calcutta, the Rev. T. Robinson (then Chaplain at Poonah, but afterwards Archdeacon) applied for the sanction of the Bishop of Calcutta to a projected version of the Old Testament in Persian, and on its being ascertained that the design fell within the terms of the grant, the translation was commenced in 1824.¹⁰ The Pentateuch was completed and printed at Calcutta in 1830, and in 1838 the entire Old Testament was finished; the translation is from the original text, and is accounted faithful and accurate. A Persian version of the prophecy of Isaiah was purchased

¹ Missionary Register for 1822, p. 45.

² Owen's History of the British and F. Bible Society, Vol. II, p. 265.

³ Owen's History of the British and F. Bible Society, Vol. II, p. 41.

⁴ Eleventh Report of British and Foreign Bible Society, p. 38.

⁵ Forty-third Report of British and Foreign Bible Society, p. lxxxviii.

⁶ Henderson's Biblical Researches in Russia, pp. 429, 430.

⁷ Twenty-third Report of British and Foreign Bible Society, p. xlviii.

⁸ Twenty-seventh Report of British and Foreign Bible Society, p. 97.

⁹ Missionary Register for 1847, p. 72.

¹⁰ Twentieth Report of British and Foreign Bible Society, p. lii.

by the British and Foreign Bible Society for the sum of £100 in 1833. This version had been executed by the Mirza Ibrahim of the East India College at Haileybury, and revised by Mr. Johnson, one of the Professors of that College. The translator took the English Authorised Version for a basis, and adhered to it as far as it expresses faithfully the sense of the original. Being well acquainted with both Hebrew and Arabic, he made it a rule to use in his translation an Arabic word of the same root with the original, where such a word had been adopted into Persian; and in rendering the sense of difficult passages, he first consulted our English version, then turned to the original Hebrew and compared it with the Arabic, and finally discussed the question with some of the members of the College, besides referring to several commentators.¹ In 1834 an edition of this book was published by the Society under the care of Mr. Johnson. In 1841 the attention of the Calcutta Committee was occupied in lithographing an edition of the Scriptures in the Persian character, a method deemed preferable to the former system of Arabic type printing.² In 1842, 5000 lithographed New Testaments of Martyn's version left the Calcutta press, and in 1844, 5000 copies of Genesis and part of Exodus of Archdeacon Robinson's translation were also lithographed.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The work of distributing the Scriptures has been very extensively prosecuted in Persia: the portion which has there gone into widest circulation is Martyn's Testament, and a recent traveller declares that this inestimable work has made its way by single copies into many houses in Persia, and that he found persons acquainted with it in every city through which he passed.³ The Scriptures have not yet effected any general change in Persia, but individual instances are not wanting of their blessed influence. A writer in the Asiatic Journal states, that once, at a convivial meeting in Persia where religious questions were being discussed, he chanced to express his opinions with a considerable degree of levity. He was immediately afterwards startled by perceiving the eyes of one of the guests fixed upon him with a peculiar and piercing expression of surprise, regret, and reproof. On inquiry, he found this person to be by name Mahomed Rameh, a man of great learning and high moral endowments; he had, it was said, been educated as a Mollah, but had never officiated, and led a life of retirement. The writer obtained an interview with him, in which Mahomed avowed himself a Christian, and related the history of his conversion in nearly the following terms:—"In the year 1223 of the Hejira, there came to this city an Englishman who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our Mollahs as well as the rabble. He was a beardless youth, and evidently enfeebled with disease. I was then a decided enemy to infidels, and I visited the teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. These evil feelings gradually subsided beneath the influence of his gentleness, and just before he quitted Shiraz I paid him a parting visit. Our conversation—the memory of it will never fade from the tablets of my memory, sealed my conversion. He gave me a book; it has ever been my constant companion, the study of it has formed my most delightful occupation." Upon this Mahomed brought out a copy of the New Testament in Persian; on one of the blank leaves was written—"There is joy in Heaven over one sinner that repenteth.—Henry Martyn."³ The Persian Scriptures have been likewise distributed in the countries adjacent to Persia, where, as has been above stated, vast numbers of people speaking the Persian language are dispersed. The following instance of the blessing of God on this version occurred in Hindoostan in 1844; the narrator is the Rev. A. Sternberg of Arrah. "I am thankful to tell you, he writes, of a Hindu who two months ago was baptized by me, having been brought to a thorough conviction of the truth of our religion *only by reading, by himself, a Persian New Testament which he had got at Cuttak some months previous.* He was a Kaith, and was well acquainted with the common creed of Mahomedans and its errors before he became acquainted with Christianity. In the commencement of the year 1844, he undertook a pilgrimage to Jagganath; on his return he received a Persian New Testament from a Missionary preaching in a Bazar Chapel at Cuttak; but he did not touch it for fear. On his arrival at Arrah, he was obliged to stop on account of his wife's and child's illness. Now the time was come: he had leisure, and began to read his Persian Testament, and instantly he was struck with the truth of the word. Only one passage made him stop a little, the term 'Son of God;' when his Mahomedan prejudices on this subject had been removed, he applied for baptism; since that period," continues Mr. Sternberg, "he has shown such deep knowledge of all the principal doctrines of faith, as well as

¹ Twenty-ninth Report of British and Foreign Bible Society, p. lviii.

² Thirty-seventh Report of British and Foreign Bible Society, p. lxiv.

³ Southgate's Narrative of a Tour in Persia, &c. Vol. I. p. 141.

a thorough change of sentiment, that he was and is to me, who was very far from expecting to see a Hindu truly converted, a most seasonable evidence of the mighty power of the written word of God. He has had no teacher; the *reading* of the word alone has converted him. It is encouraging to find again the saying true, 'one soweth and another reapeth.'¹

JUDÆO-PERSIC.

SPECIMEN OF THE PERSIC VERSION IN HEBREW LETTERS, AS PRINTED IN LONDON IN 1847, 8vo.

St. JOHN, CHAP. I. v. 1 to 14.

בֹּדֶד דַּר אַבְתְּרָא כְּלֵמָה וְאֵן כְּלֵמָה נֹדֶד כְּרָא בֹדֶד וְאֵן כְּלֵמָה כְּרָא בֹדֶד : ² וְהֵמָּן דַּר
אַבְתְּרָא נֹדֶד כְּרָא בֹדֶד : ³ וְהַר גִּזֹּ בֹסֶאמֶת אֹ מוּגֹדֶד שֶׁר בִּגְדִיד אֹו הִיָּן גִּזֹּ אֹו גִזֹּ הֵא
כֵּה מוּגֹדֶד שְׂדֵה אֶסֶת וְגֹד נִיאֶפֶת : ⁴ דַּר אֹו חֵיאַת בֹּדֶד וְאֵן חֵיאַת רוּשְׁנֵאֵי אַנְסָאן בֹּדֶד :
וְאֵן רוּשְׁנֵאֵי דַר תֵּאֲרִיכִי מִי דַרְכֵּשִׁיד וְתֵרִיכִי דַר נְמִי יֶאֶפֶתֶשׁ :
⁶ שְׂכִצִי בֹדֶד כֵּה אֹו גְאֻנְבִי כְּרָא פֶרְסֶתֶאֶדֶה שְׂדֵה כֵּה אַסְמֶשׁ יֶחִיא בֹדֶד : ⁷ וְאֹו בְרֵאֵי
שְׁהֶאֶרַת אַמֶּד תֵּא אֵן כֵּה שְׁהֶאֶרַת בֵּר אֵן נֹדֶד דַּהַר תֵּא אֵן כֵּה הֵמָּה בֹּסֶאמֶת אֹו אִימָאן
אֹוֶרְדֶּד : ⁸ וְאֹו כֹּוֹד רוּשְׁנֵאֵי נְבֹוֹד בְּלֵכָה אַמֶּדֶה בֹּדֶד כֵּה בֵּר אֵן רוּשְׁנֵאֵי שְׁהֶאֶרַת בְּרַהַד :
וְרוּשְׁנֵאֵי חֶקִיקִי אֵן אֶסֶת כֵּה הַר כֶּס רֵא כֵּה בְּנֵהָאן דַּר מִי אִידִי מְנֹוֹר מִי גֶרְאֻנְדֶּר :
¹⁰ וְאֵין דַּר גֵּהָאן בֹּוֹד וְגֵהָאן בֹּסֶאמֶת אֹו פְרִיד גֶשֶׁת וְגֵהָאנֶשׁ נְמִי שְׁנֵאֶכֶת : ¹¹ וְכִסְוִי כֵּאֶצְאָן
כֹּוִישׁ אַמֶּד וְאִישְׁאָן נְפִרְדִּפְתְּנֶדֶשׁ : ¹² וְנֶגֶד כֵּה פִרְדִּפְתְּנֶדֶשׁ אִישְׁאָן רֵא קֶרְדֶּרַת דֵּאֶר כֵּה
פֶּרְנֹוֹדָאן כְּרָא בִשׁוּנְדֶּר וְאִישְׁאָן בֹּוֶרְנֶד כֵּה בֵּאֶסְמֶשׁ אִימָאן אֹוֶרְדֶּנֶד : ¹³ וְתוֹלֶדֶד אִישְׁאָן אֹו
אַכְלֵאֶט וְאֹו כֹּוֹאֶהֶשׁ גְּסֵמֵאֵי וְכֹוֹאֶהֶשׁ נְפֶסֶאֵנִי נְבֹוֹד בְּלֵכָה מְגֶרֶד אֹו כְּרָא בֹּוֹד :
¹⁴ וְאֵן כְּלֵמָה מְנֶסֶם שְׂדֵה דַר מִיאָן מֵא קֶרֶאֶר גֶּרְפֶּת וְתַגְלִי אֹו רֵא מֵא דִידִים וְאֵן
תַּגְלִי בֹּוֹד כֵּה שְׁאִיסְתֵּה יֶכֶאֶנֶה פֶּרֶד בֹּוֹד וְפֶר אֹו מֵהֶרְבֵּאֵנִי וְרֵאֶסְתִי בֹּוֹד :

ON THE JUDÆO-PERSIC LANGUAGE AND VERSION.

NEARLY all the Jews who are settled in Persia and in Bokhara speak the Persian language, which they are able to read and write only in the Hebrew character. The Rev. Mr. Pfander, when in connection with the Basle Missionary Society, made application for means to print the Persian Scriptures in Hebrew characters for the benefit of these Jews; but he was soon afterwards removed from Shushi, in Southern Russia, where he was stationed at the period of his making that request, and for a time, at least, the project was in consequence dropped. In 1841, Dr. Haberlin applied to some Christian friends for aid in imparting the Scriptures to the Persian Jews; and in reply he received from Herat a copy of Martyn's Persian New Testament, written in Hebrew characters under the care of Dr. Loggin, who stated that the Jews had frequently asked him for the Scriptures in this form. Dr. Haberlin laid the version before the Calcutta Committee, and they agreed to refer the means of printing it to the consideration of the Parent Society.² Their application was promptly met by a request on the part of the latter Society to print an edition of 2000 New Testaments in this form, and it was arranged that the edition should be carried through the press at Calcutta, under the eye of the Rev. Dr. Yates. The death, however, of that lamented Missionary rendered this plan abortive; and in 1845 the Bombay Auxiliary Society transmitted to London MS. copies of the Judæo-Persic Gospels, of which an edition of 1000 copies was completed in London in 1847,³ under the superintendence of the Rev. Dr. Wilson of Bombay.

¹ Fortieth Report of British and Foreign Bible Society, pp. c, ci.

² Thirty-seventh Report of British and Foreign Bible Society, p. lxxiii.

³ Forty-fourth Report of British and Foreign Bible Society, p. xcvi.

PUSHTOO.

SPECIMEN OF THE AFFGHAN VERSION,

AS PRINTED AT SERAMPORE IN 1819, 8vo.

ST. JOHN, CHAP. I. v. 1 to 14.

ورنبي خبرد وه او خبرد پهنزد دخدای وه او خبرد دخدای وه * هغه ورنبي پهنزد دخدای وه * وارد
 لهغي پيدا شول او هر هغه چه پيدا شه پهنه كس هيش بي لهغه پيدا نه وو * پهنه كس ژوندون وه او
 هغه ژوندون دسرو روښناي وه * او روښناي پهنيارد كس نور بيا موند او تيارې هغي لره نيول ونكړل *
 له خدایه راليزلي شوي يو سري وه چه نوم دهغه يوحننا * هغه پحق دروښناي كس دپار دگواهي وركولو
 شاهدي لره راغي چه واره لهغه څخه اعتقاد وكاند * هغه روښناي هغه نه وه ليكن دهغي روښناي پحق
 كس گواهي وركول لره راغي * هغه روښناي وه چه پدنیا كس واره ورو راتلو نكيو لره روښانه
 وي * هغه پدنیا كس وه او دنيا له دڅخه پيدا شوه او دنيا دي و نه پيژاند * هغه پهنزد دخپلو
 قومونو راغي او خپلو خلقو ددره قبول نكړ * ليكن هغو چه قبول كړ هغو لره ده پشیر دزامنو
 دخدای كيد لو قدر وركړ يعني پدنامه خپل ايمان راوړونكيو لره * چه له وينو څخه يا له خپل
 ځان له ارادي څخه ياد سرو له ارادي څخه پيدا نه وو ليكن له خدایه پيدا وو * او هم خبرد موجودد
 شوه او له بهراني او له مدقه څخه دكه شوي پهنوزد كس ټي تندو وواهه او پشیر دلوي ديوه پيدا
 شوي زوي له پلار د موزده لوي دغه وليد *

ON THE PUSHTOO OR AFFGHAN LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—The Affghans, a warlike and semibarbarous nation, inhabit Affghanistan, a mountainous territory lying directly south of Hindoo Coosh. They call themselves *Pushtaneh*, whence, by a corruption of the word, they are styled by the Indians *Patans*. Their language is termed Pushtoo. They received the designation of Affghans from the Persians, by which name alone they are known in Europe. According to Elphinstone, the number of Affghans residing in Affghanistan, and within the limits of the ancient kingdom of Cabul, amounts to 4,300,000. In Affghanistan itself, he remarks, there is scarcely any part in which the whole population is Affghan, the mixture is composed of Tajiks in the west, and of Hindkces in the east.¹ Sir William Jones, and others, have assumed that the Affghans are of Hebrew origin; but though this idea may at first sight appear to be countenanced by some of the Affghan traditions, which represent them as lineally descended from ancient Israel, yet abundant proofs might be adduced from historical and philological sources in confirmation of the now generally received opinion, that this people are the aborigines of the region in or near which they now dwell. Their religion is the Mahomedan, but they belong to the sect of Soonnee, who recognize the first three Caliphs as the lawful successors of Mahomet.

CHARACTERISTICS OF THE LANGUAGE.—The structure of the Pushtoo or Affghan language refutes the hypothesis of the Hebrew origin of the Affghan people. It exhibits none of the peculi-

¹ Elphinstone's Cabul, Vol. I. p. 403.

arities of the Shemitic dialects, but, on the contrary, forms an important link in the great Indo-European chain of languages. Many of the words are Persian, and some of the roots can be traced distinctly from the Zend and Pehlvi dialects, while others again are from some unknown source. Mr. Elphinstone compared an Affghan vocabulary, consisting of 218 words, with the correlative terms in Persian, Zend, Pehlvi, Sanserit, Hindoostanee, Arabic, Armenian, Georgian, Hebrew, and Chaldaic; and he ascertained that in this collection of Affghan words, there were no less than 110 which could not be referred to any of the above languages, but appear to be distinct and original. Of the remaining words, by far the greater number were modern Persian, but some of these could be traced to the Zend, and many more to the Pehlvi; other words were proved to belong exclusively to these latter languages, not being employed in modern Persian. The instances in which a similarity was traced between the Affghan and the Sanserit and Hindoostanee words, are to be accounted for by the connection, we have elsewhere noticed, which originally subsisted between the Zend and Sanserit languages. Most of the terms relative to science, government, and religion, have been engrafted on the Pushtoo language from the Arabic, through the Persian. In its grammatical forms, Pushtoo is more closely allied to Zend than to Persian, and in its inflections it retains some of the features of that ancient language which are lost in Persian. Although Pushtoo is said not to be displeasing to those who are accustomed to the rough sounds of Oriental tongues, it is decidedly harsh and unpolished, and contrasts strongly in this respect with the soft and musical language of Persia. The Affghans use the Persian alphabet, but they have altered the sound of several of the letters, which changes they indicate by means of diacritical marks appended to the letters, which in Persian approach the nearest in sound to their own peculiar enunciation: these distinctive sounds are the hard *d*, *t*, *r*, and *esh*.

VERSION OF THE SCRIPTURES.—The first attempt to produce a Pushtoo version of Scripture seems to have been made by Dr. Leyden, who in 1811 furnished the Corresponding Committee of Calcutta with a translation of the Gospels of Matthew and Mark. At his death the translation was continued by the Serampore Missionaries, with the aid of some learned natives previously in the employ of Dr. Leyden. An edition of the New Testament, consisting of 1000 copies, was printed at Serampore in 1819.¹ The Missionaries then proceeded with the translation of the Old Testament into Pushtoo, and in 1832 an edition, consisting of 1000 copies of the historical books of the Old Testament, was in the press.² The rest of the Old Testament is in course of preparation. Little encouragement, however, has as yet been afforded to Christian efforts in this particular sphere of labour, for although some copies of the Pushtoo New Testament have been distributed, and testimonies received from several natives as to the clearness and intelligibility of the style in which it is written, yet no general distribution of any portion of Scripture among the Affghans has ever yet been accomplished, the fierce and warlike character of the people having hitherto formed a bar to missionary labours among them.

¹ Ninth Memoir concerning the Serampore Translations, p. 3.

² Tenth Memoir concerning the Serampore Translations, p. 61.

B E L O O C H E E .

(A SPECIMEN of this Version will be given, if possible, in a future Part of the Work.)

GEOGRAPHICAL EXTENT AND STATISTICS.—Beloochistan, the country of the Beloochees, lies between Afghanistan and the Indian Ocean, and extends along the shores of that ocean from the Indus to Persia. But it is only the western portion of this country that is inhabited exclusively by the Beloochees, the eastern provinces being chiefly peopled by the Brahoocs, a people who speak a dialect of Sanscrit origin, resembling that of the Punjab. In religion the Beloochees are Mahomme-dans, of the sect of Omar. In number they are conjectured to amount to about a million, but Mr. Elphinstone considers this too low an estimate; and it is supposed that the entire population of Beloochistan, including the Juts, Tajiks, Dehwars, and other tribes who dwell among the Beloochees, would together amount to nearly two millions.

CHARACTERISTICS OF THE LANGUAGE.—The structure and idioms of the Beloochee language and above half of its words are Persian, and notwithstanding the corrupt and unaccountable pronunciation of the Beloochees, Lieutenant Pottinger was at length enabled, by his knowledge of Persian, to understand every sentence in Beloochee. The language possesses no literature, and, if we except a translation of part of the Scriptures, it may be said to be unwritten.

VERSION OF THE SCRIPTURES.—The history of the Beloochee is in some respects similar to that of the Pushtoo version. Both versions were commenced by Dr. Leyden, and at his death transferred to the care of the Serampore Missionaries, who availed themselves of the aid of the learned natives previously employed by Dr. Leyden.¹ As it is stated that these natives were thoroughly acquainted with the Persian and Hindostanee languages, we may infer that they made the translation direct from the Persian Gospels and Hindostanee Testament (which had been printed at Serampore in 1811), and that their work was afterwards compared with, and corrected by, the Greek original. It is not certain whether the translation has ever been advanced beyond the book of the Acts of the Apostles, but the first three Gospels were printed as early as 1815: the number of copies of which this edition consisted is not specified.² The character is Persian, with no variation. It does not appear that the Beloochee version has ever obtained circulation among the people for whom it was designed.

¹ Eleventh Report of British and Foreign Bible Society, p. 32.

² Tenth Memoir concerning the Translations at Serampore, p. 61.

ARMENIAN, NO. I.

COMPARATIVE SPECIMEN OF THE ARMENIAN VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 8.

NO. I.
ANCIENT ARMENIAN.

NO. III.
MODERN ARMENIAN.

NO. II.
ARARAT ARMENIAN.

¹ ԻՍԿՕՒԱՆԷ ԷՐ
բանն . և բանն էր առ
ած . և ա՛ծ էր բանն :
² Կա՛ էր իսկզբանէ առ
ած : ³ Ամենայն ինչ՝
նովաւ եղև . և առանց
նորա եղև և ո՛չինչ՝ որ
ինչ եղևն : ⁴ Կովաւ
էր լոյս մարդկան . ⁵ Եւ
լոյսն՝ ՚ի խաւարի անդ .
լուսաւոր էր , և խաւար
նմա ո՛չ եղև Տասու :
⁶ Եղև այր մի առաքեալ
յայ , անուն նմա յով-
ճաննէս : ⁷ Սա՛ եկն ՚ի
վկայութիւն զի վկայ-
եսցէ վասն լուսոյն . զի
ամենեքին ճաւատասցեն
նովաւ : ⁸ Ո՛չ էր նա
լոյսն , այլ զի վկայեսցէ
վասն լուսոյն :

¹ ԸՍԿԻՍԲԷՆ ԷՐ
բանը . ու բանը այ քովն
էր . ու (ան) բանը ա՛ծ
էր : ² Ինքը ըսկիսբէն
այ քովն էր : ³ Ամեն
իրք անո՞վ եղաւ , ու
առանց անոր իրքմընալ
չէղաւ՝ ինչ որ եղաւ նէ :
⁴ Կեանքը անո՞վ էր , ու
կեանքը մարդոց լուսն
էր : ⁵ Ու լուսը ան
խաւարին մէջը լուսաւոր
էր , ու խաւարը անիկա
չի ճասկըցաւ : ⁶ ՄԵ՛կ
մարդմը եղաւ՝ աստուծ-
մէ խըրկըված , անոր
անունը յոճաննէս :
⁷ Ասիկա՛ վկայելու ե-
կաւ , որ լուսուն ճամար
վկայէ . որ ամենքը ա-
նով ճաւատան : ⁸ Ին-
քը լուսը չէր , ճապա՛
(եկաւ) որ լուսուն ճա-
մար վկայէ :

¹ Սկզբուան էր բանն .
և բանն Աստուծոյ մօտն
էր . և բանն Աստուած
էր : ² Կա սկզբուան
Աստուծոյ մօտն էր :
³ Ամեն ինչ նորանով էլաւ ,
և առանց նորան իսկի ո՛չ
ինչ չէլաւ , ինչ որ էլաւ :
⁴ Կորանով կեանքն էր ,
և կեանքն մարդկանց լոյսն
էր : ⁵ Եւ լոյսն խաւա-
րումն լոյս էր տալիս և
խաւարն՝ չիմացաւ նորան :
⁶ Մին մարդ էլաւ Աս-
տուածանից ուղարկված՝ որ
նորա անունն յոճաննէս
(էր) : ⁷ Սա վկայութեան
ճամար եկաւ , որ լուսոյ
ճամար վկայէ . որ ամեն-
քն նորանով ճաւատան :
⁸ Կա չէր լոյսն՝ բայց որ
լուսոյն ճամար վկայէ :

ON THE ANCIENT ARMENIAN LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—Armenia is the spot in which the three great powers of the East, the Russian, the Turkish, and the Persian, are brought into direct approximation, and it is now politically divided between them. Having been the theatre of many contests, its boundaries have varied at different epochs; but it may be said to extend from the river Kur on the north to the mountains of Kurdistan on the south, and from Diarbekir in the west to the Caspian on the east. The total number of the Armenian nation is estimated by Mr. Conder at 2,000,000, and by some authors at 3,000,000, but in their own country the Armenians form but one seventh part of the population, while in scattered colonies they are to be met with from Venice and Constantinople to

Canton, and from St. Petersburg to almost every part of Africa. In Constantinople and its adjacent villages there are computed to be 200,000 Armenians, and an equal number in the Russian and Persian provinces. They are emphatically the merchants of the East, and a large proportion of the trade, foreign and internal, of Turkey, Southern Russia, Persia, India, and of other countries, is conducted by them. The Armenians constitute a section of the ancient Monophysite Church, and believe that "the two natures (Divine and Human) of Christ are united in one nature;" they have four Patriarchs, the principal of whom bears the title of Catholicos of all the Armenians, and resides in Armenia; their ecclesiastical establishment in Hindoostan vies with that of the English. About one hundred thousand Armenians have joined the Romish Church, and are ruled by their own archbishops.

CHARACTERISTICS OF THE LANGUAGE.—The ancient Armenian language, though no longer vernacular, is very generally studied by Armenian Christians as their national language of religion and literature. The roots of the Armenian are closely connected with those of the Persian dialects, and many Median words preserved by Herodotus can be explained by means of the Armenian. Its elemental words, such as numerals, pronouns, particles, nouns indicative of objects of sense, and verbs indicative of the common actions of life, have their analogues in the Greek, Latin, and German languages, and even in the Finnish dialects of Siberia, and in other idioms of Northern Asia. Several striking coincidences in structure have likewise been traced between the Armenian and the other branches of the Indo-European class; the future tense of Armenian verbs is, for instance, formed by means of the syllables, *tzitz*,—*stzes*,—*stze*, where the characteristic sound of the Greek and Sanscrit future is distinctly recognized. On the other hand, some Armenian participles in *al* resemble the participles of the Slavonic languages, and Schlegel has pointed out other analogies in inflection between this family and the Armenian.¹ In point of sound, the Armenian is extremely harsh, and overloaded with consonants. Its grammatical forms are complicated; it has ten declensions of nouns singular and plural, and a corresponding copiousness of inflection in the conjugation of verbs, although in certain tenses the aid of an auxiliary is required. In its system of grammatical inflections, this language presents several phenomena almost peculiar to itself, and which are thought by Professor Neumann to be attributable in some instances to the remarkable nature of its alphabet; the *k*, for instance, the professor remarks, which is habitually used in Armenian as a termination of the plural in substantives and numerals, is probably a transition of the *s* of cognate languages into *k*, an occurrence exactly the reverse of the change often observable in the Slavonic languages of *k* into *s*. A further peculiarity in the Armenian idiom which distinguishes it from all other Indo-European languages is, that it takes no cognizance whatever of gender; that is to say, the gender of the noun has no influence whatever upon the form of the adjective by which it is qualified, and the *grammatical* distinction of gender even in the pronouns is unknown in Armenian.

ALPHABETICAL SYSTEM.—Prior to the fifth century, the Armenians seem to have had no alphabet of their own, but to have used the Persian, Greek, or Syriac characters in writing their language. About the beginning of that century, Miesrob, a learned Armenian, invented a set of characters adapted to the language of his nation. Tradition relates that the forms of these characters were revealed to him from heaven in a vision. This style of writing was adopted in Armenia by a royal edict in A. D. 406, and has ever since continued in use among the Armenians. Its elements consist of many signs belonging to the alphabets previously used in writing Armenian, combined with other signs of more recent invention. This alphabet had originally only thirty-six characters, but *f* and *o* being subsequently added, increased the number to thirty-eight, of which thirty are consonants and eight are vowels. Armenian, like the languages of Europe, is written from left to right.

VERSION OF SCRIPTURE.—The ancient Armenian language possesses the treasure of an old and faithful version of Scripture, which, on account of its exactness and its eloquent simplicity, has been called by La Croze the "Queen of Versions." Our information concerning the early history of this invaluable translation is derived from two sources, an Armenian Biography of the Saints, including the Life of Miesrob, preserved in the Royal Library of Paris, and the History of Armenia by Moses Choronenis, printed with a Latin translation at Cambridge in 1736. From the combined testimony of these two sources, it would appear that the origin of the Armenian version is nearly contemporaneous with the invention of the Armenian alphabet. Miesrob (who was, as above stated, the inventor of this alpha-

¹ See Schlegel, *Recherches sur la Langue et la Philosophie des Indiens*.

bet), after communicating his discovery to the king Uram Scavu, and to Isaac the patriarch of Armenia, travelled throughout the country in order to establish schools for disseminating instruction in reading and writing, and on his return he found the patriarch engaged in the application of the newly invented characters to a translation of the Scriptures from the Syriac into Armenian. By the joint efforts of Miesrob and Isaac, a version of the entire Scriptures was effected, but it was executed exclusively from the Syriac, because no Greek MSS. were then attainable in Armenia; Meruzan, a Persian general, had caused all Greek books to be burnt, and the Persians had prohibited the use of any language for religious purposes among the Armenians except the Syriac.¹ At the meeting of the Council of Ephesus in 431, Miesrob and Isaac sent two of their pupils to that assembly, to recount the progress that had been made in the translation of the Scriptures. The members of the Council sent back the youths with a complete copy of the Septuagint Bible and the Greek New Testament, for the use of the translators. On receiving this welcome gift, Isaac and Miesrob, who had already produced two different translations from the Syriac, now addressed themselves for the third time to the formation of an Armenian version. They found themselves, however, impeded by their imperfect acquaintance with the Greek language, and accordingly sent some of their disciples to Alexandria, which was then the school of Greek learning and literature, to study the language. On the return of these young men, one of whom was Moses Choronenis the historian, the work of translation was recommenced from the Greek; and when the version was completed, if we may take the word of Bar Hebræus, Miesrob and Isaac modified it according to the Syriac: on this subject, however, there are differences of opinion.² That it often agrees remarkably with the Syriac is certain; it appears as if the previous labours of the translators had some effect on the existing version. A rescension of this version is said by some authors to have been made by Haitho, who reigned in Lesser Armenia from A. D. 1224 to 1270; he belonged to the Roman Catholic Church, and is charged with having introduced corrupt readings from the Latin Vulgate. But this statement is now very generally regarded as incorrect.

PRINTED EDITIONS OF THE ANCIENT ARMENIAN SCRIPTURES.—In the seventeenth century MS. copies of the Armenian Scriptures had become so scarce and so expensive, that a council of Armenian bishops assembled in 1662 to consult on the best means of calling in the aid of printing, of which art they had heard in Europe; and indeed it would appear, that as early as 1565 an Armenian Psalter had been printed at Rome. The Armenian bishops, it is supposed, applied in the first place to France for assistance in their design of procuring a printed edition of their Scriptures, but meeting with a refusal from that quarter, Uscan, bishop of Eridan, proceeded to Amsterdam, where in 1666 he published an edition of the entire Armenian Scriptures, followed in 1668 by a separate edition of the New Testament, which was reprinted in 1698. In these editions the bishop is accused, and apparently with justice, of having permitted alterations to be made from the Vulgate: the editions published at Constantinople in 1705 and at Venice in 1733, are in consequence more highly esteemed than those of Uscan. In 1775 a new and corrected edition of the Armenian Scriptures, to be accompanied with a Latin translation, was commenced at Paris by a body of learned men, one of whom was the Abbé Villedoy, who had resided many years among the Armenians; but of this edition the book of the prophecy of Habakkuk alone appears to have been published.³ In 1789 the New Testament was printed at Venice, under the editorship of Zohrab, a learned Armenian divine, from MS. authorities; and this edition, which was much esteemed for its correctness, was reprinted in 1816. A critical edition of the Old and New Testament was published under the care of the same editor at Venice in 1805, at the expense of the monks of the Armenian convent of the Island of St. Lazarus, in the lagunes of Venice. This edition was printed from a MS. written in Cilicia in the fourteenth century, and with the aid of eight MSS. of the Old Testament, and twenty-five of the New. The various readings, elucidated by Armenian scholia, were placed in the margin, and the contested passage in 1 John 5. 7 was expunged, because unsupported by the authority of ancient Armenian MSS.

In 1814 a representation was made to the Calcutta Bible Committee, by Johannes Sarkies, on the necessity of supplying the numerous families of Armenians in Calcutta and other parts of Hindoostan with copies of the Scriptures, and in 1817 an edition was printed for the Society at Serampore, consisting of the entire Scriptures. During the same year 5000 copies of the New Testament, and a separate edition of the Bible, were printed by the St. Petersburg Bible Society for the use of the Armenians, who, to the number of 50,000, were settled in the South of Russia; every sheet of this

¹ Moses Chor. Hist. Arm. l. iii. c. 54.

² Clement, Biblioth. Curieuse, vol. 3. p. 443.

³ Hug's Introduction to the New Testament, vol. 1. p. 396.

edition was examined by Joannes, the Armenian archbishop at Astracan. A previous edition of the Scriptures had been published by the same Society in 1814. In 1818 the British and Foreign Bible Society purchased 1500 copies of the New Testament of the Monks of St. Lazarus for distribution chiefly in Armenia, and in the following year they purchased 1000 Bibles. Further purchases were made by the Society at Venice until 1823, when they ordered an edition of 5000 copies of the New Testament, and 3000 copies of the Gospels alone, to be printed at Constantinople. This edition was carried through the press by the Rev. Henry Leeves, with the concurrence of the Armenian patriarch.¹ The copies were sent to Tocat, to Julfa near Ispahan, and into Armenia for distribution. About the year 1838 another edition of the ancient Armenian New Testament was printed at Smyrna, at the expense of the American Bible Society. Editions of the ancient Armenian, printed in parallel columns with the modern Armenian versions, will be mentioned hereafter. The Old Testament in ancient Armenian being made not from the Hebrew text, but from the Greek version of the LXX, has never been printed by the British and Foreign Bible Society.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Although the ancient Armenian Scriptures are now only intelligible to those who have had the benefits of education and opportunities for the study of this ancient tongue, yet as this class of persons is rapidly increasing, there is a prospect that this version will soon become more generally understood, and more highly appreciated, than heretofore. Dr. Dwight bears a fitting testimony to its value in a letter addressed in 1836 to the Board of the American Bible Society. "It is astonishing," he says, "to see the power of Scripture truth on the conscience when it comes to men from the pure fountain itself, without note or comment, and without the aid of a living teacher. I could point to two young men of the Armenian nation, of whom we have the hope that they have become true disciples of Christ, whose minds were first opened by the simple reading of Scripture, before they even knew there was a missionary in the whole world."² And equally gratifying is the statement of the American Missionaries in 1847, when, after giving an account of the recent remarkable awakening among the Armenian people, they ascribe the change, in part at least, to the influence of the ancient version. "Some facts," they write, "have come to our knowledge, showing that the *ancient* Armenian Scriptures, printed many years since at Venice, and perhaps at other places by your Society during the first years of its operations, have had no small share, by the blessing of God, in awakening the Armenian mind everywhere, and in preparing the people to receive and maintain the doctrine of the sufficiency of the Scriptures as the rule of faith and practice. This is the testimony of Armenians themselves."³

¹ Twentieth Report of British and Foreign Bible Society, p. 70.

² Missionary Register for 1836, p. 80.

³ Forty-third Report of British and Foreign Bible Society p. lxxxvii.

ARMENIAN, NO. II.

ON THE ARARAT OR EASTERN ARMENIAN LANGUAGE AND VERSIONS.

(For SPECIMEN of the Ararat Dialect, see page 61.)

GEOGRAPHICAL EXTENT AND CHARACTERISTICS OF THE LANGUAGE.—Ararat Armenian is the idiom now spoken in the whole of Armenia except the Pashalik of Erzeroom, and derives its name from the venerable mountain which occupies the centre of the country, forming, as it were, the nucleus of the adjacent table land. In the Hebrew Scriptures the whole kingdom of Armenia is called Ararat: the word is however rendered Armenia in our version, in 2 Kings 19. 37 and Isaiah 37. 38, while the original name (Ararat) is retained in Jeremiah 51. 27. The dialect of Ararat is spoken not only in Armenia, but in the Georgian provinces, and by the thousands of Armenians who are dispersed between the Black Sea and the sources of the Euphrates, and thence through Persia and part of Mesopotamia, down as far as the Persian Gulf¹. This dialect approaches much nearer the purity of the ancient Armenian tongue than the dialect of Constantinople, but it is adulterated with Persian words.

VERSION OF SCRIPTURE IN THIS DIALECT.—No books appear to have been printed in this dialect prior to the efforts made by the German Missionaries at Shushi to supply the Armenians with the Scriptures in an intelligible form. In 1829 the Rev. Mr. Dittrich was authorised by the British and Foreign Bible Society to prepare a version of the Gospel of Matthew in this dialect. He was aided by some learned Armenian priests, and succeeded so well with the undertaking that, in accordance with the advice of Dr. Pinkerton, their agent in Russia, the Committee of the British and Foreign Bible Society requested him to proceed with the translation of the whole Testament. An edition of 1000 copies of this version was ordered to be printed at Shushi, but owing to some difficulties which arose in carrying the work through the press, the printing was transferred to Moscow. In 1835 the proposed edition was completed, and the copies forwarded to Shushi for distribution. A second edition, to consist of 3000 copies, was soon found to be necessary, and was ordered by the British and Foreign Bible Society. In the meantime the missionaries had been proceeding (with the encouragement of the Basle Missionary Society)² in the translation of the Psalter from the Hebrew; but this work was not published till the year 1844, when it was printed in parallel columns with the ancient Armenian. This edition was so much sought after and valued by the Armenians, that the Rev. Messrs. Dwight and Homes, American missionaries, applied to the British and Foreign Bible Committee for authority to print an edition of the New Testament with the Ararat and ancient Armenian in parallel columns, and according to the last reports they were preparing to print the edition at Constantinople.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—For an account of the remarkable manner in which the Scriptures in both dialects of Modern Armenian have been used as the means of producing the late revival of religion among the Armenians, the reader is referred to page 67.

¹ Twenty-sixth Report of the British and Foreign Bible Society, p. lx.

² Twenty-sixth Report of the British and Foreign Bible Society, p. lx.

³ Forty-third Report of the British and For. Bible Society, p. lxxxvii.

ARMENIAN, NO. III.

ON THE MODERN CONSTANTINOPLE OR WESTERN ARMENIAN LANGUAGE AND VERSIONS.

(For SPECIMEN of the Modern Armenian Version, see page 61.)

GEOGRAPHICAL EXTENT AND CHARACTERISTICS OF THE LANGUAGE.—The present vernacular of the Armenians is distinguished from their ancient language by numerous local peculiarities and corruptions, varying more or less in every country in which the members of this scattered race are congregated. These local varieties are, however, all resolvable into one or other of the two predominant dialects of the modern Armenian language, called, from the regions in which they are respectively spoken, the dialect of Constantinople and the dialect of Ararat. The former has Constantinople for its centre, and is spoken in the neighbouring territories, through Asia Minor and in the Pashalik of Erzeroom. Its distinctive features consist in the frequent adoption of Turkish words, and in general conformity to the rules of Turkish syntax. The words of the ancient language are retained in both dialects of modern Armenian in almost an unaltered form, so far at least as respects orthography; but the signification now given to these words is so different from their original meaning that an uneducated Armenian of the present day is unable to comprehend even the general purport of a work written in the ancient Armenian language. Many changes also have been introduced in grammar and in the most common forms of expression, and the dialect of Constantinople is especially remarkable for its rejection of the concise, energetic style of the ancient Armenian, and its constant use of long, monotonous periods, all constructed upon one and the same model, according to the Turkish mode of writing.¹

VERSION OF THE SCRIPTURES IN THIS DIALECT.—The first attempt on record to produce a version of Scripture in modern Armenian was made by the British and Foreign Bible Society. The subject was brought before the Committee by Professor Kieffer, who mentioned that Dr. Zohrab, an Armenian from Constantinople, the learned editor of the ancient Armenian Scriptures, was at Paris, and well qualified to undertake the translation. During the same year (1821) Dr. Pinkerton passed through Paris in his way to St. Petersburg, and obtained from Dr. Zohrab, as a specimen, a translation of the Sermon on the Mount. This specimen was printed at St. Petersburg and sent for inspection to various parts of Turkey.² Several Armenians who examined it approved of it highly, but the priests, who were probably prejudiced against a modern version of the Scriptures, found fault with the style, which they said was low, vulgar, and degrading to the subject, as compared with the ancient Armenian. Dr. Zohrab, however, continued to prosecute his labours at Paris; he translated from the ancient Armenian version, and in 1824 completed a version of the New Testament in the modern Armenian dialect of Constantinople. It was revised by M. St. Martin, an Armenian scholar, and an edition of 1000 copies, printed in parallel columns with the ancient Armenian, was published at Paris in 1825, at the expense of the British and Foreign Bible Society. It was afterwards objected to this version that, having been made directly from the ancient Armenian, it was not perfectly conformable to the Greek, and that, owing probably to Dr. Zohrab's prolonged absence from his native city, the style was not exactly in accordance with the idiomatic peculiarities of the modern tongue.³ In 1837 a fount of Armenian type was forwarded to the American Missionaries at Smyrna, and a revised edition of this version of the New Testament was commenced at the expense of the British and Foreign Bible Society.⁴ This edition, revised by Mr. Adger, was carried carefully and slowly through the press, and it was not till 1842 that an impression of 5000 copies of the New Testament was issued.⁵ These copies were in great demand, and were put into circulation as soon as they left the binder's hands. Mr. Adger then proposed to publish an edition of this New Testament in parallel columns with the ancient version, in order that the suspicions of the Armenians might be removed as to the possibility of the Scriptures having been vitiated in the modern translation.⁶ the Committee of the British and Foreign Bible

¹ Klaproth, in *Encyclopedie des Gens du Monde*.

² Nineteenth Report of the British and Foreign Bible Society, p. xxii.

³ Missionary Herald of American Board of Missions, vol. 33, p. 304.

⁴ Thirty-third Report of the British and Foreign Bible Society, p. lxxv.

⁵ Thirty-eighth Report of the British and Foreign Bible Society, p. lv.

⁶ Thirty-ninth Report of the British and For. Bible Society, p. lxxxiv.

Society have resolved to carry this proposal into execution. In the meantime, by the aid of the American Bible Society, the missionaries in Smyrna are proceeding with the translation of the Old Testament into modern Armenian. In 1844 they were deprived by death of one of their assistants in this work, a pious Armenian, who had laboured with them during five years, and who was employed in the translation of the Turkish Old Testament of Mr. Goodell into Modern Armenian. In 1847 the missionaries contemplated commencing the printing of the Pentateuch.¹

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The versions of Scripture in both the dialects of modern Armenian have received the manifest blessing of God, in a degree almost unprecedented in the history of other versions. The following are some of the accounts given by missionaries on the spot, concerning the remarkable effects wrought among the Armenians by the circulation of the modern version. "We might mention," they say, (writing in 1845,) "twenty towns in Turkey where Armenians are found who daily search the Scriptures for the purpose of guiding their lives according to its supreme teachings." In some of these places, this holy volume, owing to the fact of its being in modern language, is received as a fresh message from heaven; and in these towns especial assemblies are held on the Sabbath for studying the Scriptures; and this occurs also in towns where no foreign missionary has ever been. The reading of the Scriptures in an intelligible language has been the means, by God's blessing, of curing many of their scepticism. They have become convinced that whatever occasion they had had to doubt about the truth of Christianity, from what they were seeing around them, yet that *here*, in this book, they could see that there is a pure living Christianity. One individual, a banker among the Armenians, said, "Our nation owes, to those who have been the means of making us acquainted with the word of God in an intelligible language, a great debt of gratitude. They have saved not only me, but many others, from infidelity; for we have found that Christianity has deeper foundations than what we had supposed; and that there is in the word of God something upon which to anchor our faith."² The numerous cases of conversion to God which followed the diligent perusal of the Holy Scriptures in the modern tongue, did not escape the notice of the worldly and unbelieving clergy at the head of the Armenian Church, and a cruel series of persecutions was commenced against the "Bible," "Evangelical," or "Protestant" Armenians, as all were styled who read and obeyed the word of God. Many of these Protestants (by this name they are now commonly designated) were solemnly excommunicated by the Armenian patriarch, but to no purpose, as many more were daily added to their numbers. In a village near the town of Nicomedia, a congregation of Protestant Armenians had sprung up, having the Scriptures for their rule of faith; no missionary had ever been among them excepting the missionary of missionaries, the Bible: like their brethren elsewhere, they were called to endure persecution, and were at last driven to the necessity of meeting for worship in the fields. On one of these occasions they were attacked with stones, but instead of resorting to violent means of defence against their enemies, they calmly took up the stones and deposited them at the governor's feet demanding his protection, which was accorded.³ After enduring many similar outrages in the same Christian spirit, the Protestant Armenians resolved to free themselves from the tyranny of their church, by forming themselves into a separate church, founded on Scriptural principles. To effect this separation they were compelled to appeal to the Turkish Government. Their application met with success, and their freedom from the oppressive jurisdiction of their patriarch is now fully recognised. "An officer of the government, a Turk, (it is stated by Mr. Barker in 1847,) is appointed to look after all their civil relations, and they are to choose their own representative to confer with him. Their ecclesiastical affairs are entirely free, and all patriarchs and other ecclesiastics are forbidden to interfere in any way with them; and all officers of government are called upon to see that their rights are respected. Truly the king's heart is in the hand of the Lord, and He turneth it whithersoever He will."⁴ In Constantinople alone there are now no less than three hundred Protestant Armenians, of whom eighty-five are communicants; and from the most recent accounts it appears, that by the blessing of God on the diligent perusal of his word, numbers of the Armenian nation are in various countries being daily added to the Church of Christ.

¹ Forty-third Report of the British and For. Bible Society, p. lxxxiv.

² Forty-first Report of the British and Foreign Bible Society, p. cvii.

³ Forty-third Report of the British and For. Bible Society, p. lxxxv.

⁴ Forty-fourth Report of the British and For. Bible Society, p. lxxx.

K U R D I S H .

(For SPECIMEN of the Kurdish Version, see Plate IV.)

GEOGRAPHICAL EXTENT AND STATISTICS.—Kurdistan, the land of the Kurds, or Koords, is a mountainous region south-east of Armenia, extending about 300 miles in length by 150 in breadth, and forming a kind of descent from the high table land of Persia to the low alluvial plains of Mesopotamia. It is thought by Rennell and others to be the country mentioned under the name of Kir in 2 Kings 16. 9, Isaiah 22. 6, and in Amos 1. 5 and 9. 7. The Kurds are the descendants of the Carduchi, who are said by Xenophon to have given him so much trouble during his retreat with the ten thousand Greeks through the mountainous passes of Kurdistan. The Kurds afterwards became again conspicuous in history under the name of Parthians; and Crassus, the Roman general, was slain with 20,000 of his troops in an expedition against them, B. C. 53. Saladin, the opponent of Richard Cœur de Lion in the Crusades, was a Kurd by birth. Notwithstanding all these historical reminiscences, the Kurds are comparatively little known in Europe. From the time of Xenophon they have retained their wild and warlike habits; and though the northern part of their country, as far as lat. 35°, is nominally subject to Turkey, and the southern portion to Persia, yet they virtually maintain their independence to this day. They are divided into numerous tribes, supposed to number altogether about 800,000 individuals. Some of these tribes have settled in the province of Luristan in Persia, and other hordes have wandered westward, as far as the pashaliks of Aleppo and Damascus.¹ The Kurds are also in possession of a portion of the mountainous region of Khorassan in Persia, whither, according to Morier, 4000 Kurdish families were transplanted by Shah Ismael, for the protection of Persia against the incursions of the neighbouring Turkomans. The Yezides,² a singular religious sect, who are commonly supposed to worship the Devil, are Kurds, and speak a dialect of the Kurdish language: they inhabit different parts of Kurdistan, the hills of Sinjar near the river Chabur, and the plains round Nisbin and Orfu to the west of Mosul; and they are also found in Arabia among the native tribes. With the exception of this remarkable people, the Kurds in general profess Mahomedanism; but considerable numbers of them are Nestorian and Chaldean Christians.

CHARACTERISTICS OF THE LANGUAGE.—The Kurdish is in all probability a remnant of the Old Farsi or Parsi language, and notwithstanding the harshness of its sounds, it bears much resemblance to modern Persian. The Rev. H. Southgate relates that this similarity is great, that he could often understand something of the conversation of the Kurds by the great number of Persian words he heard in it. Like most dialects used merely for oral communication through a large extent of territory, the language of the Kurds, having no literature or written standard of appeal, undergoes very considerable alterations and modifications in different places by intermixture with the languages of neighbouring nations. Thus the Kurds who dwell in the Ottoman empire have adopted many Turkish words, while corrupted Syriac words have crept into the dialects of the tribes who live in the vicinity, or have embraced the religion, of the Nestorian Christians.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—A proposal to obtain a version of Scripture in Kurdish for the benefit of this ignorant and semibarbarous people, was brought before the Committee of the British and Foreign Bible Society in 1822, by the Rev. Henry Leeves. He experienced some difficulty in meeting with a person competent to undertake the translation, but at length the preparation of the version was entrusted to Bishop Schevris at Tebriz. The bishop accomplished a portion of this translation in the midst of discouragement and even of personal risk;³ and in 1827,

¹ Ritter, *Erdkunde von Asien*, ix. 629.

² Twenty-third Report of the British and Foreign Bible Society, p. 75.

³ Forbes' Visit to the Sinjar Hills, in *Journal of Geographical Society*, vol. 9. p. 409.

Mr. Leeves announced to the Committee that he had received from Tebriz the Four Gospels and the Apocalypse in Kurdish, written in Arabic characters. This MS. was subsequently forwarded by Mr. Leeves to the Committee. In 1829, the missionaries at Shushi offered their services in correcting, revising, printing, and distributing the portion of Scripture which had been translated into Kurdish at the expense of the Bible Society; and in 1832, the Committee in consequence forwarded the Four Gospels to Shushi, and authorised the engagement of a competent Kurdish teacher as an assistant in the work of revision. In order to ascertain the critical value of this version of the Gospels, the Shushi missionaries prosecuted the most laborious enquiries at Tebriz; and in furtherance of the same object, the Rev. Messrs. Hörnle and Schneider undertook a journey into Kurdistan. The result of these investigations has been to prove that the version is not intelligible to the Kurds. The dialect in which the version is written is called the Hakkari, and is spoken in a district of the same name near the Turkish government of Wan; but the Kurdish language branches out into so many dialects, that it is by no means easy to decide which of the almost endless variety would be most likely to prove an intelligible medium in communicating the divine truths of Christianity to the whole Kurdish nation.

OSSITINIAN.

(A SPECIMEN of this Version will be given, if possible, in a future Part of the Work.)

GEOGRAPHICAL EXTENT AND STATISTICS.—The Ossetes inhabit the central part of Caucasus, north of Georgia. In conjunction with several Circassian, Abassian, and other tribes, they occupy the whole of the hill country (called Kabardah and Little Abassia or Abazia) between the Upper Kouban and Loughistan to the summits of the Caucasus. They are unquestionably a Median colony: Klaproth supposes them to be the Sarmato-Medians of the Ancient, and the Alani or Ases of the Middle, Ages. According to Dr. Henderson, this tribe numbers about 16,000 individuals,¹ but this appears to be too low an estimate. A mission was established among them in 1752 by the Russian priests, with the view of converting them from heathenism, and in 1821 upwards of 30,000 Ossetes had joined the Greek Church.

CHARACTERISTICS OF THE LANGUAGE.—The language of the Ossetes unquestionably belongs to the Indo-European stem. In a vocabulary of 800 Ossitian words, one tenth have been traced to one or other of the Indo-European languages. The system of conjugation has some resemblance to that of the Persian and Armenian;² the tenses are numerous and varied, but auxiliaries are likewise employed. The pronunciation of the Ossitian greatly resembles that of the low German and Slavonic dialects; the English sound *th* (Greek *θ*) occurs in it. The language is rendered harsh by the frequent concurrence of guttural letters and hissing consonants, such as *kkh*, *dts*, *dtch*, etc.³ Yet this harshness is modified by the influence of certain laws of euphony, which require some of the consonants to be softened when brought in contact with others of a different order. In Ossitian there are six cases; the plural is formed by adding *té*, *thi*, or *ton*, to the nominative of the singular; and adjectives are formed from substantives by the addition of the syllables *thi* and *ghin* at the end of the word. This language is very rich in prepositions and postpositions, and has four different modes of negation.

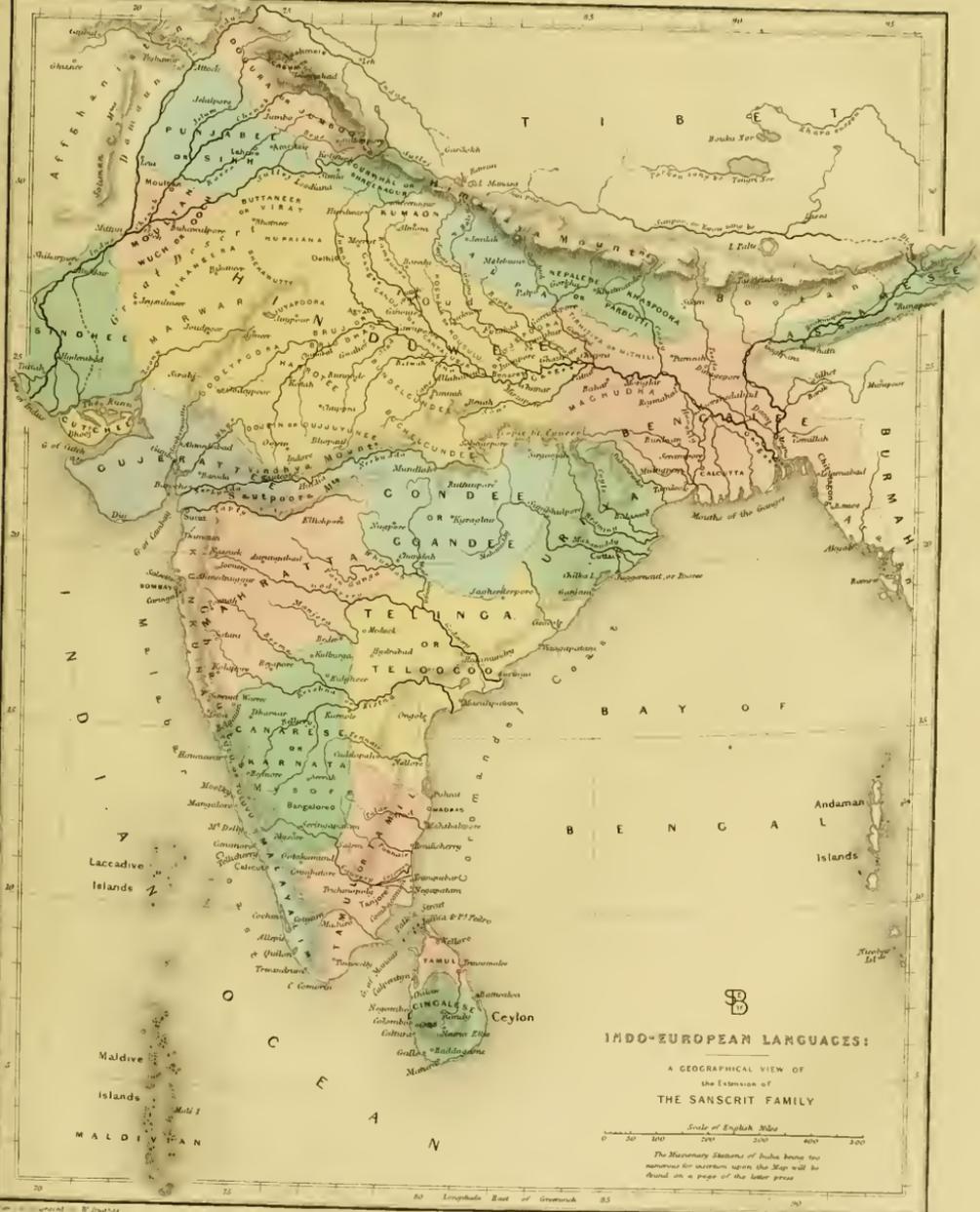
VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—At the period that so many of the Ossetes were joined to the Greek Church, Mr. Jalgusidse, an Ossitian nobleman, who held an official appointment under the Russian Government, being anxious to provide his countrymen with a version of the Scriptures in their own tongue, proposed to the Committee of the Russian Bible Society to prepare a translation of the Gospels in the Ossitian dialect. Mr. Jalgusidse's services were accepted by the Committee, and a correspondence was entered into with the Exarch of Georgia, whose co-operation in so important an undertaking was considered desirable. The version was commenced without delay by Mr. Jalgusidse, but he confined it to the Gospels, which he translated chiefly from Armenian. His production was submitted to the inspection of competent persons, and after having been carefully compared with the original under the immediate superintendence of the Archbishop Jonas, it was presented for examination to the Synod. Its publication was strongly recommended by the Synod, and the Committee of the Russian Bible Society resolved, in consequence, to print an edition of 2000 copies at Moscow, under the inspection of the Branch Committee of that city.⁴ The work was ordered to be put to press in 1824, but from the suspension of the Russian Bible Society, no further intelligence has been received concerning it, and it is doubtful whether it was ever printed. The Ossitians are therefore, in all probability, still unprovided with a version of any part of Scripture in their own language.

¹ Henderson's Researches in Russia, p. 537.

² Journal Asiatique, third series, vol. 1, p. 203.

³ Klaproth, Voyage en Mont Caucase, p. 449.

⁴ Twenty-first Report of British and Foreign Bible Society, p. 95.



INDO-EUROPEAN LANGUAGES:

A GEOGRAPHICAL VIEW OF
THE EXTENSION OF
THE SANSKRIT FAMILY

Scale of English Miles
0 100 200 300 400 500

The Masonry Structures of India being too numerous to insert upon this Map will be found on a page of the letter press

LIST OF THE MISSIONARY STATIONS OF INDIA,

ARRANGED ACCORDING TO THE DIOCESES, AND ALPHABETICALLY.

KEY TO THE REFERENCE LETTERS.

<p>A. . Church Missionary Society. B. . Society for the Propagation of the Gospel. C. . London Missionary Society. D. . Wesleyan Missionary Society. E. . Baptist Missionary Society. F. . General Baptist Missions. G. . Church of Scotland Missions. H. . Free Church of Scotland Missions.</p>	<p>I. . Welsh Calvinistic Missions. J. . Irish Presbyterian Missionary Society. K. . American Board of Missions. L. . American Baptist Missionary Society. M. . American Episcopal Missionary Society. N. . American Presbyterian Missionary Society. O. . German Missionary Societies. P. . Jamaica Presbyterian Mission.</p>
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HINDOOSTAN.

	Lat.	Long.		Lat.	Long.	
DIOCESE OF CALCUTTA.			DIOCESE OF MADRAS.			
1 Calcutta	22° 38'	88° 29'	43 Madras	13° 5'	80° 21'	
2 Benares			{ A. B. C. E. F. G.			
3 Chunar			A. C. E. II.			
4 Agra			A. E.			
5 <i>Krishnaghur</i>	23 25	88 37	<i>Timeevly District.</i>			
Krishnaghur			A.	44 Palamcottah	A.	8 43 77 45
Chupra				45 Sathankoolam		8 43 77 45
Solo				46 Kadatchapooram		8 43 77 45
Rottenpore				47 Meignappooram		8 43 77 45
Jochiada				48 Suvichapooram		8 43 77 45
Kabastanga			49 Dohnavoor	8 43 77 45		
6 Burdwan			A. C.	50 Nulloor	8 43 77 45	
7 Jaunpore	A.	51 Pavoor	8 43 77 45			
8 Gorruckpore		52 Surrendei	8 43 77 45			
9 Meerut		53 Paneivadali	8 43 77 45			
10 Kotghur		54 Pannaveilci	8 43 77 45			
11 Sinia		B. E.	55 Cottyam	9 35 76 35		
12 Howra	56 Pallam		9 14 76 37			
13 Barripore	57 Mavelicare		9 16 76 29			
14 Cawnpore	58 Allepie		16 10 81 13			
15 Nerbudda	B.		59 Trichoor	10 56 79 26		
16 Tallygunge		60 Masulipatam	10 46 79 54			
17 Tamlook		61 Comhacoum	9 55 78 11			
18 Berhampore		62 Negapatam	B. C. B. D. B. K.			
19 Mirzapore		63 Madura				
20 Allahabad	C.	64 Canaudagoody	B.	12 55 79 13		
21 Chittagong		65 Chindadripett				
22 Cutwa		66 Chittoor and Vellore				
23 Burisohl		67 Christianagram				
24 Dacca		68 Coleroon District				
25 Delhi	E.	69 Edeyenkoody	C. D.	17 26 78 30		
26 Dinagpore		70 Nazareth		10 48 79 14		
27 Jessore		71 Poonamallee		13 5 80 21		
28 Mongbir		72 Puthukotei & Ramnad		C.		
29 Muttra		73 Savyerpoooram				
30 Patna	74 Secunderabad					
31 Serampore	75 Tanjore					
32 Soory	76 Vepery					
33 Cuttack	F.	77 VEDIARPURAM	10 49 78 49			
34 Ganjam		78 Trichinopoly	12 57 77 38			
35 Pooree		79 Bangalore	12 17 76 43			
36 Midnapore		80 Mysore	17 40 83 29			
37 Futteghur		81 Vizagapatam	18 14 84 1			
38 Loodiana	N.	82 Chicacole	14 28 78 52			
39 Sabathoo		83 Cuddapah	15 51 74 37			
40 Saharunpore		84 Belgaum	15 7 76 58			
41 Cherrapoonjee		85 Bellary	11 39 78 11			
		86 Salem	11 1 77 0			
	87 Coimbatoor					
	88 Nagerecoil					

MISSIONARY STATIONS OF INDIA.

	Lat.	Long.		Lat.	Long.	
89 Neyoor	8° 53'	76° 40'	C.	126 Badlagame	8° 20'	80° 24'
90 Quilon				127 Nellore		
91 Trevandrum				128 Chundicutly		
92 Manargoody	8 29	77 1	D.	129 Copay.	5 58	80 39
93 Goobbee				130 Matura		
94 Coonghul				131 Catura		
95 Nellore	12 28	80 3	L.	132 Putlam	7 59	80 4
96 Mangalore				133 Newra Ellia.		
97 Darwhar				134 Mahara, &c.		
98 Fort Moolky	13 5	74 50	O.	135 Colombo	6 59	79 55
99 Honore				136 Jaffa, &c.		
100 Hoobly				137 Point Pedro		
101 Bettigherry	11 0	79 55	E.	138 Trincomalee	9 37	80 10
102 Catery				139 Batticaloa		
103 Malagamoodra				140 Negombo		
104 Tranquehar	17 0	81 50	D.	141 Seelna	9 46	80 14
105 Mayaveram				142 Galkisse		
106 Rajamundry				143 Morotto		
107 Ootakamund	11 24	76 47	F.	144 Pantnra	6 48	79 58
108 Tellicherry				145 Galle, &c.		
109 Cannanore				146 Hanwalla		
110 Calicut	11 45	75 32	G.	147 Pittoomy	6 3	80 17
110* Berhampore				148 Khottighawatta		
				149 Toomboovilla		
DIOCESE OF BOMBAY.				150 Weilganina		
111 Bombay	18 56	72 51	A. B. G. K.	151 Gonawelle		
			H.	152 Byamville		
112 Nassuck	19 58	73 51	A.	153 Hendella		
113 Jooneer				154 Kalingoda		
114 Astaganm	23 1	72 36	B. C. H.	155 Katnapoora	E.	
115 Ahmedabad				156 Matelle		
116 Baroda				B. H.		
117 Poonah	18 30	73 56	B. C. H.	158 Ambettanne	K.	
118 Malcolu-Peth			K.	159 Galalaya		
119 Ahmednuggur	19 6	74 49	J.	160 Utan Khandy		
120 Seroor				161 Plantation Mission		
121 Rajkot				162 Tiliipally		
122 Gogo	21 12	72 53	K.	163 Batticootta		
123 Surat				164 Oodooville		
CEYLON.				165 Panditeripo		
124 Cotta	6 53	80 3	A. E.	166 Manepy		
125 Kandy				167 Varray		
	7 19	80 47		168 Chavagacherry		
				169 Oodoopity		

ALPHABETICAL LIST.

Agra	4	Chittagong	22	Hendella	155	Muttra	30	Rajkot	121
Ahmedabad	115	Cuttout and Vellore	66	Honore	99	Mysore	80	Ratnapoora	115
Ahmednuggur	119	Christianagram	67	Hoobly	100	Nagercoil	88	Sabathioo	40
Alibabad	21	Chunar	3	Hovra	12	Nassuck	12	Sabarunpore	41
Allepey	58	Chundicutly	128	Jaffa, &c.	136	Nazareth	70	Salem	86
Amhetanne	158	Coimbatour	87	Jaunpore	7	Negapatam	62	Sathankooliam	45
Amstaganm	114	Coleroon District	68	Jessore	68	Nelumbo	149	Satyerpoomam	75
Badlagame	136	Colombo	135	Jooneer	113	Nellore	56	Secunderabad	74
Bangalore	79	Combacomum	61	Kadathappoora	46	Nellore	127	Seedua	141
Baroda	116	Coonghul	94	Kalingoda	154	Nerbudda	15	Serampore	32
Barrpore	13	Copay	129	Kandy	125	Newra Ellia	133	Seroor	120
Batticaloa	139	Cotta	124	Kotzhur	10	Neyoor	89	Simla	11
Batticootta	163	Cottayam	55	Kottighawatta	148	Nulloor	50	Sory	33
Belgaum	84	Cuddlaph	83	Krishnaidur	8	Oodoopity	169	Surat	123
Beliary	85	Cuttack	34	Loodiana	39	Oodooville	164	Surrendei	52
Benares	2	Cutwa	25	Madras	44	Ootakamund	107	Suvieshappoora	48
Berhanpore	111	Dacca	28	Madura	63	Palaecottah	44	Tallyganze	16
Berhanpore	110	Darwhar	97	Mahara, &c.	134	Pallam	56	Tamook	17
Bettigherry	101	Delhi	26	Malagamoodra	103	Panditeripo	163	Tanjore	75
Bombay	111	Dhargapore	37	Malcolu-Peth	118	Pancivadi	53	Tellicherry	108
Burdwan	6	Dohnavoor	49	Manargoody	82	Pannevelie	54	Tiliipally	162
Bursool	24	Edeyenkooly	69	Manepy	166	Pantura	144	Toomboovilla	149
Bynamville	132	Fort Moolky	98	Mangalore	98	Patna	31	Tranquehar	104
Calcutta	1	Futehghur	38	Massibputam	60	Pavoor	107	Trevandrum	91
Calicut	110	Gahaiya	159	Matelle	156	Pittoomy	147	Trichimpoly	78
Catura	131	Galalowa	157	Matura	130	Plantation Mission	161	Trichoor	59
Cannanagoody	64	Galkisse	142	Mavellicare	137	Trincomalee	137	Trincomalee	138
Cannanore	109	Galle, &c.	145	Mayaveram	105	Poonah	11	Utan Khandy	163
Catery	162	Ganjan	35	Meerut	9	Poonamallee	77	Varray	167
Cawnpore	111	Gogo	14	Meghanapoora	47	Poree	36	Vediarparam	77
Chavagacherry	168	Gonawelle	151	Midnapore	37	Puttukot and Rammad	72	Vepey	76
Cherrapoonjee	42	Goobhee	93	Mirzapore	20	Putlam	132	Vizagapatam	81
Chencioe	82	Goruckpore	8	Monghyr	29	Quilon	99	Weilganina	150
Chindadrpet	65	Hanwalla	146	Morotto	143	Rajamundry	106		

CLASS III.—INDO-EUROPEAN LANGUAGES.

B. SANSKRIT FAMILY.

SANSKRIT.

SPECIMEN OF THE SANSKRIT VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

- १ २ प्रथमे आसीद्वाक्यं अथ वाक्यमासीत् सहेश्वरेण । अथ तद्वाक्यमासीदश्वरं । इदमासीत्प्रथमे सहेश्वरेण । सद्यैषिण
३ ३ तेनाक्रियन्त च्युते च तं नाकारि एकमेव यद्कारि । तस्मिन् जीवनमासीत् अथ तज्जीवनमासीदालोको मनुष्याणां ।
५ ६ अथ आलोकस्त्रिमिरे वृभौ तिविरस्तु तत्राग्रहीत् । अभूमनुष्यः प्रेरित् ईश्वरान्नामा योहन् इति । स आगच्छत्
७ ८ साक्षाय यत् साक्षयेदध्यालोकं यत् सर्वे प्रतीयुस्तेन । नामीत् स आलोकः किन्तु यत् साक्षयेदध्यालोकं ।
९ १० स आसीदालोकः सत्यो य आलोकयति सर्वमनुष्यं आगच्छन् जगति । जगत्मासीत् जगच्च तेनाजायत जगच्च
११ १२ तद्वाज्ञासीत् । उपात्नीयमागच्छत् आत्मीयाश्च तन्न जगहुः । यावन्तस्तु जगृहस्तं अददन्नेभ्यः पराक्रमश्वरस्य
१३ पुच्छा भवितुं तेभ्यः प्रत्ययद्भो नास्ति तस्य । ये न रक्षेभ्यो न विच्छया शरीरस्य नापीच्छया मनुष्यस्य किन्वीश्वरा-
१४ दृजनिपत । वाक्चक्षु मांसमजायत अथपश्यामे माहात्म्यं तस्य माहात्म्यं यथा पितुरेकजातस्य पूर्णस्य
कृपया सत्यतया च ।

*. A SPECIMEN of Dr. Carey's Version will be found at p. 74.

ON THE SANSKRIT LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—Sanskrit, the ancient and classical language of India, is still cultivated by the learned throughout a country comprising upwards of 1,250,000 English square miles, equal to about a third part of the entire area of Europe. Among the 130,000,000 inhabitants of this extensive region, Mahometanism and various other forms of religion exist; but the predominant creed is Brahminism, which is professed by seven-eighths of the people. The ancient Brahminical writings, called the Vedas, inculcate the existence of one Supreme Being; but the government of the universe is said to be delegated to 333,000,000 subaltern deities, and the mass of the people are practically gross idolators. Brahminism is pre-eminently a religion of forms and ceremonies: fatiguing pilgrimages, rigorous fastings, and many cruel observances, amounting even to the wilful sacrifice of life, are frequently exacted from its votaries.¹

CHARACTERISTICS OF THE LANGUAGE.—The origin of this language is lost in remote antiquity. We possess no authentic records concerning the peopling of India, nor the early history of its inhabitants. It is, however, generally believed that, many centuries anterior to the Christian era, a people of Japhetic origin settled in India, and brought with them their own language, with which the language of the aborigines of the country, or at least of the northern provinces, became gradually blended. This language was the Sanskrit, and philological evidences have of late years been adduced

¹ Memoir of Dr. Carey, by Rev. E. Carey, p. 199.

in abundance to prove its close connection, if not its original identity, with the Zend, the language of ancient Bactria, thus pointing pretty clearly to the origin of the early settlers. Sanscrit was a refined and polished tongue during many ages when Europe was plunged in barbarism; and the philosophy, science, and erudition of the Brahmuis, inscribed in their rich and flexible language on the fragile leaves of the palm-tree, were, from generation to generation, religiously concealed in temples from the gaze of the Western world. The successes of the British in India during the last century led to the examination of these monuments of ancient lore; and the language in which they were written then began to be studied by Europeans. From this period a new era commenced in philological science. It was found that many hypotheses, which had long engaged the attention and baffled the penetration of philologists, could be conducted to a safe and triumphant issue by means of the important link in the chain of causes and effects afforded by the Sanscrit language. The same grammatical principles upon which the Sanscrit is based were proved to pervade the Greek, the Latin, the German, the Icelandic, and in fact all the languages constituting what has been appropriately designated the Indo-European class; while the fifteen hundred radical monosyllables, by means of which all Sanscrit words are constructed, were traced, with precisely similar significations, and to the amount of one thousand, among the elements of the Indo-European languages; for these numerous languages, as Eichhorn has well remarked, exhibit the fragments of a grand edifice, of which the whole is to be seen entire only on the banks of the Ganges. The very name of the Sanscrit language (derived from the preposition *sam*, equivalent to the Greek *σύν*, *s* euphonic, and *krita*, passive participle of *kri*, to make) denotes its completeness; and Sir William Jones in comparing it with the two learned languages of Europe attested its superiority over both, for it is, as he said, "more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either." Its nouns, like the Greek, admit of three numbers (singular, dual, and plural), and of three genders; the cases resemble those of the Latin and Greek in power, but including the vocative they reach the number of eight, the two additional cases not occurring in the sister languages being the *Instrumental*, which has the sense of *by* or *with*, and the *Locative*, which conveys the meaning of *in* or *on*.¹ In point of inflection, the Sanscrit cases of nouns present the type of the Greek and Latin declensions. So in the conjugation of Sanscrit verbs, affinities are everywhere to be traced with the Greek, Latin, and Germanic languages, but more especially with the Greek. The resemblance between Greek and Sanscrit is particularly striking in the formation of the tenses, and in the use of the augment and reduplication. Like the Greek, the Sanscrit possesses three voices, active, middle, and passive; but as in Greek, so in Sanscrit, the distinction between the active and middle forms is often lost sight of, and in many verbs can scarcely be said to exist. All traces of this middle voice have disappeared in Latin and in all the other languages of this class, except the Zend and the Gothic.² Sanscrit verbs have five moods—indicative, potential, imperative, precativ, and conditional. The indicative has six tenses; namely, three preterites (corresponding in form with the Greek imperfect, aorist, and perfect), two futures, which, like the two futures of the Greek verb, seem to be used indiscriminately; and one present. All the other moods in Zend and Sanscrit possess but one tense. In the Vedas, however, the most ancient documents of the Sanscrit language, there are indications that the other moods originally possessed more than one tense; and hence Bopp infers, that "what the Indo-European languages in their development of the moods have in excess over the Sanscrit and Zend, dates, at least in its origin, from the period of the unity of the language." A remarkable analogy has been noticed by Bournouf and others between the Sanscrit infinitive and the Latin supine in *tum*; and a great number of instances, in which this similarity is perfect, are adduced by Schlegel in the *Indische Bibliothek* (e. g. Sans. *sthätum*, Lat. *statum*; Sans. *dätum*, Lat. *datum*); and the original identity of the two forms is proved by the fact, first remarked by Bopp, that, in the more ancient monuments of the Latin language, the supine in *tum* is used where, according to later usage, the infinitive is employed.³ In Sanscrit, as in Greek, Latin, and all the Germanic languages, prepositions are extensively used in forming compound verbs. In all those languages the verbs thus compounded sometimes retain simply the signification of the original verbal root; in other instances they express the combined sense of the two elements of which they are composed; and in other cases they present a meaning differing widely from what their composition would have led us to expect.⁴

Without being so intimately connected with the Sanscrit as the Greek, Latin, and Germanic languages, the Lithuanian, Lettish, Old Prussic, and Slavonic dialects bear testimony in their words and structure of a common origin. One general and invariable characteristic which (with the exception of the Celtic family) runs through every language of the Indo-European class is, that in the first and

¹ Professor Wilson's Sanscrit Grammar, p. 28.

² Bopp, Vergleichende Grammatik des Sanskrit, Zend, etc. vol. ii. p. 5.

³ Bournouf in Journal Asiatique, vol. v. p. 121.

⁴ Professor Wilson's Sanscrit Grammar, p. 27.

second personal pronouns there is no distinction of gender, and that the nominative case singular of the first personal pronoun is derived from a root very different to that whence the oblique cases proceed.¹ One of the principal links of resemblance, according to Bopp, between the Lithuanian and the Sanscrit is the omission of the letter *n* in both languages, whenever it occurs as the final radical of certain words: this he attributes to the influence of the laws of euphony. Klaproth, not content with recognising the astonishing affinities of the Indo-European languages, has extended his researches over a yet wider field of survey, and has formed an extensive vocabulary, in which he exhibits a multitude of words which are found in Sanscrit, and which are also preserved in the Finnish, Samojede, and Turkish languages; but aware of the difficulty of explaining this phenomenon, he confines himself to the mere statement of its existence.²

ALPHABETICAL SYSTEM.—The artificial system upon which the Sanscrit alphabet is arranged is explained, page 7. The alphabetical characters usually employed in writing Sanscrit are called *Devanagari*, signifying the alphabet of “the city of the gods,” from *nagara* a city, and *deva* (deus) a god. No grammarians have ever equalled or even rivalled the Indian in the study of the laws of euphony. The permutations to which Sanscrit letters are subjected in conformity with these laws are particularly numerous. These permutations extend even to syntax, and words merely in sequence have an influence over each other in the change of final, and sometimes even of initial, letters.³ Compared with the alphabetical sounds of other languages, it has been found that, taking articulation for articulation, and value for value, there are ten sounds less in Russian than in Sanscrit, twelve less in Greek, fifteen in German, and eighteen less in Latin.⁴

SANSKRIT VERSIONS OF THE SCRIPTURES.—It seems to have been by the special interposition of Providence that the means of effecting a translation of the Scriptures into Sanscrit were provided at the precise period when the first attempt was made to commence this important work. Only a few years previous to the arrival of the venerable Carey in India, Sanscrit was almost inaccessible to Europeans. Sir William Jones, by large pecuniary payments which would have been beyond the means of the missionary, secured the services of a pundit in elucidating the principles of the language; and the works afterwards prepared by this celebrated orientalist, and by others who followed in the same track, removed the apparently insuperable difficulties which had placed the Sanscrit language beyond the reach of ordinary students. The care of Providence in providing means for printing the Scriptures in the languages of India is also remarkable, for no Sanscrit work had ever been committed to the press until a few years prior to the translation of the Scriptures into that language, when Dr. Wilkins succeeded in constructing a fount of types in Indian characters. A native, formerly in his service, communicated the invention to the Missionaries at Serampore, and with his aid types were cast for printing the Scriptures in no less than twelve of the alphabets used in various parts of India.⁵ The Sanscrit New Testament was commenced in 1803, and finished at press in 1808; the edition consisted of 600 copies.⁶ The printing of this edition was commenced in 1806, and in the same year the Rev. David Brown, provost of the College of Fort William, sent a specimen of it to the Committee of the British and Foreign Bible Society in London. In his accompanying letter he remarked respecting this version, that “the Sanscrit answers to Greek as face answers to face in a glass; the translation will be perfect while it is almost verbal. You will find the verb in the corresponding mood and tense, the noun and adjective in the corresponding case and gender. The idiom and government are the same: when the Greek is absolute, so is the Sanscrit; and in many instances the primitives or roots are the same.”⁷ Dr. Carey tells us that he translated this version immediately from the Greek, and that he afterwards, in conjunction with Dr. Marshman, compared each sentence with the Greek text.⁸ All his other translations were in the first place written out roughly for him by native pundits, and then submitted to him for correction and revival, but he dictated the Sanscrit himself to an amanuensis.⁹ Dr. Carey had made some progress in the translation of the Old Testament into Sanscrit, when the disastrous fire at Serampore in 1812 interrupted his labours. In this fire a dictionary of the Sanscrit and various Indian dialects, laboriously compiled by Dr. Carey, was consumed, and likewise the Sanscrit MSS. of the Second Book of Samuel and of the First of Kings.¹⁰ In the year 1815 Dr. Yates arrived in India, and was associated with Dr. Carey in the work of translating the Scrip-

¹ Bopp, *Vergleichende Grammatik des Sanskrit, Zend, etc.* vol. ii. p. 1.

² Klaproth, *Recherches en Asie*, vol. i. pp. 432—441.

³ Adelaar's *Historical Sketch of Sanscrit Literature*, p. 16.

⁴ *Nouveau Journal Asiatique*, vol. i. p. 429.

⁵ *Twenty-fourth Report of British and Foreign Bible Society*, p. 152.

⁶ Tenth Memoir of the Serampore Translations, p. 58.

⁷ Third Report of the British and Foreign Bible Society, p. 36.

⁸ Cox's *History of the Baptist Missionary Society*, vol. i. p. 171.

⁹ Memoir of Dr. Carey, by Rev. E. Carey, p. 527.

¹⁰ Memoir of Dr. Carey, by Rev. E. Carey, p. 527.

tures. The proofs of the Sanscrit Old Testament, then passing through the press, were all examined by him, and conferred with the Hebrew, and he subsequently, in concert with Dr. Carey, subjected them to a second revisal.¹ The Old Testament was issued in portions at different periods in the following order :—

- A. D. 1811 — 600 copies of the Sanscrit Pentateuch.
 1815—1000 copies of the Historical Books in Sanscrit.
 1818—1000 copies of the Hagiographa.
 1822—1000 copies of the Prophetic Books.²

In 1820, a second edition of the New Testament was undertaken at Serampore, the former edition having been completely exhausted. As numerous applications for copies of the Sanscrit Scriptures had been made by the literati of India, especially by those in the western provinces, this edition was extended to 2000 copies.³ In 1827 a second edition of the Old Testament, to consist of 2000 copies, was in the press, but various circumstances retarded its completion; and in 1834, the date of the Tenth Memoir of Serampore Translations, the impression had been struck off only as far as the First Book of Kings.⁴

SPECIMEN OF DR. CAREY'S SANSKRIT VERSION.

ST. JOHN, CHAP. I. P. 1 to 14.

- १ २ आदौ वाद आसीत् स च वाद ईश्वरेण सार्द्धमासीत् स वादः स्वयमीश्वर एव । स आदाव् ईश्वरेण सहासीत् ।
 ३ ४ तेन सर्वं वस्तु समृजे सर्वेषु सृष्टवस्तुषु किमपि वस्तु तेनासृष्टं नास्ति । स जीवनस्याकारः तच्च जीवनं मनुष्याणां
 ५ ज्योतिः; तज्ज्योतिरन्धकारे प्रचकाशे किन्त्वन्धकारस्तत्र जग्राह ।
 ६ ७ योहन् नामक एको मनुज ईश्वरेण प्रेषयाञ्चक्रे । तद्द्वारा यथा सर्वे विश्वमस्ति तदर्थं स तज्ज्योतिरिति प्रमाणं दातुं
 ८ साक्षिस्वरूपो भूत्वामगत् स स्वयं तज्ज्योतिरिति किन्तु तज्ज्योतिरिति प्रमाणं दातुमागमत् । य आगत्य जनित सर्वमनुजेभ्यो
 ९ १० दौमिं ददाति तदेव सत्यज्योतिः । यो जगदसृजत् तन्मध्यएव स आसीत् किन्तु जगतो लोकान् नाजानन् । निज-
 ११ १२ धिकारं स आगच्छत् किन्तु प्रनासं नागृह्णन् । तयापि ये ये तमगृह्णन् अधीतं तस्य नास्ति व्ययसन् तेभ्य ईश्वरस्य पुत्रा
 १३ भवितुम् अधिकारम् अददात् । तेषां जनिः शोषितान् शारीरिकाभिलाषान् मानवानाम् इच्छातो न किन्न्वीश्वरादभवत् ।
 १४ स वादो मनुष्यरूपेणावतीर्य सत्यतानुग्रहाभ्यां परिपूर्णः सन् सार्द्धम् अस्माभिर् न्येवसत् ततः पितुरद्वितीयपुत्रस्य
 योग्यो यो महिमा तं महिमानं तस्यापश्याम ।

In determining the value of Dr. Carey's Sanscrit version, it must be remembered that it was undertaken at a period when the language had been little studied by Europeans, and when no printed copies of the standard works were in existence. Yet, notwithstanding the disadvantages under which he laboured, Dr. Carey seldom fails in point of fidelity or correctness. His defects, it has been well remarked, are mainly to be attributed to "the principle which appears to have influenced all the Serampore versions—that of translating as closely to the letter of the text as possible; a rigour of fidelity that cannot fail to cramp and distort the style of the translator."⁵ The inelegance and harshness of Dr. Carey's diction rendered his version unpopular with the learned men of India, and the desirableness of obtaining a new and more polished translation of the Scriptures soon became apparent. In 1835 a statement to this effect was laid before the Committee of the Society for the Promotion of Christian Knowledge. The Committee entered into communication on the subject with the Bishop of Calcutta, and with Dr. Mill, then principal of Bishop's College, and authorised them to take such measures as they might deem proper for effecting a new version of the Scriptures into Sanscrit.⁶

¹ Memoir of Dr. Yates, by Dr. Hoby, p. 81.

² Tenth Memoir of Serampore Translations, p. 59.

³ Seventh Memoir of Serampore Translations, p. 4.

⁴ Tenth Memoir of Serampore Translations, p. 59.

⁵ Professor Wilson's Remarks in Memoir of Dr. Carey, p. 606.

⁶ Report of the Foreign Translation Committee of the Society for Promoting Christian Knowledge for 1835, p. 81.

Dr. Mill had previously paved the way for this important undertaking by publishing a Sanscrit Glossary of theological terms; yet, with the exception of a truly classical work prepared by that eminent scholar, and entitled the *Christa-Sangitá*, or the Sacred History of our Lord Jesus Christ, no attempt appears to have been made under the patronage of the Society to carry the proposed version into execution. Two editions of the Sermon on the Mount in Sanscrit verse, which originally appeared as the twelfth canto of the second book of the *Christa-Sangitá*, were afterwards published, the one in Devanagari, and the other in Bengalee letters. Eventually, the translation was undertaken by Dr. Yates, formerly the associate of Dr. Carey, and upon whom the mantle of the venerable translator seemed to have fallen. Yielding to the entreaties of missionaries in Calcutta and Northern India, and to the appeals of the people, he began the work in 1840 by the publication of 2500 copies of the *Psalms*¹ in Sanscrit verse. It is said of this work that each stanza, and sometimes each line, contains a complete sense; and that the *padas*, or half lines, are like so many steps, leading the mind forward, and affording resting-places, till the whole is comprehended.² In 1843 the Bible Translation Society granted £500 towards the translation of the entire Scriptures into Sanscrit under the superintendence of Dr. Yates, and a similar sum was contributed for the same purpose by the American and Foreign Bible Society. Thus encouraged, Dr. Yates proceeded rapidly with the work. In 1844 the Gospels were completed; and in 1846, 3000 copies of the Proverbs had been printed, and an edition of 2500 copies of the New Testament was in the press.³ In this version of the New Testament a metrical rendering is given of the quotations from the practical parts of the Old Testament, by which means they are more readily distinguished from the other parts of the text.⁴ Dr. Yates was successfully prosecuting the translation of the Old Testament, when his career of usefulness was suddenly interrupted by death. A short time previous to his decease, foreseeing his approaching end, he had expressed himself in the following terms in a letter addressed to his assistant, the Rev. Mr. Wenger:—"I think I may, in reference to your life and mine, use the language of John,—'You must increase, but I must decrease.' May I only live to see you as far advanced in the Sanscrit as you now are in the Bengalee, and I shall die in peace, rejoicing in the goodness of God in raising up one after another to carry on his work."⁵ Immediately after the removal of this devoted translator (1845), on examining the state of the version, it was found that the books of Genesis, Psalms, Proverbs, and Isaiah, had all passed through the press, and that the rest of the Pentateuch and the books of Job, Ecclesiastes, Canticles, and Daniel had been prepared in MS. The Missionaries then agreed that "the pundit who had long been engaged in writing the rough draft of the version should proceed in his work, and that Mr. Wenger should, by studying the language, prepare himself for revising and publishing the work."⁶ This plan, according to the last accounts, is now being pursued at Calcutta.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—It is written that the wisdom of this world is foolishness with God, and that "not many wise men after the flesh" are called. The Sanscrit Scriptures are designed for a learned class who are entrenched behind the subtleties of a specious metaphysical system, and few indeed are those who have been willing to lay aside their boasted wisdom, falsely so called, that as little children they might learn of God. Yet undeniable evidences of interest in the Sanscrit version have from time to time been afforded. On the publication of the *Psalms*, for instance, in 1840, it is related that the pundits of Agra received copies of the work with intense avidity, and that each man walked away with his book as joyfully as if he had obtained a diamond.⁷ When it is considered that the influence of the Brahminical priesthood in India is at least equal to that of the Romish in Europe, and moreover that the Brahmins in general are too proud to read the Scriptures in any of the vernacular dialects of the country, it becomes evident that the dissemination of the Sanscrit version is the channel at present indicated by the Providence of God for conveying the light of truth to the minds of the priests, and through them to their deluded followers.

The beneficial results of the publication of the Sanscrit version are likewise to be traced in its influence on other versions. Most of, if not all, the current dialects of India are founded upon the Sanscrit, and are dependent upon that language for words to express metaphysical ideas. The Sanscrit is, therefore, a standard version, whence the translators of the Scriptures into the petty dialects of the country can draw their abstract and doctrinal terms, and by means of which uniformity in the numerous vernacular versions is secured.

¹ Fourth Report of the Bible Translation Society.

² Memoir of Dr. Yates, by Dr. Hoby, p. 328.

³ Annual Report of the Baptist Missionary Society for 1847, p. 3.

⁴ Cox's History of the Baptist Missionary Society, p. 300.

⁵ Memoir of Dr. Yates, by Dr. Hoby, p. 350.

⁶ Baptist Record for 1846, p. 338.

⁷ Fourth Report of the Bible Translation Society.

P A L I .

(FOR SPECIMEN of the Pali Version, see Plate IV.)

GEOGRAPHICAL EXTENT.—Pali, though no longer a vernacular language in any country, has for ages been established as the religious and learned language of the Buddhists in the Island of Ceylon, in the Burman Empire, in Siam, Laos, Pegu, Ava, and throughout almost the whole of the Eastern Peninsula of India. It cannot, however, be said that the influence of the Pali language is co-extensive with the predominance of Buddhism, for the sacred books of the Buddhists of Japan, Thibet, and the Chinese Empire are written in a language which is called *Fan* by the Chinese, *rdjagar* by the Tibetans, *enethek* and *endhek* by the Monguls.¹ By the examination of some of these writings which have fallen into the hands of Europeans, it has been ascertained that the language passing under these several denominations is no other than pure Sanscrit; and the fact of the sacred books of the same religion being written partly in Sanscrit and partly in Pali, is to be accounted for by supposing that, at the very remote period of history when the language and religion of Buddhism were conveyed into the countries north of India, Pali, which is a derivative and comparatively a modern dialect, had not been formed. The first Buddhists were sectaries from Brahminism, of which ancient creed Sanscrit seems ever to have been the depositary; and having thus been habituated to the use of a language admirably adapted for the embodiment of the highest metaphysical abstractions, they naturally employed it as the fittest exponent of the philosophical system which they originated.

CHARACTERISTICS OF THE LANGUAGE.—Pali is a language immediately derived from Sanscrit, and its whole history is intimately connected with that of Buddhism. On the rise of Buddhism in India, the rigid enactments of the Brahminical law concerning the distinction of castes or classes of society ceased to be respected among the votaries of the new religion. Men of the lowest and most despised caste were admitted by them into the priesthood; and it is conjectured that the arcana of religion, hitherto confined to the sacerdotal class, being thus thrown open to the people, the abstruse technicalities of the language became popularised, so to speak, in the mouth of the multitude. Among other changes thus induced, difficult grammatical inflections disappeared, or were greatly simplified, and such combinations of letters in words as were not easy of articulation, were softened down in pronunciation.² These peculiarities form, to this day, the distinctive characteristics of the Pali language. In its declensions it has preserved all the cases of the Sanscrit; but the original inflections, both of nouns and verbs, have undergone more or less alteration according to the special rules of Pali enunciation. The middle voice of verbs is not found in Pali, and the passive form is comparatively of rare occurrence. Among the three numbers of Sanscrit verbs and nouns (singular, dual, and plural), the dual has disappeared in Pali, in the same way that it has disappeared in the modern Germanic languages and in modern Greek, although it existed in Gothic and in ancient Greek. And in the laws regulating the assimilation of consonants in Pali, may be clearly traced the operation of the same principles which have been instrumental in the transmutation of Latin into Italian, and of ancient into modern Greek. The euphonic law, for instance, which requires the change of the Latin word *lectus* into *letto*, of *scriptus* into *scritto*, has equal weight in the formation of Pali words from Sanscrit, as of Italian from Latin.³ It is probable that Pali, like other derivative languages, would ultimately have deviated widely from the type of the mother tongue, had not its further elaboration been repressed, by its becoming suddenly fixed as a dead language. The Buddhists appear from the first to have been always persecuted by the Brahmins; but about the beginning of the fifth century the persecution burst forth with renewed violence, and the Buddhists were forcibly ejected from the continent of India. They sought refuge in Ceylon, where Buddhism has been promulgated as early as the fourth century prior to the Christian era. From Ceylon, many of the Buddhists passed over into the eastern peninsula, and adopting as their vernacular the languages of the various nations among whom they settled, Pali, their native dialect, in which the books of their religion were written, was set apart as a sacred and classic tongue. In this state it has subsisted from generation to generation, unmodified in

¹ Remusat, Recherches sur les Langues Tartares, vol. i. p. 375.

² Bournouf et Lassen, Essai sur le Pali, p. 146.

³ Bournouf et Lassen, Essai sur le Pali, p. 141.

any degree by the various languages and dialects of the people by whom it is venerated. In comparing Pali with the other languages of the Sanscrit family, it will be found that it approaches nearer than any other dialect to the purity of the parent stock. Leyden imagined that Pali is identical with the modern Magadha, chiefly because the latter dialect is vernacular in a part of Bahar, supposed to have been the birthplace of Buddhism. It has since been proved by an analytical comparison of Pali and Magadha that, though similar in origin, they are essentially different in structure. A close resemblance has been, however, traced between the Pali and the Praerit dialect spoken by the Jains, a peculiar religious sect of Hindustan; and the evident connection between the two dialects has led to the supposition, that the Jains are the descendants of a few Buddhists who contrived to secrete themselves in their own country during the persecutions which caused the banishment of their brethren.

ALPHABETICAL SYSTEM.—There are several different Pali alphabets; but it is believed that they are all derived from an ancient Buddhistic alphabet formed on the model of the Devanagari. The classification of the letters is the same as that of the Sanscrit, yet they vary greatly in form, and the shape of the characters is considerably modified in each country where Pali is adopted as the language of books. Thus the Pali character used by the Burmans is square, while that employed by the Siamese is a more rounded or circular form, and in other places the Pali affects a more angular character.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—A version of the Scriptures into Pali was commenced in 1813, under the auspices of the Colombo Bible Society, by Mr. Tolfrey, assisted by two learned Buddhist priests,¹ and by Don Abraham de Thomas, mohandiram of the governor's gate. The plan upon which this translation was conducted was the following:—Mr. Tolfrey, in the first place, read a certain number of verses from Dr. Carey's Sanscrit New Testament to Don Abraham de Thomas, and the latter rendered the passage into Pali as closely as the idiom of the language would admit. This translation was then compared verse by verse with the Sanscrit, and such alterations were introduced as were deemed requisite. Where any difficulty occurred in rendering the Sanscrit expressions into Pali, the Bengalee version was consulted. The time devoted to this translation was three hours of the day, regularly six times in the course of the month.² The progress of the work was interrupted in 1817 by the death of Mr. Tolfrey, who was suddenly cut off in the prime of life. The version, which he had carried as far as the end of the Epistle to Philemon, seems to have been laid aside till 1825, when the Rev. Benjamin Clough submitted it to the examination of the most learned Pali scholars in Ceylon; and the opinion which they passed upon it was, that it had been executed "with a high degree of beauty and perfection."³ Efforts were, therefore, made for its publication; and in 1826, a fount of Burman types cast for the purpose was sent to Ceylon at the expense of the British and Foreign Bible Society. In the course of the following year, the Gospel of Mathew was struck off, and copies were sent to the Burman Empire for examination by competent judges.⁴ It was not, however, till 1835 that the whole Testament was printed in Pali. One of the Buddhist priests who assisted Mr. Tolfrey in the translation of this Testament, became a sincere convert to Christianity, and subsequently devoted his whole attention to the completion and revision of this important work.⁵

¹ Owen's History of British and Foreign Bible Society, vol. ii. p. 459.

² Twelfth Report of British and Foreign Bible Society, p. 229.

³ Twenty-first Report of British and Foreign Bible Society, p. xlviil.

⁴ Twenty-fourth Report of British and Foreign Bible Society, p. lxxiii.

⁵ Twenty-first Report of British and Foreign Bible Society, p. xlix.

HINDUSTANI.

SPECIMEN OF THE HINDUSTANI VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

ابتدا میں کلمہ تھا اور کلمہ خدا کے ساتھ تھا اور کلمہ خدا تھا * یہی ابتدا میں خدا کے ساتھ تھا * سب چیزیں اُس سے موجود ہوئیں اور موجودات میں بغیر اُسکے کوئی چیز موجود نہیں ہوئی * زندگی اُس میں تھی اور وہ زندگی انسان کا نور تھی * اور نور تاریکی میں چمکتا ہی اور تاریکی نے اُسے دریافت نہ کیا * ایک مرد ظاہر ہوا جو خدا کی طرف سے بھیجا گیا تھا اُسکا نام یوحنا تھا * پہلے گواہی کے لئے آیا کہ نور کی گواہی دے گا کہ سب اُسکے سبب ایمان لائیں * وہ آپ نور نہ تھا پر نور کی گواہی دینے آیا تھا * وہ نور حقانی نور تھا کہ ہر آدمی کو جو دنیا میں آتا ہی روشن کرتا ہی * وہ جہاں میں تھا اور جہاں اُس سے موجود ہوا اور جہاں نے اُسے نہ جانا * وہ اپنوں کے پاس آیا اور اپنوں نے اُسے قبول نہ کیا * لیکن جنہوں نے کہ اُسے قبول کیا اُس نے انہیں قدرت بخشی کہ خدا کے فرزند ہوں وہ بھی ہیں جو اُسکے نام پر ایمان لاتے ہیں * اور وہ نہ تو لہو سے اور نہ جسم کی خواہش سے اور نہ آدمی کے قصد سے مگر خدا سے پیدا ہوئے ہیں * اور کلمہ جسم ہوا اور اُس نے کمال مہر اور راستی سے ہم میں سکونت کی اور ہم نے اُسکی حشمت کو ایسا دیکھا جیسا باپ کے ایکلو تے کی حشمت *

ON THE HINDUSTANI OR URDU LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—To those who visit India in an official capacity, or for mercantile purposes, Hindustani is more *practically* useful than all the other languages of the country, for it is understood and spoken by persons of different nations in the larger towns and villages, from Madras to Bombay, and from the Ganges to Cape Comorin. It is, in fact, the prevailing medium of colloquial intercourse among a hundred millions of British subjects.¹ Yet this language, although so extensively diffused throughout India, can claim predominance in no particular locality. It is the vernacular of a class of persons who, on account of their professing the Mahomedan religion, are called Mussulmans: they are natives of India, but chiefly derive their descent from the Mahomedan conquerors of the country. In number, they were said some years ago to amount to 6,000,000 individuals,² but more recent accounts represent them as constituting one ninth part of the entire population of India. They reside chiefly in the upper provinces of Hindustan; but so far from confining themselves to any particular province, they are to be met with in almost every part of the country, and particularly in the cities of Delhi, Lucknow, Allahabad, Patna, and Moorsheadabad.

CHARACTERISTICS OF THE LANGUAGE.—Hindustani is a mixed language, and owes its formation to the intercourse of the Mahomedan invaders with the conquered natives of India. At the time of the first Mahomedan invasions, which date from the tenth century, Hinduwee, or Hindi, was the prevailing dialect in Northern India. On their permanent settlement in India, the Mahomedans adopted this dialect as the medium of communication with the natives, but they greatly altered it by

¹ Grammar of the Hindustani Language, by Arnot and Forbes, *Pref.*

² Twenty-fourth Report of British and Foreign Bible Society, p. lxxi.

the introduction of words and idioms from the Persian and Arabic, their own vernacular and liturgic languages. The new dialect thence arising was called Urdu (*camp*), or Urdu Zaban (*camp language*), because the language of the Mahomedan camp and court: it was also called Hindustani from the geographical region through which it ultimately became diffused. Though so intimately connected with Hinduwce, which is essentially a Sanscrit language, Hindustani deviates greatly in grammatical structure from the original Sanscrit type. Its nouns have but two genders and two numbers, and although they admit of declension, yet the six cases are chiefly distinguished by the aid of post-positive particles. Nouns denoting neuter and inanimate objects are classed under the masculine or feminine genders, according to their terminations; but the rules regulating this classification are extremely arbitrary, and admit of many exceptions. The just application of these rules forms one of the principal difficulties of the language; but, in other respects, Hindustani is comparatively easy of attainment, on account of the extreme simplicity of its structure. The verb, which in most languages occasions more or less perplexity to the learner, is in Hindustani distinguished by extreme regularity. There is only one conjugation, and not more than five or six words slightly irregular. Most of the tenses are formed by means of participles and auxiliaries, the rest by inseparable affixes.¹ Neuter verbs have no passive form, but transitive verbs are said to possess a passive, although it is seldom used: natives, especially those in the presidency of Bombay, purposely refrain from resorting to this form, and prefer the use of a periphrasis.² Hindustani is spoken in different provinces with various local peculiarities of idiom. The dialect of Hindustani current in the Madras presidency is called *Dakhani*. Another variety of Hindustani is a species of jargon called *Moors*, spoken by the servants of Europeans in Calcutta and Bombay, and characterised by the absence of all grammatical inflection, and the frequent introduction of English and Portuguese words.

ALPHABETICAL SYSTEM.—The alphabetical characters properly belonging to the Hindustani language are the Arabic, or rather the Persian modification of the Arabic letters called *Taḡlik*; that is to say, *hanging* or *sloping*. This latter mode of writing differs from the *Nashki*, or regular Arabic, about as much as our ordinary style of manuscript writing differs from that in print. To the Persian characters (which exceed the Arabic by four) the Mussulmans in writing their language add three other letters, to represent the harsh cerebral sounds *t*, *d*, and *r* of the Hinduwce.³ The Scriptures and several works in Hindustani have been printed in the Devanagari, or regular Sanscrit characters, for the use of the natives of the Upper Provinces, especially of Delhi.

SPECIMEN OF THE HINDUSTANI VERSION IN THE DEVANAGARI CHARACTER.

ST. JOHN, CHAP. I. v. 1 to 14.

- १२ इवतिदा में कलिमः था और कलिमः खुदा के साथ था और कलिमः खुदा था * यही इवतिदा में खुदा के
 ३४ साथ था * सब चीज़ें उस से मौजूद हुईं और मौजूदात में विगैर उसके कोई चीज़ मौजूद नहीं हुई * इन्द्रगी
 ५ उस में थी और वुह इन्द्रगी खलक का नूर थी * और नूर तारीकी में चमकता है और तारीकी ने उसे दरयाफ़ न
 ६७ किया * एक शख़्त ज़ाहिर हुआ जो खुदा की तरफ़ से भेजा गया था उस का नाम यहया था * यह ग़ाही
 ८ के लिये आया कि नूर पर ग़ाही दे ता कि सब उसके सबब से ईमान लावें * वुह नूर नया पर नूर पर
 ९१० ग़ाही देने आया था * नूर वुह इल्लाना नूर था कि हर आदमी को जो दुनिया में आता है रोशन करता है * वुह
 ११ जहान में था और जहान उसी से मौजूद हुआ और जहान ने उसे नजाना * वुह अपने पाम आया और अपने
 १२ ने उसे क़वूल न किया * लेकिन जितनों ने उसे क़वूल किया उसने उन्हें इक़ाक़त बख़शी कि खुदा के फ़रदन्द
 १३ हूँ वे वही हैं जो उस पर ईमान लाते हैं * और न तो लोहू से और न जिमम की ख़ाहिश से और न आदमी
 १४ के क़म्द मे मगर खुदा से पैदा हूए हैं * और सुखन जिमम हुआ और उस ने कमाल मिहर और रास्ती से हम मे
 मुक़नत की और हमने उसकी इशमत को जैसा वाप के ऐकलैते की इशमत चाहिये थी वैसा देखा *

¹ Grammar of the Hindustani Language, by Arnot and Forbes, p. 39.

² Journal Asiatique, fourth series, vol. v. p. 92.

³ Grammar of the Hindustani Language, by Arnot and Forbes, p. 15.

It was, however, afterwards ascertained that the natives who employ these characters are, in general, more habituated to the use of the Hinduwce than of the Hindustani dialect. Roman letters have, likewise, been used of late years in printing Hindustani.

SPECIMEN OF THE HINDUSTANI VERSION IN ROMAN LETTERS.

ST. JOHN, CHAP. I. v. 1 to 14.

¹ SHURŪ meṇ kalám thá, aur wuh kalám K̄hudá ke pás thá, aur wuh kalám K̄hudá thá. ² Wuhí shurú meṇ K̄hudá ke pás thá. ³ Sab kuchh us se paidá húa, aur baghair us ke ek chíz paidá na húi, jo paidá húi. ⁴ Us meṇ zindagí thí, aur wuh zindagí ádmioṅ kí roshní thí. ⁵ Aur wuh roshní táríkí meṇ chamaktí hai, par táríkí ne use daryáft na kiya.

⁶ Yuhanná nám ek ádmí K̄hudá kí taraf se bhejá gayá. ⁷ Wuh gawáhí ke wáste áyá, kí roshní par gawáhí de, tákí us ke wasíle se sab ímán láweṅ. ⁸ Wuh áp wuh roshní na thá, balki us roshní par gawáhí dene ko áyá. ⁹ Wuh sachí roshní, jo har ádmí ko roshan kartí hai, dunyá meṇ ánewálí thí. ¹⁰ Wuh dunyá meṇ thí, aur dunyá us se paidá húi, par dunyá ne use nahíñ pahchána. ¹¹ Wuh apnoṅ ke pás áyá, par apnoṅ ne use qabúl na kiya; ¹² lekin jitne use qabúl karke us ke nám par ímán láe, us ne unheṅ K̄hudá ke farzand hone ká martaba diyá; ¹³ we lahu se nahíñ na insán kí k̄hwáhish, na mard kí k̄hwáhish se, balki K̄hudá se paidá húc haiṅ.

¹⁴ Aur wuh kalám mujassam húa, aur fazl aur sachái se bharpúr hoke hamáre darmiyán sakúnat kar rahá; aur ham ne us ká jalál aisá, jaisá báp ke iklaute ká jalál dekhá.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The first translation of any portion of Scripture into Hindustani, seems to have been made by Schultze, a Danish missionary. Although fully occupied in the cultivation of Tamil and Telinga, dialects of Southern India, the scene of his labours, this indefatigable man undertook the translation of the New Testament into Hindustani in 1739, and completed it in 1741. He likewise entered upon the translation of the Old Testament, but only lived to finish the four first chapters of Genesis, the book of Psalms, the prophecies of Daniel, and some parts of the Apocryphal writings. These various translations were published at the Oriental Institution of the University at Halle, in separate portions: the chapters of Genesis, the book of Daniel, and portions of the Apocrypha in 1745; the Psalter in 1747, and the New Testament in 1748 to 1758.¹ Copies were at various times transmitted to India, but the hopes and expectations of the zealous translator were never realised, for the translation proved to be by no means a happy one, and the Psalms, in particular, were found so defective in idiom and orthography as to be nearly unintelligible. No other version of the Scriptures, however, was prepared for the benefit of the Mussulmans of India till the year 1804, when the Gospels, which had been translated by natives, and revised and collated with the Greek by William Hunter, Esq., were published at the College of Fort William in Calcutta.² But the most important translation that has been ever made into this language is the version of the New Testament by the Rev. Henry Martyn, for which, as his biographer remarks, “myriads in the ages to come will gratefully remember and revere his name.” Mr. Martyn entered upon the work of translation shortly after his arrival in India, and commenced with the Acts. In 1807 he was joined by Mirza Fitrut, a learned Hindustani scholar, whose services were found invaluable on account of his surprising acquaintance with the English language.³ Sabat was also consulted respecting the use of Persian and Arabic words, but his evil temper greatly detracted from his usefulness.⁴ By means of the most indefatigable exertions, the translation of the entire Testament was completed in 1808. Mr. Martyn remarked, that it often cost him and his coadjutors whole days to make one chapter intelligible in Hindustani.⁵ Of the feelings and personal experience of the translator during the pro-

¹ Le Long, part ii. vol. i. p. 206.

² Bishop Marsh's History of Translations.

³ Journal and Letters of Rev. H. Martyn, Wilberforce, vol. ii. p. 184.

⁴ Journal and Letters of Rev. H. Martyn, Wilberforce, vol. ii. p. 184.

⁵ Journal and Letters of Rev. H. Martyn, Wilberforce, vol. ii. p. 285.

gress of this work, we have happily the means of judging. In a letter addressed to the Associated Clergy, and dated January 1808, Mr. Martyn expresses himself in the following terms:—"If the work should fail, which however I am far from expecting, my labour will have been richly repaid by the profit and pleasure derived from considering the word of God in the original with more attention than I had ever done. Often have I been filled with admiration, after some hours' detention about one or two verses, at the beauty and wisdom of God's words and works; and often rejoiced at meeting a difficult passage, in order to have the pleasure of seeing some new truth emerge. It has been frequently a matter of delight to me that we shall never be separated from the contemplation of these divine oracles, or the wondrous things about which they are written. Knowledge shall vanish away, but it shall be only because the perfection of it shall come."¹ The philological difficulties which Mr. Martyn had to encounter in the prosecution of his work, were by no means few or inconsiderable. No prose compositions of acknowledged purity at that period existed in Hindustani, so that he had no model upon which to form his style, and no recognised standard of appeal. The higher Mahomedans and men of learning were then, as they still are, disdainful of all works in which the Persian had not lent its aid to adorn the style; while to the illiterate classes a larger proportion of Hindustani has always been more acceptable. To meet the conflicting views of these two parties has ever been found a task of no ordinary difficulty; and hence, notwithstanding the labour expended on his version of the New Testament, Mr. Martyn addressed himself, immediately on its completion, to a diligent and careful revision. The publication of the work was further delayed by the fire which occurred at Serampore at the time that it was passing through the press. The printing had advanced to the eighteenth chapter of the Gospel of Matthew, of which the first thirteen chapters were preserved; and as there was then a general demand for the Hindustani Scriptures, the Calcutta Committee ordered the completion of Matthew at one of the presses in Calcutta.² The fount of Persian types which had been used in printing was completely destroyed; but new and handsomer types were prepared in the course of a few months, and the work was a second time put to press at Serampore; and at length, in the year 1814, this invaluable version appeared, in an edition of 2000 copies of the Testament on English paper; besides 3000 copies of the Gospels and Acts on Patna paper, which were printed off for immediate use.³ The whole was printed at the expense of the British and Foreign Bible Society, by their Corresponding Committee in Calcutta.

The high reputation which this version speedily attained, and the success with which it was used in native schools at Agra and other places, led to a demand for an edition in the Devanagari character, for the benefit of the Hindoos in the Upper Provinces, who universally read and write in this character. The Calcutta Committee yielded to the wishes of these people by furnishing them, in 1817, with an edition of 2000 copies of Martyn's Testament, printed in the Devanagari character. No subsequent editions of the Hindustani Scriptures were, however, issued in this dress, for it was found by experience that the Scriptures in the Hinduwee dialect are far more acceptable than in the Hindustani to the numerous class of natives who employ the Devanagari characters. For their use, as we shall hereafter have occasion to mention, Martyn's New Testament was eventually divested of its Persian and Arabic terms, and transferred into the Hinduwee idiom by Mr. Bowley. An edition of the Gospel of Matthew in Hindustani and English was published by the Calcutta Committee in 1820, and was found to be very acceptable to natives, who were desirous of acquiring the knowledge of the English language.⁴

While these editions were being issued by the Calcutta Auxiliary, the publication of an edition in London had been contemplated by the Parent Society since the year 1815: the design was not carried into execution till 1819, when an impression of 5000 copies was struck off with some Persian types, lent for the purpose by the Church Missionary Society. This edition was published under the able superintendance of the Rev. Professor Lee. Four thousand of the copies were forwarded to Calcutta, where they arrived most opportunely, and just at the period when the Calcutta Committee were projecting the publication of another edition, on account of the almost entire exhaustion of the copies of previous editions. The urgent necessity for fresh supplies of the New Testament having been thus met, the Calcutta Committee turned their attention to the publication of a Hindustani version of the Old Testament, which had been for some time contemplated. The preparation of this version had been almost completed prior to the decease of Mr. Martyn, by Mirza Fitrut, who had, on his first engagement as an assistant to Mr. Martyn, promised to learn the Hebrew language in order to qualify himself for translating the Old Testament from the original text.⁵ A copy of the book of

¹ Journal and Letters of Rev. H. Martyn, Wilberforce, vol. ii. p. 143.

² Ninth Report of the British and Foreign Bible Society, p. 86.

³ Eleventh Report of the British and Foreign Bible Society, p. 145.

⁴ Seventeenth Report of British and Foreign Bible Society, p. lvi.

⁵ Journal and Letters of Rev. H. Martyn, vol. ii. p. 138.

Genesis belonging to this version had passed into the hands of the Church Missionary Society; they lent it in 1817 for publication to the British and Foreign Bible Society, and it was printed in London under the care of Dr. Lee. The Calcutta Society had, since the year 1816, been in possession of a rough draft of the entire version, and in 1819 their Committee resolved to have it revised and completed; the Rev. Messrs. Thomason and Corrie, with the aid of suitable native assistants, charged themselves with the execution. The first portion of the work published was an edition of 2000 copies of the Pentateuch, which appeared in 1823, and was in great request among the Mahomedans.¹ The peculiar difficulties which impeded the progress of the learned men engaged in the preparation and revision of this version are thus described by the Committee:—"It will be readily perceived by those who understand the language, that it is far from being easy to invest the Scriptures in an Urdu dress. Such an attempt is, perhaps, more difficult in this than in any other language, because of its being so generally and familiarly spoken. The habit of using certain words and phrases in the intercourse of common life, with the lowest domestics, on the most trivial occasions, attaches to them a sort of grovelling character, which in many instances does not really belong to them. It is not easy in such circumstances to separate the base from the pure metal, to distinguish what is precious in the currency from what is vile. It should also be considered, that where there is a great paucity of standard works on subjects peculiarly sacred, or rather no such work at all, many terms must be borrowed from sister dialects, many new words introduced, and phrases invented in describing things unknown, which must of necessity give an air of uncouthness to the style, with whatever care the labour be conducted."² On the completion of the Pentateuch, the editors found it desirable to delay the publication of the succeeding books, in order that the MS. might first be subjected to a more thorough revision and collation with the original Hebrew. In the meantime, however, that the press might not remain unemployed, they passed on to the printing of another edition of the New Testament. The proofs of the Gospels were revised by the Rev. Principal Mill;³ but in 1824, when the work had advanced as far as the Acts of the Apostles, its superintendence appears to have devolved on other gentlemen, probably from the pressing nature of his college duties and avocations. The revision was carried on to the 2nd Corinthians by the lamented Mr. Thomason, and afterwards by Mr. Da Costa to the close, under the superintendence of the venerable Archdeacon Corrie.⁴ The edition, consisting of 2000 copies, left the press in 1830. The following year another edition of the New Testament, consisting of 2000 copies, was commenced at Serampore, under the superintendence of Archdeacon Corrie: it was completed in 1834.⁵

During the publication of these two editions of the New Testament, the revision of the Old Testament version was gradually proceeding. It continued to advance in regular order from the Pentateuch to the end of the 2nd Book of Kings, when it was brought to a stand, on account of the ill health of Mr. Thomason, and his consequent removal to Europe. His anxiety to complete a version which he considered of the first importance, and which he was most peculiarly qualified to execute, induced him to return to India, but his valuable life was shortly afterwards terminated. After the decease of Mr. Thomason, this version was carried forward by the Missionaries at Benares; and the Committee of the British and Foreign Bible Society made a grant of £1000 to the London Missionary Society, for time and services rendered by their missionaries in prosecuting the work.⁶ In 1844 the Committee announced that the Old Testament was at length completed; and that editions, both in Arabic and Roman characters, were in course of distribution. It was brought to its conclusion and revised by Messrs. Shurman and Kennedy of Benares, assisted by the Rev. J. Wilson of Allahabad, and J. A. F. Hawkins, Esq.⁷

In 1839 the Calcutta Committee published 2000 copies of the New Testament in Roman characters, and 1000 copies of Anglo-Hindustani, in the same characters; the English and Hindustani texts arranged in opposite columns on the same page. Several missionaries had expressed a desire for such a version, as one adapted to the wants of native Christians, drummers, etc. acquainted with the English letters.⁸

In addition to their labours in the revision of the Old Testament, the Missionaries at Benares were, in 1838, preparing for the Calcutta Committee a new or revised version of the Gospels and Acts, to be printed in Persic characters.⁹ In 1842 the Calcutta Committee announced the completion of a thorough revision of the entire New Testament, for which they acknowledged their obligation to

¹ Eighteenth Report of British and Foreign Bible Society, p. 64.

² Twentieth Report of British and Foreign Bible Society, p. 107.

³ Twentieth Report of British and Foreign Bible Society, p. 107.

⁴ Twenty-seventh Report of British and For. Bible Society, p. xviii.

⁵ Thirty-first Report of British and Foreign Bible Society, p. lix.

⁶ Fortieth Report of British and Foreign Bible Society, p. xcvi.

⁷ Fortieth Report of British and Foreign Bible Society, p. xcvi.

⁸ Thirty-fourth Report of British and Foreign Bible Society, p. lx.

⁹ Thirty-fourth Report of British and Foreign Bible Society, p. lx.

the joint labours of the missionaries of the London and of the Church Missionary Society, who had for five years devoted all their spare time to this important work.¹ During the same year, the Committee of the British and Foreign Bible Society, on the application of the Directors of the London Missionary Society, paid the expenses of printing, in London, 5000 copies of the Hindustani New Testament, prepared by Mr. Buyers and other missionaries at Benares.² This edition was printed in Roman characters. When the edition of the Old Testament in Roman characters was passing through the press, this version was selected by the Calcutta Committee to accompany it, as it was deemed desirable to have the Old and New Testaments in an uniform translation. An edition of 1500 copies of the New Testament was therefore determined upon; but the work was previously revised by the Rev. Mr. Shurman in communication with Mr. Hawkins; and in the course of the revision, Mr. Shurman saw reason to revert, in a great measure, to the translation of Henry Martyn, especially in the latter half of the version.³ The edition had left the press in 1844.

It appears, therefore, that besides the version by the Rev. Henry Martyn, there are now three different versions of the Hindustani New Testament in existence; namely, the version of a Committee at Benares, the version of Mr. Buyers above noticed, and a version prepared by the Baptist Missionaries of Calcutta in 1841.⁴ Among these new translations, the idiomatic and faithful version of Henry Martyn still maintains its ground, although from the lofty elegance of its style it is better understood by educated than by illiterate Mahommedans.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—One of the earliest evidences that occurred in testimony that the blessing of God rested upon this version, is afforded in the case of Abdool Messec. This devoted native missionary was originally a bigoted Mahommedan. When Mr. Martyn's version of the New Testament was completed, some copies were given to Abdool to bind. He was led to look into the books, and found there, to his astonishment, a description of his own heart, and of his state as a sinner. Conviction was followed by conversion, he devoted himself to the service of God, and was made eminently useful as a preacher of the Gospel among his countrymen.⁵ The general effect produced on the Mussulmans of India by the distribution of their vernacular Scriptures is more favourable than could have been expected from the known bigotry of the sect. In 1844 the Rev. W. Robinson of Dacca thus describes their condition:—"It is a pleasing feature," says he, "in the present state of things, that the followers of Mahommed, so long remarkable for their determined opposition to the Gospel, do now, in great numbers, read the word of God. Their prejudices are much diminished; they hear us almost in silence; and some are, we hope, searching the Scriptures in order to discover the truth. There is a very marked change in the Hindoos and the Mahommedans; the result, we believe, of a very liberal dispersion of the sacred Scriptures. We cannot speak of conversion; but we do hope that the public mind is preparing for a great revolution in favour of the Gospel."⁶

¹ Thirty-eighth Report of British and Foreign Bible Society, p. lviii.

² Thirty-eighth Report of British and Foreign Bible Society, p. lix.

³ Fortieth Report of British and Foreign Bible Society, p. xcvi.

⁴ Annual Report of Baptist Missionary Society for 1847, p. 49.

⁵ Christian Missions (Religious Tract Society), p. 82.

⁶ Fortieth Report of British and Foreign Bible Society, p. xcix.

HINDUWEE.

SPECIMEN OF THE HINDUWEE VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

- १२ ज्ञानमें वाक्य था, वाक्य ईश्वरके संग था, यही वाक्य स्वयं ईश्वर। वह ज्ञान में ईश्वरके संग था। उसीमें संपूर्ण
३४ सृष्टि उत्पन्न हुई, सकल सृष्टि जो उत्पन्न हुई उसके विना एक यत्न भी उत्पन्न नहीं कई। उसमें जीवन है और
५ वही जीवन मनुष्योंकी ज्योति है। वही ज्योति अंधकारमें प्रकाश कई परंतु अंधकारने उसको ग्रहण न किया।
६७ ईश्वरकी ओरसे योहन् नामक एक जन भेजा गया। और सब लोगोंका विश्वास करानेके लिये वह ज्योति के
८ विषय का प्रमाण देनेको साक्षी रूप हो आया। वह आपही यही ज्योति है सो नहीं; परंतु इसी ज्योतिकी
९१० साक्षी देने आया। जो जन जगत में आ सब मनुष्यों को दीप्ति प्रकाश कर्ता है, वह सत्य ज्योति है। उसने
९९ संसारको आपही उत्पन्न किया और उसीमें आपही था; परंतु संसारके मनुष्योंने उसको नहीं चीन्हा। अपने
१०२ अधिकारमें आया, किंतु प्रजाने उसको ग्रहण नहीं किया। तौ भी जितनोंने उसे ग्रहण किया, अर्थात् उसके
१०३ नाम पर विश्वास किया उनको ईश्वरके पुत्र होने का अधिकार दिया। और उन्हींका जन्म रक्तसे वा शारीरिक
अभिलाषसे वा मनुष्यकी इच्छासे नहीं हुआ, परंतु ईश्वर ही से हुआ।
१०४ यहीं वाक्य मनुष्यका अवतार हो अनुग्रह और सत्यतासे पूर्ण हो हमारे संग रहा, और जैसे पिताके एकलौते पुत्रका
रक्षक चाहिये वैसे ही हमने उसका रक्षक देखा।

ON THE HINDUWEE OR HINDOOEE LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—Hinduwee, with its various dialects, is spoken in all the upper provinces of India. The population of these provinces in 1826, according to the parliamentary returns, amounted to 32,000,000; the more probable estimates of Maltebrun and of Mr. Hamilton, however, represent the amount of population at 25,700,000. In these provinces the Mahommedans, as before stated, speak Hindustani; but the Hindoos, properly so called, who profess Brahminism, speak Hinduwee, or one of its numerous dialects. The knowledge of Hinduwee seems to extend beyond the provinces to which it is vernacular, and the Rev. Mr. Buyers of Benares mentions, as the result of his own experience and observation, that the Hinduwee, such as is used at Benares, is understood by the Rajpoots of Central India, and even by the Sikhs, the Nepalese, the Guzerattees, and the Mabratras, who have distinct dialects of their own.¹

CHARACTERISTICS OF THE LANGUAGE.—Hinduwee was the language of the ancient and extensive empire of the Canyacobjas in Upper India, of which Canyacobja, or Canoj, was the capital.² Its affinity to the Sanscrit is very remarkable, and about nine-tenths of its words may be traced to that language; but that Sanscrit is the root, says Col. Colebrooke, "from which the Hinduwee has sprung, not Hinduwee the dialect upon which Sanscrit has refined, may be proved from etymology, the analogy

¹ Buyers' Letters on India, p. 95.

² Prichard's Researches, vol. iv. p. 135.

of which has been lost in Hinduwee but preserved in the Sanscrit."¹ Many Hinduwee words are pure and unaltered Sanscrit, and others differ only from Sanscrit vocables by the regular permutation of certain letters. There is a small proportion of words in this language, however, of which the origin is not Sanscrit, and all attempts to trace these words to some other language have hitherto proved unsatisfactory. In idiom and construction Hinduwee resembles Hindustani, of which, as before mentioned, it in fact forms the groundwork; the chief difference between the two dialects consisting in the predominance of Persian and Arabic words and phrases in Hindustani, and the almost total exclusion of foreign admixture in Hinduwee. There is a difference, likewise, between the written characters belonging to these dialects; the Persian or Arabic characters appertain properly to the Hindustani, while the Devanagari are the proper characters of the Hinduwee. The Kyt'hee or writers' character, which is an imperfect imitation of the Devanagari, is also used in writing and printing Hinduwee, particularly by the trading community; and it is said, that of the lower class of natives there are ten who read and write in the Kyt'hee for one who transacts business in the Devanagari.²

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—At the period when a translation of the Scriptures into this language was first attempted, some little confusion existed in respect to the right application of the terms Hinduwee and Hindustani. The Serampore Missionaries, in their First Memoir, speak of a Hindustani which draws principally on the Persian and Arabic for its supplies; and of another which has recourse in the same manner to the Sanscrit: of the one, as quite unintelligible to Sanscrit pundits born and brought up in Hindustan; and of the other, as equally unintelligible to their Mussulman moonshes. By the latter of these dialects they evidently meant the Hinduwee; and to their translation of the Scriptures into this dialect they afterwards correctly applied the name Hinduwee. This version was commenced in 1802; and in 1807 the whole of the New, and portions of the Old, Testament were completed and ready for revision. It is one of the versions which the Rev. Dr. Carey translated with his own hand, and of which the New Testament was rendered immediately from the Greek. The Gospels were printed in 1809, and in 1811 an edition of 1000 copies of the entire New Testament was published at Serampore. This edition was received with so much avidity by the people, that, in 1812, almost every copy had been distributed, and it was found requisite to issue another edition, consisting of 4000 copies, which was completed at press in 1813. These copies were speedily exhausted, and on a third edition being urgently demanded, the Serampore Missionaries determined to publish a version executed by the Rev. John Chamberlain, in preference to their own; assigning as a reason for this measure that a comparison of independent versions, made by persons long and intimately acquainted with the language, is the means most likely to tend to the ultimate formation of an idiomatic and standard version.³ The publication of Mr. Chamberlain's version was commenced with an edition of 4000 copies of the Gospels in 1819. This edition was printed in the Devanagari character; and in the following year another edition of the Gospels, consisting of 3000 copies, appeared in the Kyt'hee character. The further publication of this version was interrupted by the lamented decease of Mr. Chamberlain. The Rev. J. T. Thompson, a Baptist missionary long resident at Delhi, then undertook the revision of the entire version of the New Testament and of the Psalms, and an edition of 3000 copies of the Gospels was printed in 1824 under his superintendence. Of the Old Testament, the only version printed at Serampore appears to have been that of Dr. Carey. It was published in successive portions; the Pentateuch appeared in 1813, and in 1818, 1000 copies of the entire Old Testament were completed.

Another version of the Hinduwee New Testament was published by the Calcutta Bible Society; the Gospel of Matthew in 1819, and the other books at successive intervals, until the completion of the entire Testament in 1826. This version is not a new or independent translation, but is throughout substantially the same as Martyn's Hindustani version, from which it differs chiefly in the substitution of Sanscrit for Persian and Arabic terms.⁴ Martyn's Testament was thus adapted to the use of persons speaking the Hinduwee dialect by the Rev. W. Bowley, agent of the Church Missionary Society at Chunar. Being unacquainted with the original languages of Scripture, he consulted the English authorised version in all passages where the Hinduwee idiom required him to alter Martyn's admirable renderings, referring at the same time to the best commentators on Scripture.⁵ Mr. Corrie revised the first edition of the work. New editions of the Gospels of Matthew and Mark were published in 1827; and in 1833 a third edition of these Gospels, to the extent of 4000 copies, was issued.

¹ Asiatic Researches, vol. vii. p. 220.

² Thirty-second Report of British and Foreign Bible Society, p. 33.

³ Seventh Memoir of the Serampore Translations, p. 4.

⁴ Fifteenth Calcutta Report, p. 16.

⁵ Long's Handbook of Bengal Missions, p. 138.

Mr. Bowley also undertook the transference of the Hindustani version of the Old Testament into the Hinduwee dialect, and in 1827 the books of Psalms, Proverbs, and Isaiah had been published, and the whole work was announced as ready for the press as far as the 2nd Book of Kings, at which point the labours of Mr. Thomason in the parent version had been arrested. In 1828 or 29, 4000 copies of Genesis were printed, followed in 1831 by similar editions of Exodus and Leviticus, and a second edition of 2000 copies of Isaiah. In 1835 a revision of the New Testament was undertaken by Dr. Mill of Bishop's College; and in 1838 an edition of 1000 New Testaments, besides about 4000 extra copies of the Gospels and Acts, was published at the expense of the British and Foreign Bible Society, in Devanagari characters. Another edition of the Gospels and Acts, of similar extent, and printed in the Kyt'lee character, was published during the same year by the same society. In 1847 an edition, consisting of 2500 copies of the New Testament, and of 1000 extra copies of the Gospels and Acts, was published in the Kyt'lee character at the American Mission press at Allahabad; and about the same period 2500 copies of the Psalms, printed in the Devanagari character, were issued from the Bible Society's press at Agra.¹ According to the last accounts received from India, two separate revisions of the Hinduwee versions are now in progress: the one conducted by a Sub-committee appointed for the purpose by the Auxiliary Bible Society at Agra; and the other by Mr. Leslie, a Baptist Missionary at Calcutta.² The Agra Sub-committee have so far completed their revision of the New Testament as to allow it to go to press, and the printing has proceeded as far as the twelfth chapter of Luke. Three thousand extra copies of the Gospel of Matthew have been struck off for separate distribution, which are now ready for circulation. The edition of the New Testament now in the press consists of 5000 copies. This Sub-committee have also made some progress in the revision of the Old Testament, and expect that it will soon be ready for the press.³

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The following instance, related by Mr. Thompson of Delhi, proves that Dr. Carey's Hindee version was really understood, studied, and valued by those among whom it was distributed. In 1816, Mr. Thompson visited an aged Gosae, residing at Patna, and found him well acquainted with the words of Christ and the great truths of revelation, which knowledge he had obtained by a simple perusal of the Hindoo New Testament, without consulting a single Christian on the subject. As he was very grave and reserved, it was not, says Mr. Thompson, till the third or fourth visit that I obtained a sight of the book to which he owed all his light, and the separation from idolatry he was proud to confess: he related that, about four years previously, one of his disciples, having obtained a New Testament from the missionaries, brought it to him for approval. The old man had for thirty years entertained doubts relative to the Hindoo system; and this book came to his help, and he received it even as the gift of God, and read it through. Then, wishing to teach his disciples a more perfect way, he regularly read it to from ten to seventy of them. Some of them said after a time, "Babajee (*father*), you wish to wean our minds from our shasters: we cannot regard what you say, or we shall be turned out of our caste." Unhappily this hint had some effect on the old man's mind, for he was loathe to forego the world's applause.⁴ We are not told any thing further respecting him, but his case, while it illustrates the force of the divine words, "how can ye believe which receive honour one of another," proves likewise that this version of Scripture is adapted to the comprehension and to the intellectual wants of the Hindoo. The following instance shows that Mr. Bowley's adaptation of Martyn's admirable version has been equally acceptable to the natives. About the year 1833 he left a case of books for distribution at Lucknow, and shortly afterwards received letters from several different individuals who had obtained copies, soliciting baptism. But the best testimony to the power of the word of God was, that in these communications they distinctly acknowledged their hope of salvation in "the crucified Lord."⁵

¹ Forty-fourth Report of the British and F. Bible Society, p. lxxxiv.

² Christian Witness for 1847, No. 42, p. 278.

³ Forty-fourth Report of British and For. Bible Society, p. lxxxviii.

⁴ Periodical Accounts of the Baptist Missionary Society, vol. vi, p. 207.

⁵ Thirtieth Report of British and Foreign Bible Society, p. lxxx.

ON THE HINDUWEE DIALECTS.

THE Hinduwee comprehends many dialects, strictly local and provincial, which differ from each other chiefly in the different proportions of Sanscrit, Arabic, or Persian terms (either pure or slightly corrupted) which enter into their composition.¹ In point of grammatical inflections, these dialects in some instances vary considerably from the Hinduwee; the Serampore Missionaries, in their Sixth Memoir, remark, "we have ascertained that there are more than twenty languages composed of nearly the same words, and all equally related to the common parent the Sanscrit, but each possessing a distinct set of terminations." Translations of the Scriptures into several of these dialects have been executed at Serampore; and though it has of late years been found that the Hinduwee version is intelligible in districts where local or vulgar dialects are commonly spoken, and is therefore likely to supersede the Serampore versions, yet the zeal of the admirable men who devoted themselves to the multiplication of so many different versions of the Word of God is not the less to be commended.

BRUJ, OR BRIJ-BHASA.

THE Bruj, or Brij-bhasa, is entitled to the first place in the enumeration of Hinduwee dialects, on account of its very close affinity to the Hinduwee. It has been called the purest of the Hinduwee dialects, because it contains the greatest number of Sanscrit words. It is spoken throughout a considerable portion of the province of Agra. In the year 1811 the Rev. John Chamberlain, then stationed at Agra, commenced a version of the New Testament in this dialect, and in 1813 he had completed the translation of the Gospels.² The prosecution of this work was suspended during some years, while Mr. Chamberlain was engaged in the preparation of the Hinduwee version. At length however, in 1822, an edition of 3000 copies of the Gospels was published; and the whole of the New Testament had been completed at press prior to 1832, the date of the Tenth Memoir respecting their translations, issued by the Serampore brethren. The character used in printing this and all the other Hinduwee dialects was the Devanagari.

An instance of the usefulness of this version occurred even previous to its publication. Anand Masih, a native employed in translating the New Testament into this dialect from the Urdu, was a Brahmin, and gained much money by officiating as priest. He had inquired into the nature of Mahomedanism, but had felt dissatisfied with it. He had then undertaken several long pilgrimages, and had submitted to much bodily suffering, in the vain hope of finding rest to his soul. Subsequently, while engaged in this translation of the Bible, light flashed on his mind; he became a teacher of Christianity at Mirat, under the Rev. Mr. Fisher, and was baptized in 1816. He was ordained by the Bishop of Calcutta in 1836, and was, in fact, the first Brahmin who received ordination.³

CANOJ, OR CANYACUBJA.

THE Canoj dialect is spoken in the Doab of the Ganges and Jumna, which latter river forms a line of demarcation between it and the Bruj dialect. Some accounts represent the Canoj as predominant throughout the Delhi districts of Cawnpore, Etawah, Furruckhabad, Allyghur, Bareilly, and Moradabad. It is closely connected with the Bruj, or Brij-bhasa, and both dialects are thought to have been originally one and the same: the local causes which gave rise to the slight differences in structure now existing between them are not known. The notices of a version of the Scriptures in the Canoj dialect are few and brief. We are only informed that the Serampore translators commenced a version of the New Testament in 1815; that it was printed as far as the Gospel of St. John in 1820; and completed in 1822 in an edition of 1000 copies.⁴ In the impossibility of obtaining any better testimony, we are assured by four Canoj pundits, that "the language of this Testament is such as is spoken by the people of Canoj, and that such as have read the book, have identified the language to be that of their country."

¹ Asiatic Researches, vol. vii. p. 199.

² Eleventh Report of British and Foreign Bible Society, p. 30.

³ Long's Handbook of Christian Missions, p. 216.

⁴ Ninth Memoir of the Serampore Translations, p. 4.

KOUSULU, OR KOSHALA.

THIS dialect is spoken in the west of Oude, or rather in what is now called the reserved territory of the King of Oude. In the specimen of the Lord's Prayer in this dialect, given by the Serampore Missionaries, twenty-seven of the words belong to the Bengalee and Hinduwee languages, and nearly all the rest are pure Sanscrit. In the year 1820, the Gospel of Matthew had been translated into Kousulu, and was in the press.¹ But at this point the translation seems to have been dropped, and we are told no more respecting it. The want of funds, the pressure of other engagements, or the discovery that the Hinduwee version is intelligible to those who speak this dialect, may have occasioned the discontinuance of the work.

BHOJEPOORA.

BHOJEPOORA is the dialect in use throughout the districts of Benares, Juanpore, Ghazipore, Azinghur, and Gorruckpore, which together comprises an area of 16,780 square miles. No translation of the Scriptures has been attempted into this dialect, nor is one requisite, for Mr. Bowley's Hinduwee version has been freely circulated among the natives of these districts.

HURRIANA.

HURRIANA, in which this dialect is spoken, is a large division of the Delhi province, situated chiefly between 28 and 29 degrees north latitude, and comprising, according to the latest parliamentary returns, an area of 3,500 square miles. Its name is derived from "Hurya," signifying *green*; for although situated on the verge of the Great Desert, it is celebrated for its verdure, yet probably only as compared with the neighbouring region.² From the country having been so long the seat of the Mogul empire, this dialect is much corrupted with Persic and Arabic words; it neither possesses nor requires a distinct translation of the Scriptures, the Hinduwee version being in use, as before stated, throughout Delhi.

BUNDELCUNDEE.

BUNDELCUND forms a large division of the Allahabad province, south-east of Agra, and is included between 24° 3' and 26° 26' north latitude; and between 77° 48' and 81° 33' east longitude.³ It contains 23,680 square miles, and a population of 2,400,000. From the specimen of the Lord's Prayer in Bundelcundee, given by the Serampore Missionaries, we may judge that this dialect approaches as near as possible to the Brij-bhasa. It possesses no translation of the Scriptures; and from the labours of Mr. Bowley at Chunar, and other coadjutors in the neighbourhood, we have no reason to suppose that any other version will be required in this country beyond the general Hinduwee translation.

BUGHELUNDEE, OR BAGHELUNDEE.

BOGHELA, OR BAGHELUNDEE, in which this dialect is vernacular, lies east, or rather south-east, of Bundelcund, and extends as far southward as the sources of the Nerbudda. No calculation has been furnished of its exact extent, but it is supposed to contain about 25,000 square miles: it is, however, very thinly populated. Bughelcundee is probably a corrupt dialect of the Hinduwee, but very little is known concerning it. A translation of the New Testament exists in this dialect, which was commenced in 1814, and of which an edition of 1000 copies was struck off by the Serampore Missionaries in 1821.⁴ But it appears probable that this version will eventually be superseded by the Hinduwee, as has already been the case with other translations in the Hinduwee dialects. The devoted zeal and untiring industry exhibited by the Serampore Missionaries, in striving to bestow on every tribe and province of India a version of the Word of God, must ever be regarded with admiration by all Christians; yet it is now but too evident that their talents and energies were most lamentably misapplied, for a more extended acquaintance with the country and its inhabitants has led to the conviction that fewer distinct versions of the Scriptures are required by the millions of India, than were at first deemed necessary by the pioneers of Christianity in that extensive region.

¹ Ninth Memoir of the Serampore Translations, pp. 16, 17.

² Elphinstone, Caubul, p. 3.

³ Hamilton's East India Gazetteer.

⁴ Ninth Memoir of Serampore Translations, p. 4.

ON THE DIALECTS OF CENTRAL INDIA.

SPECIMEN OF THE HARROTEE VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

- १२ पैलि चींत छी ओर चींत ईश्वरकि गोडे छी ओर चींत ईश्वर छो। या पैलिचोट ईश्वरकि गोडे छी। सगळा
३४ उंसुं पैदास होया ओर जेर पैदास होया उंक वी चालि कांडी उंपसुना पैदास न छी। उंसुं जीउडो छो
५ ओर उ जीउडो मनपडांको उजालो छो। ओर उजासने अंधारघोरम उजास पायो ओर अंधारघोरने उंड न लिनो।
६७ ईश्वरसुं मोकल्योहोयो एक मनव छो कै जिंके नाम योहन। उ साक्षी भरवाकुं आयो कै उजासकि वावतम
८ साक्षी भरे कै सगळा उंसुं एतबार करे। उ उजास उ न छो सावजिरे उ उजासकि वावतम साक्षी भरवा आयो।
९१० उ सांचो उजास छो कै जो संसारम आवाहाळा सगळा मनपडाकुं उजास करेछे उ संसारम छो ओर संसार उंसुं
९१ पैदास होयो ओर संसारने उंड न जायो। उ आपना राजकि गोडे आयो ओर आपना मनपडाने उंड न अके
९२ न्यो। सावजिरे ज्याने उंड अके क्या पांकुं उंने ईश्वरका नानक्या होबाकि मुंडी दिनि मुदा आपन नामम एतबार
९३ करवाहाळाकुं कै जो रगतसुं क डीलडाका सभावसुं क मनपडांका सभावसुंची पैदास न छी सावजिरे ईश्वरसुं पैदास
९४ छी। ओरची चींत डीलडो अोगयो ओर मेरवानगि ओर सच्लाइसुं भया पुबहार म्हाक बीचालिम डेरा न्यो ओर
दाजीका एक पैदासहोया नानक्याका तेजक सरखा म्हाने उंका तेज ताक्या।

This SPECIMEN is given as a sample of these comparatively little used dialectic Versions.

In addition to the Hinduwee dialects, strictly so called, there are several other Indian dialects supposed to be corruptions of the general Hinduwee stock. These dialects may be classed together under the appellation of "Dialects of Central India," in allusion to the region where they are spoken, which comprises Malwah and the Rajpoot states, and embraces an area of about 193,000 square miles, with a population of about 12,601,000. Comparatively little attention has hitherto been paid to these dialects by philologists, but it is evident from such observations as have been made from time to time on their structure, that they are closely allied to the Hinduwee; and it is probable that with the multiplication of missionary schools, and the increase of education among the natives, the Hinduwee version of the Scriptures will eventually supersede all versions that have been made in these petty local dialects. It is, therefore, deeply to be regretted that the Serampore Missionaries did not concentrate their attention on the improvement of those versions that are really essential to India, instead of fruitlessly expending their time and labour on the production of translations in mere provincial dialects. Still, it may not be uninteresting to trace their general mode of procedure in forming these versions, an account of which we have, as follows, in their own words:—"On engaging a pundit in one of these cognate languages, after having examined and ascertained his qualifications, we gave him an approved version of the Scriptures in a language with which he is well acquainted; for most of the pundits we employ, while good Sanskrit scholars, are also acquainted with at least one or two of the cognate languages of India, besides their own vernacular tongue, and some of them with three or four. Then placing him among two or three other pundits who have been for years employed with us, we direct him to express the ideas he finds there in his own vernacular idiom, with the utmost care and exactness, and to ask questions wherever he finds it necessary. Meantime the grammatical terminations, and the peculiarities of the language, are acquired possibly by the time he has finished the first

Gospel. The work of revision is then begun with the pundit. This, at first, proceeds very slowly, as nothing is suffered to go to press till fully understood and approved; and in some instances the alterations made are so numerous, as to leave little of the first copy standing. This revision is, however, of the highest value, as the discussions which it originates both lay open the language to us, and the sense of the original to the pundit. As we advance, we proceed with increased ease and pleasure, and seldom go through the fourth Gospel without feeling ourselves on firm ground, relative to the faithfulness and accuracy of the version. Thus a first version of the New Testament is produced, not inferior in accuracy, and far superior in point of style and idiom, to the first version of the Bengalee New Testament, the product of seven years' severe labour and study."¹

OJJEIN, OR OJJUYUNEE.

OJJEIN is vernacular in Malwah, an extensive province of Central India, lying chiefly between 22 and 26 degrees north latitude, and 74 and 80 degrees of east longitude,² and including an area of about 67,360 square miles. The Ojjein, although the vernacular of more than six millions of people, has never been subjected to philological analysis; yet all the accounts we possess respecting it concur in representing it as a corrupt and mixed dialect of the Hinduwee. A version of the New Testament in Ojjein had been half carried through the press at Serampore in 1820;³ and the edition, which consisted of 1000 copies, was completed in 1824.⁴

HARROTEE.

THE province of Harrotee lies on the north-east extremity of Malwah; it is generally reckoned among the Rajpoot states, and is governed by Rajpoot chiefs. Its area has been estimated at 9000 square miles, and its population at one million. The Harrotee is evidently a corrupt dialect of the Hinduwee, but possesses many Persic words. In the Lord's Prayer in Harrotee, twenty-two of the words are found radically the same as those of the Serampore specimens in Bengali and Hinduwee, with others of direct Persic origin. The Serampore translators commenced a version of the New Testament in this dialect in 1815, and an edition of 1000 copies was printed in 1822. With respect to the purity of the translation, we are left to the single testimony of Bhowance Ram, overseer to Rajah Goverdhun, of Harrotee, the best possibly that could at the time be obtained, who says, "The book shown to me in the Harrotee is correct Harrotee, and will be understood by all the people of that country."⁵

OODEYPOORA.

OODEYPOOR, or Mewar, lies westward of the Chittore range from Malwah and Harrotee, having Jeypoor on the north, Guzerat on the south, and Jondpoor on the west. No satisfactory estimate of its extent, nor even of the amount of its population, has been formed. Its inhabitants may, perhaps, be said to number more than half a million. The specimen of the Lord's Prayer in this dialect, furnished by the Serampore Missionaries, contains twenty-eight of the roots found in Hinduwee, with some others apparently of Persic origin. A version of the Gospel of St. Matthew in Oodeypoora was printed at Serampore in 1815,⁶ but we are not told of how many copies the edition consisted, nor from what cause the further prosecution of the translation was relinquished.

MARWAR.

JONDPOOR, or Marwar, the province in which this dialect is spoken, lies between 25 and 27 degrees of north latitude, and extends from Oodeypoor in the east to the dominions of Scinde in the west; but its precise boundaries and its area are still undefined. That the Marwar dialect contains many words of Hinduwee origin is well known, but we possess few details concerning its idioms or structure. The New Testament has been translated into Marwar by the Serampore Missionaries; they commenced the version in 1814, and published an edition of 1000 copies in 1821. The testimony of a native as to its correctness, procured about the period of its publication, was to the following effect:

¹ Fourteenth Report of British and Foreign Bible Society, p. 32.

² McCulloch's Geographical Dictionary, *in voce*.

³ Seventh Memoir of the Serampore Translations, p. 8.

⁴ Annual Report of Baptist Missionary Society for 1847, p. 49.

⁵ Ninth Memoir of the Serampore Translations, p. 18.

⁶ Annual Report of the Baptist Missionary Society for 1847, p. 49.

—“The book shown me, translated into the Marwar dialect, is in very good Marwar, with here and there a phrase of the Doond'haree (Jeypoor) dialect; but this is the case with the language now spoken in Marwar, and the book will be understood by all.”¹

JUYAPOORA.

JUYAPOORA is spoken in Joypoor or Jeypoor, a province which lies east of Marwar and west of Agra, principally between 26 and 28 degrees of north latitude. It extends from north to south about 150 miles in its greatest length, and about 70 miles from east to west, covering probably a surface of 9000 square miles.² The population may amount to half a million.³ In the Lord's Prayer, as given by the Serampore translators in this dialect, twenty-nine words may be traced to their Hinduwce and Bengalee specimens. A version of St. Matthew in Juyapoor was printed at Serampore in 1815; but no information has been preserved relative to the number of copies, and the translation appears subsequently to have been dropped.

SHEKAWUTTY.

THE little province of Shekawutty lies south of Delhi, about the 28th degree of north latitude, and extends about 80 miles from north to south, and rather less from east to west. The Serampore translators have furnished neither specimen nor description of this dialect, and no attempt to translate any portion of the Scriptures appears to have been made.

BIKANEERA.

THE province of Bikanera lies north of Marwar, and may be said to be situated chiefly between the 27th and 29th degrees of north latitude; but, like all other principalities of the Rajpoot states, its limits are extremely difficult to define. The Lord's Prayer, as given in this dialect, contains twenty-nine words which may be identified with those in the Hinduwce and Bengali specimens, with some others more directly from the Sanscrit. A Bikanera version of the New Testament was commenced in 1813, and an edition of 1000 copies was printed at Serampore in 1823.⁴ Concerning the purity of this version, several satisfactory testimonies have been afforded by natives. Like other versions in Hinduwce dialects, it had been printed in Devanagari characters, and it was not discovered till too late that these characters are used only by the Jains⁵ in Bikanera: the majority of the people employ, it is supposed, some corrupted or cursive form of Devanagari.

BUTTANEER, OR VIRAT.

BUTTANEER, the country of the Bhatties, is situated in the north-eastern quarter of the Rajpootana or Ajmere territory, about the 30th degree of north latitude; and though it is almost impossible to define the precise boundaries of so wild a district, it may be conjectured to occupy a space of about a hundred, or a hundred and twenty, square miles. If Buttaneer is to be classed among the number of Hinduwce dialects, it is probably extremely corrupted with words from the Persic and Arabic, for Mahommedanism is the religion of the Bhatties. In 1821 a Buttaneer New Testament was commenced at Serampore, and an edition of 1000 copies was printed in 1824. We have the testimony of a native as to the intelligibility of this version, but no details relative to its circulation have been furnished.

¹ Ninth Memoir of the Serampore Translations, p. 18.

² Malcolm's Central India, vol. ii. p. 498.

³ Hamilton's East India Gazetteer, vol. ii. p. 41.

⁴ Annual Report of Baptist Missionary Society for 1847, p. 49.

⁵ Ninth Memoir of Serampore Translations, p. 14.

BENGALÉE.

(FOR SPECIMEN of the Bengalee Version, see Plate VI.)

GEOGRAPHICAL EXTENT AND STATISTICS.—Bengal, the richest and most important province of India, lies between 21 and 27 degrees north latitude, and is bounded north by Nepal and Bootan, south by the Bay of Bengal, east by Assam and the Burmese territories, and west by Bahar and Orissa.¹ It extends 350 miles in length, and its average breadth is 300 miles, enclosing an area of nearly 100,000 square miles; while the population, in round numbers, may be conjectured to amount to nearly 30,000,000. The Persic and Hindustani are spoken to some extent in Bengal, but the predominant dialect is unquestionably the Bengalee.²

CHARACTERISTICS OF THE LANGUAGE.—Among the Indian daughters of the Sanscrit, none, except the Pali, approach so nearly the parent stock as the Bengalee. Yet it is rather a singular circumstance that the derivative languages, which have arisen in India itself from the very tomb of the Sanscrit, exhibit, in many respects, less analogy to that ancient language than its sister languages in Europe. The Bengalee, for instance, in several of its grammatical inflections, has departed further from the original Sanscrit type than the Greek and some of the Germanic languages; and even in its lexicon we meet with the mutilated and corrupted fragments of Sanscrit words, of which the correlatives have been preserved in a far purer state in the languages of Europe. In attempting to account for this phenomenon, Bopp remarks that, in warm regions, when languages have once burst the old grammatical chain, they in general hasten to their downfall with a more rapid step than under our milder European clime. It must, however, be observed, that although Bengalee, in its simple and colloquial form, displays many deviations from the Sanscrit, yet that in proportion to the abstruseness of the subjects which it may be employed in discussing, it rises in approximation to the Sanscrit; and that in all dignified compositions it borrows grammatical forms, words, and idioms freely from its parent. The system of inflection in Bengalee is inartificial, and easily acquired. Nouns have in this dialect seven cases, discriminated by differences of termination. The intricacies of gender which encumber the Hindustani are unknown in Bengalee; for in this latter dialect the threefold distinction of gender into masculine, feminine, and neuter, is used with respect to animate and inanimate objects in the same way as in our own language. The two numbers (singular and plural) apply in Bengalee only to masculine and feminine nouns. Neuter nouns cannot receive a plural termination; but a numeral, or some word expressive of quantity, is added to indicate plurality.³ Adjectives have no distinction of number or case, and the gender of feminine adjectives only can be denoted by the termination, masculine and neuter adjectives being entirely uninflected as in English. Pronouns do not admit of the distinction of gender; and in translating from Bengalee into other languages, the context alone can determine whether the pronoun ought to be rendered *he, she, it, or that*.⁴ In Bengalee, as in other Indian dialects, there are two kinds of personal pronouns, the honorific and the contemptuous. The habit, says Mr. Haughton, of self-abasement before a superior, and the assumption of self-importance in speaking to an inferior, have established this use of two personal pronouns; and in accordance with this custom, there are likewise two sorts of terminations appended to verbs, the one conveying a respectful, and the other a contemptuous meaning. There is but one conjugation of verbs in Bengalee, and it is remarkably simple and regular. Many of the tenses are formed by the aid of auxiliaries, and there are in all but three irregular verbs. The Bengalee style of writing is merely a cursive method of forming the Devanagari characters, adopted for the sake of ease and expedition.

VERSIONS OF THE SCRIPTURES IN THIS DIALECT.—The commencement of the first Bengalee version of Scripture may be dated from the year 1793, when Dr. Carey and his coadjutors quitted England to enter upon their labours in India. During the voyage, Mr. Thomas, a surgeon of Bengal, who was returning thither in company with the missionaries, employed himself in translating

¹ Hamilton's East India Gazetteer, vol. i. p. 173.

² Halhed's Grammar of Bengalee, *Preface*.

³ Haughton's Rudiments of Bengali Grammar, p. 19.

⁴ Haughton's Rudiments of Bengali Grammar, p. 51.

part of the book of Genesis into Bengalee.¹ The other portions of Scripture translated by Mr. Thomas were the Gospels of Matthew and Mark, part of Luke, and the Epistle of James;² but these versions were executed very incorrectly; and when Dr. Carey, a twelvemonth after his arrival in India, had mastered the language, and addressed himself to the work of translation, he found the MSS. prepared by Mr. Thomas of little or no assistance. Dr. Carey executed his version of the New Testament immediately from the Greek text; he made great use of Doddridge's Family Expositor in the translation.³ After seven years severe labour and study, he completed and published the New Testament at Serampore in 1801. The edition consisted of 2000 copies of the Testament, besides 500 copies of the Gospel of Matthew, which had been struck off the preceding year for immediate distribution. A testimony as to the estimation in which this version was held was speedily afforded by the appointment of Dr. Carey to the Professorship of the Bengalee, Sanscrit, and Mahratta languages in the College of Fort William, then recently established. This truly providential circumstance greatly augmented his means of usefulness as a translator of the Scriptures; for learned natives crowded from all parts of India to the College for literary employment, and through their instrumentality, Dr. Carey saw all the learning and almost all the languages of India placed within his reach. An edition of the Bengalee Old Testament, consisting of 1000 copies, was carried through the press in successive portions, between the years 1802 and 1809. Mr. Fountain, one of the Serampore Missionaries, assisted in the preparation of the books of Joshua, Judges, Ruth, 1st and 2nd of Kings, and the 2nd of Chronicles; the remaining books were translated by Dr. Carey, but whether he had recourse to the English version, or executed the work direct from the original, we are not informed. In 1806 a second edition of the New Testament, consisting of 1500 copies, was printed. The sheets were previously subjected to the most careful revision; every proof was critically examined and compared with the Greek by Dr. Carey and Dr. Marshman; and their increased familiarity with the language enabled them to make several important alterations in the idioms and phraseology. This edition was followed by large issues of various portions of the Scriptures, printed for separate distribution; and in 1811 a third edition of the New Testament was published in folio, which being designed for the purposes of public worship in native congregations, consisted only of 100 copies. The progress of the next edition was interrupted by the fire which occurred in the printing office at Serampore in 1812; but by the zeal of friends and the energy of the missionaries, new types and printing materials were quickly procured, and in the following year the second edition of the Pentateuch, to the extent of 1000 copies, was published. A fourth and revised edition of the New Testament, consisting of 5000 copies, appeared in 1816; and the increased desire manifested by the natives for copies of the Scriptures in Bengalee, led to the publication of several large editions of the New Testament and of various portions of Scripture which appeared in successive years; and in 1832, the eighth edition of the New Testament, carefully revised and corrected, was committed to the press. It is rather remarkable that the labours of Dr. Carey as a translator commenced with the Bengalee New Testament, and closed, after the long interval of forty years, with its revision. He completed his last edition of this Testament but a very short period prior to his death; and in allusion to its completion, he remarked at the time to his friends, that "his work was done, and that he had nothing more to do than to wait the will of his Lord."⁴

Another version of the Bengalee New Testament was undertaken by Mr. Ellerton of the Church Missionary Society, who had long been stationed at Malda, near the ruins of the ancient Gaura. His first production was a version of the Gospel of John, which was printed at the expense of the Countess of Loudoun, principally for the use of a school which she had established at Barrackpore. This version obtained so many strong testimonials in its favour, that the Calcutta Bible Society caused an edition of 2000 copies of the Gospels to be printed in 1817; and in the following year, an edition of the entire Testament, translated by Mr. Ellerton, and consisting of 2000 copies, was issued by the same Society, together with a large impression of the Gospels, which were distributed singly to the amount of seven or eight thousand copies. In 1818 the Baptist Missionaries settled at Calcutta published for the same Society an edition of 5000 copies of Mr. Ellerton's version of the Gospel of John, with the English on the opposite pages.⁵ In 1823 the Calcutta Committee printed another large edition of Mr. Ellerton's version of the Gospels and Acts, chiefly for the use of the schools established by the missionary societies throughout Bengal; and as this edition was speedily exhausted, another edition to the same extent of 4000 copies was put to press in 1829.⁶ While this edition was in the course of publication, the attention of the Calcutta Committee was drawn to the great improvements

¹ Cox's History of the Baptist Missionary Society, vol. I. p. 25.

² Memoir of Dr. Carey, by Rev. E. Carey, p. 323.

³ Memoir of Dr. Carey, by Rev. E. Carey, p. 276.

⁴ Memoir of Dr. Carey, by Rev. E. Carey, p. 585.

⁵ Memoir of Dr. Yates, by Dr. Hoby, p. 398.

⁶ Twenty-sixth Report of British and Foreign Bible Society, p. lxiii.

which had been made in the Serampore version of the Bengalee New Testament by the critical revisions to which each successive edition had been subjected; and on a careful examination of Mr. Ellerton's version, it was determined by the Committee either to subject it to a very minute and accurate revision, or to substitute some other version in its place. This led to the important measure of endeavouring to obtain what might be accounted a standard version of the Scriptures in Bengalee. With this view, a Sub-committee was formed in 1830, composed of the best scholars of the different denominations of Christians friendly to the Bible Society in Bengal. They were appointed to execute a version of the entire Scriptures, and agreed to submit their labours to the suggestions of other distinguished scholars.¹ They began with the book of Genesis, and published it in 1833; the account which they gave as to their mode of procedure was as follows:—"We have," they said, "paid particular regard to the connective links of the history, and we have throughout consulted the Hebrew original, and the best authorities on Scripture criticism: as to the language employed, we have been careful in selecting pure Bengalee words only, such as derive their origin from the Sanscrit, avoiding all Hindustani vocables, and all low expressions."² As further supplies of the New Testament were imperatively requisite to meet the immediate wants of the people, another edition of 4000 copies of the Gospels and Acts of Mr. Ellerton's version was printed in 1831; and in 1835, as the revision of the New Testament by the Sub-committee had not been accomplished, the Calcutta Society was authorised by the Parent Society to print an edition of 5000 copies of Mr. Ellerton's version as a temporary supply.³ Some amendments had been made in the version by the Rev. Mr. Reichardt, which were in part adopted by a Sub-committee appointed to conduct this edition through the press.

A third version of the Bengalee Scriptures has been executed by Dr. Yates, a Baptist missionary, whom we have before mentioned as a translator of the Scriptures into Sanscrit. The first portion of Dr. Yates's Bengalee version that was committed to the press appears to have been the Psalter, published by the Calcutta Society in 1827. The part of the Bengalee Bible containing the Psalms had been out of print for more than eight years, although repeated applications had been made for it. On publishing this new translation of the Psalms, the Calcutta Committee presented every native Christian, in full communion with a church of any denomination, with a copy, not only because most of them were too poor to purchase, but principally as a token of brotherly affection, and of concern for their spiritual prosperity. It was hoped by the Committee that this proceeding would "contribute in some measure to the promotion of that love and union between Christians of different nations and communions, which our common Lord and Saviour so earnestly implored in his mediatorial prayer (John xvii.); and which will, doubtless, be one of the principal means of convincing the world that the Father has sent the Son to be the Saviour of men."⁴

The first edition of Dr. Yates's New Testament appears to have been published in 1833. In the preparation of this version he derived much assistance from his friend and colleague, Mr. Pearce, who had a very accurate acquaintance with the Bengalee dialect, and also with the Greek original, from which the translation was made.⁵ Dr. Yates remarks concerning him, that "he had the eye of a Christian, a critic, and a printer." This version was pronounced by competent judges "an able and excellent translation;"⁶ and as the Baptist Missionaries liberally permitted the Bible Society to use their version with alterations for the word *baptism* (they being considered in no way parties to such alterations), the Calcutta Committee undertook in 1836 to publish an edition of 5000 copies of the entire Testament.⁷ This edition of Dr. Yates's version was completed at the expense of the Parent Society in 1837. Other editions of the same version appear to have been printed, from time to time, by the Baptist Missionaries. In 1840 a fourth, and very beautiful, edition was issued by them, and in 1844 it underwent an entire and very severe revision; and references and marginal readings were added.⁸ An edition of the Bengalee New Testament, in Roman letters, was published in London by the British and Foreign Bible Society in 1839: the text adopted was that of Dr. Yates. In the translation of the Old Testament, Dr. Yates was aided by the British and Foreign Bible Society: the sum of £400 was voted in 1836 in aid of the version, and further assistance was promised.⁹ The version was completed in 1844: the translation of the entire Bible had occupied Dr. Yates during the space of five years, and five more were employed in printing it.¹⁰

With the exception of a version of the book of Proverbs by the Rev. W. Morton, of which an edition of 5000 copies was printed by the Calcutta Society in 1842, no other translation of any portion

¹ Twenty-seventh Report of British and For. Bible Society, p. xlviii.

² Twenty-second Calcutta Report, p. 30.

³ Thirty-first Report of British and Foreign Bible Society, p. lxi.

⁴ Twenty-fourth Report of British and Foreign Bible Society, p. lxviii.

⁵ Dr. Yates's Memoir of Rev. W. Pearce, p. 424.

⁶ Thirty-fourth Report of British and Foreign Bible Society, p. lx.

⁷ Thirty-second Report of British and Foreign Bible Society, p. xlxi.

⁸ Memoir of Dr. Yates, by Dr. Hoby, p. 255.

⁹ Thirty-second Report of British and Foreign Bible Society, p. lv.

¹⁰ Memoir of Dr. Yates, by Dr. Hoby, p. 330.

of the Scriptures into Bengalee seems to have been made in addition to the above mentioned versions until 1845, when a new version of the entire Bengalee New Testament, prepared by Dr. Haerberlin, was offered to the Calcutta Society: 250 copies of the Gospel according to Mark, and the same number of the Epistle to the Ephesians, have since been printed as specimens of Dr. Haerberlin's version,¹ in order that its value may be tested.

In 1845 an inquiry was instituted by the Calcutta Society respecting the state of the Bengalee versions, and the practicability of obtaining a version which they might consider their own. A circular letter was addressed to the various missionaries in Bengal for their advice and help. From the answers received, it appeared that "none of the existing versions, in their present state, fully answered the actual wants of the country; and that either an entirely new version, or a revised and improved edition, of some one or other of the existing versions was absolutely required."² As it had, however, been long acknowledged that the version by Dr. Yates possessed the principal characteristics deemed requisite in a standard version, the Calcutta Society determined to reprint his New Testament, and an edition of 2500 copies was published in 1847, under the care of the Rev. J. Paterson, of the London Missionary Society. During the same year the Society likewise printed 5000 copies of Genesis with the first twenty chapters of Exodus, from Dr. Yates's version. About the same time 1000 copies of the Prophecies of Isaiah were printed by Mr. L. Mendes at his own expense, the Society supplying the paper: this work was carried through the press by the Rev. Dr. Duff and the Rev. A. F. Lacroix.³

Another edition of 4000 copies of Dr. Yates's version of the New Testament was published by the Baptist Missionaries in 1846: there were also printed, for separate distribution, 15,000 copies of each of the Four Gospels, besides other separate portions of Scripture.⁴

RESULTS OF THE DISSEMINATION OF THIS VERSION OF THE SCRIPTURES.—Examples might easily be multiplied of the blessed effects that at various periods have resulted from the study of the Bengalee Scriptures; but let the following facts, related by Dr. Marshman in illustration of the subject, suffice. About the year 1818, a number of persons were found inhabiting certain villages near Dacca, who had forsaken idolatry, and who constantly refused to Brahmins the usual honours paid to them beyond the other classes of the community. They were also said to be remarkable for the correctness of their conduct, and particularly for their adherence to truth. They were occasionally visited by several Christian brethren, both native and European, and were said to be scattered through ten or twelve villages. They were, however, the followers of no particular leader, as is the case with many sects among the Hindoos; but from their professing to be in search of a true *gooroo*, or teacher, they were termed *sutya-gooroos*. Some native Christians being exceedingly desirous of knowing whence they have derived all their ideas, were at length told that they had imbibed them from a book which was carefully preserved in one of their villages. On arriving at this village, they were shown a book much worn, kept in a case; the book was stated to have been there many years, although none of those present could say from whence it came. On examination this book was found to be a copy of the first edition of the Bengalee New Testament, printed at Serampore in 1800. After this, numbers of these *sutya-gooroos* went to Dacca, and conversed with the native brethren there concerning many subjects mentioned in the New Testament. This ended in three of them being baptized on a profession of faith in Christ, and they afterwards returned to their own villages. Krishnoo, a native Christian (who had also been converted by means of the perusal of the Bengalee version, and who had been baptized in 1800) went among them shortly afterwards, and found in their possession a copy of the second edition of the Bengalee New Testament, which they prized very highly, although they had not, as a body, made an open profession of Christianity.⁵ Other similar instances of the effects resulting under the blessing of God from the distribution of this version, will be seen by reference to the Reports of the Church and London Missionary Societies; but the best evidence of the satisfactory result of this dissemination of the Bengalee Scriptures is exhibited in the numerous congregations and schools that are rising in every part of the Bengal Presidency.

¹ Forty-third Report of British and Foreign Bible Society, p. xc.

² Forty-second Report of British and Foreign Bible Society, p. lxxxiv.

³ Forty-fourth Report of British and Foreign Bible Society, p. lxxxiv.

⁴ Annual Report of the Baptist Missionary Society for 1847, p. 3.

⁵ Eighteenth Report of British and Foreign Bible Society, p. 62.

BENGALÉE DIALECTS.

MAGADHA, OR MAGUDHA.

MAGADHA is spoken in the province of South Bahar, which comprises an area of 32,982 square miles, and a population of 4,758,150. South Bahar is now included in the Presidency of Bengal, but it was anciently the seat of an independent sovereignty. Gaya, a town in this province, is said to have been the birthplace of Buddha, the great prophet and legislator of Eastern Asia. From this and other circumstances it was once currently believed, though without sufficient data, that the dialect now spoken in South Bahar is identical with Pali, the sacred language of Buddhism. But, whatever may be the diversity of opinion concerning the origin of the Magadha dialect, it is now generally admitted that, in its present state, it can only be regarded as a gross corruption of the Bengalee.¹ According to Mr. Colebrooke's representation, it appears to be more corrupt than any of the other Indian dialects; but, perhaps, this may partly arise from the large proportion of Mahommedans found in this province, speaking another language, and using a different character, and who are said to form at least one third of the entire population. A version of the New Testament in Magadha was commenced at Serampore in 1814, and in 1824 an edition of 1000 copies left the press.² More recently, some portions of the Gospels have been translated by the Rev. E. Start of Patna; but it appears that his version is still unfinished and in manuscript: he is of opinion that it is through the Magadha alone that "access can be had to one million of Hindoos who now live in the birthplace of Buddhism."³ Other missionaries, however, have stated that it is questionable whether any version of the Scriptures except the Bengalee is strictly requisite in South Bahar.

TIRHITIYA, OR MITHILI.

THE Sircar of Tirhut, or Tirhoot, sometimes called Mithili, and sometimes North Bahar, is separated from South Bahar by the river Ganges, and lies principally between the 27th and 28th degrees of north latitude. In the parliamentary reports of 1822, its area was represented at 13,492, and its population at 3,181,775. The Tirhitiya dialect never appears to have been at any period in extensive use, or to have been much employed in literary compositions. In its present form it greatly resembles the Bengalee, and its written characters differ but little from those used in writing Bengalee.⁴ In the Lord's Prayer, as given in this dialect by the Serampore Missionaries, may be traced twenty words radically the same as those in the Bengalee and Hinduwee specimens; but some of the words are more purely Sanscrit.⁵ A version of the Scriptures in this dialect was projected at Serampore, but apparently never carried into execution. It is now conjectured that the Bengalee version is likely to answer all the purposes of a separate translation in Tirhitiya.

¹ Versions of Scripture required for India, p. 3.

² Annual Report of Baptist Missionary Society for 1847, p. 49.

³ Fortieth Report of British and Foreign Bible Society, p. xcii.

⁴ Asiatic Researches, vol. vii. p. 230.

⁵ Sixth Memoir of the Serampore Translations, p. 13.

ASSAMESE.

(A SPECIMEN of this Version could not be procured at the time of publication.)

GEOGRAPHICAL EXTENT AND STATISTICS.—Assam was one of the provinces ceded to the British in 1826 by the Burmese, and now forms part of the eastern frontier of our Indian possessions. It is included in the valley of the Brahmaputra, and extends from the north-east corner of the province of Bengal, about longitude 91 degrees east, in an easterly direction, to an extent not yet very clearly defined; but it is probable that from about the 96th degree of east longitude, the territory is inhabited by several independent tribes, who occupy the intervening space from thence to the province of Yunan in China, and who speak dialects belonging to the Monosyllabic stock. The total population of Assam in 1835, according to Pemberton, was 602,500. Brahminism has been the general religion of the people since the seventeenth century, yet many among them profess Mahometanism.

CHARACTERISTICS OF THE LANGUAGE.—The original language of the Assamese nation was the Ahom, a branch of the Siamese family of languages. The Ahom appears to have been formerly vernacular on the borders of China, whence these people are said to have emigrated prior to their settlement in Assam. On their adoption of the religion of Bengal, in the middle of the seventeenth century, they also gradually habituated themselves to the use of its language, till at length the ancient Ahom tongue became extinct. The language now spoken in Assam has, during the lapse of years, contracted several peculiarities of its own, distinguishing it from the Bengalee. The Serampore Missionaries diligently compared it with the Bengalee, and found that though the two dialects still correspond with each other exactly, so far as words are concerned, yet that the inflections of nouns and verbs differ so greatly, that the natives of the two countries are unintelligible to each other. The letters of the Assamese dialect have in general the same name and power as the Bengalee, but several of the characters vary a little in form; and though these variations are but trifling, yet in printing the Scriptures it was found impracticable to use the Bengalee types, and the Missionaries were obliged to cast a new fount of types for the purpose.

VERSIONS OF SCRIPTURE IN THIS DIALECT.—A translation of the Scriptures into Assamese was commenced at Serampore in 1811, and completed in 1815, when the first two Gospels were printed. The whole New Testament was finished at press in 1819, the edition consisting of a thousand copies:¹ the British and Foreign Bible Society aided the publication by the grant of £500. In 1822, one thousand copies of the Pentateuch left the press; and in 1832 the printing of the Old Testament was almost completed.² The American Baptist Missionary Society has three stations in this province, and, according to the last reports, Mr. Nathan Brown, one of their agents, is occupied in preparing another translation of the New Testament into Assamese. In 1843 he had proceeded as far as the close of the Epistle to the Romans.³

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Comparatively few details have been received in Europe concerning the progress of the Gospel in this province, or the results that may have followed the Christian efforts of the American Baptist Missionaries, the only labourers employed on this field. These missionaries, however, have stated that “the truth appears to be slowly and surely working its way in Assam; that the people are eager to receive books; and that a number of interesting young men do not hesitate to denounce Hindooism as false, and to acknowledge the Scriptures as true.”

¹ Eighth Memoir of the Serampore Translations, p. 3.
² Tenth Memoir of the Serampore Translations, p. 7.

³ Hoole's Year-Book of Missions, p. 170.

URIYA, OR ORISSA.

(For a SPECIMEN of this Version, see Plate IV.)

GEOGRAPHICAL EXTENT AND STATISTICS.—Uriya is the vernacular dialect of Orissa, a narrow strip of country stretching along the shores of the Bay of Bengal, from the provinces of Bengal and Bahar on the north to the Carnatic on the south; it has an average breadth of about seventy miles inland, where it borders upon Gundwana, and is said to comprise a territory of about 28,000 square miles. The amount of population is uncertain; but in 1836 it was stated that from three to four millions of people are conversant with the Uriya dialects.¹ Orissa has been under foreign sway since the year 1558, when it was conquered by the Affghans. In 1578 it was annexed to the Mogul empire; in 1756 it was transferred to the Mahrattas; and since 1803-4 it has formed a part of the Bengal Presidency.² The national religion of Orissa is Brahminism, and the celebrated temple and town of Juggernaut are situated in this province.

CHARACTERISTICS OF THIS DIALECT.—Uriya is a tolerably pure dialect of the Sanscrit, but possesses some Persian and Arabic terms, borrowed through the medium of the Hindustani, with others of doubtful origin. It is closely connected with Bengalee, nine-tenths of the same words being in use in both dialects: the pronunciation, however, differs greatly; for an effeminate style of articulation is prevalent in Bengal, while the inhabitants of Orissa have a broad and almost a rustic accent.³ The Uriya has a written character peculiar to itself, but evidently derived from the Devanagari; and the Brahmins of this province use the Uriya character in writing Sanscrit. The deviations of this character from the Devanagari have been ascribed to the practice of writing on palm leaves with an iron style, or on paper with a pen cut from a porcupine's quill.⁴

VERSIONS OF THE SCRIPTURES IN THIS DIALECT.—The first version of the Scriptures in this dialect was commenced by the Serampore Missionaries in 1803. The native pundit employed in preparing the rough draft of the translation was almost as well acquainted with the Bengalee as with his own dialect, and therefore translated from the Bengalee version; his work, according to the method pursued in other versions, was afterwards compared verse by verse with the original text, and corrected by the missionaries. An edition consisting of 1000 copies of the New Testament was printed in 1811. The first edition of the Old Testament, which also consisted of 1000 copies, was finished at press in 1819.⁵ So great was the demand for this version that, in 1820, the first edition of the New Testament was exhausted, and an edition, consisting of 4000 copies, was put to press, and completed in 1822. The publication of this large edition was simultaneous with the establishment of a mission by the General Baptist Society at Cuttack, the capital of Orissa.⁶ In 1832 a second edition of the Old Testament was passing through the press; and likewise a large separate edition of the Psalms.⁷ In 1838, in consequence of inquiries that had been instituted relative to the particular versions of Scripture chiefly required in India, the Rev. Messrs. Sutton and Noyes were requested by the Sub-committee of translations at Calcutta, to prepare a new version of the Scriptures in Uriya.⁸ Mr. Sutton commenced with the book of Genesis, and when the translation was completed, he carried on both the printing and binding at Cuttack, where he was stationed.⁹ An edition of the Old Testament was accomplished by him for the Bible Society in 1844; the edition consisted of 2000 copies of the New Testament, and of 3000 separate copies of the books of Genesis, Psalms, and Proverbs.¹⁰

¹ Thirty-second Report of British and Foreign Bible Society, p. 37.

² Hamilton's East India Gazetteer, *in loco*.

³ Sutton's Narrative of the Rise and Progress of the Mission at Orissa, p. 18.

⁴ Colebrooke in Asiatic Researches, vol. vii. p. 225.

⁵ Eighth Memoir of the Serampore Translations, p. 24.

⁶ Ninth Memoir of the Serampore Translations, p. 29.

⁷ Tenth Memoir of the Serampore Translations, p. 10.

⁸ Thirty-fourth Report of British and Foreign Bible Society, p. 1x.

⁹ Fortieth Report of British and Foreign Bible Society, p. xxvii.

¹⁰ Forty-first Report of British and Foreign Bible Society, p. cx.

CUTCHEE, OR CATCHEE.

CUTCH, a small state of north-western Hindoostan, lies between latitude $22^{\circ} 45'$ and $23^{\circ} 45'$ north. The Runn, a salt morass of immense extent, divides it from Sinde, Rajpootana, and Gujerat. The greatest extent of Cutch from east to west is 165 miles, and its average breadth is 45 miles. The land is in general poor and indifferently cultivated, and the number of inhabitants does not exceed half a million.¹ Brahminism and Mahometanism prevail in about equal proportions. Cutch is subsidiary to the British; the government is in the hands of the Jarejahs, a race of Sindian origin. Very little is known respecting the Cutchee dialect, but it is supposed to be intimately connected with the Sindhee.

A translation of the Gospel of St. Matthew into Cutchee was executed by the late Rev. James Gray, one of the chaplains at Bombay; and in 1835 a small edition, consisting of 500 copies, was printed.² This edition was, however, found to be of little or no service, from the circumstance of its being issued in the Balboreh character, with which the people of Cutch are unacquainted. In 1843, the attention of the Bombay Auxiliary Bible Society was directed to the duty of disseminating the Scriptures in the countries on each side of the Indus, which had, through recent political events, become accessible to missionary efforts. It was determined by the Society to print an edition of Mr. Gray's version of St. Matthew in Guzerattee characters, which are commonly employed in Cutch. It was anticipated that this edition would be useful in Sinde, particularly in the parts of Sinde bordering upon Cutch, as well as in Cutch itself.³ The later Reports of the Society, however, furnish us with no further information concerning the publication or circulation of this edition.

SINDHEE.

SINDE is an extensive country of Western India, and apparently derives its name from the river Sinde, or Indus, by which it is traversed. It lies between 23 and 29 degrees of north latitude, and 67 and 71 degrees of east longitude. It was governed by military chieftains called *Ameers*; but since the year 1839, has been classed among the states subject to Britain. The inhabitants are a mixed race, chiefly Hindoos, Juts, and Beloochees, and may in number amount to about 1,000,000. Mahometanism is perhaps the predominant religion, though many of the people are followers of Brahminism.

The Sindhee dialect has a written character peculiar to itself; otherwise it merely differs in spelling and inflection from the pure Hinduwee of Upper India;⁴ and, indeed, it is by some regarded as the elder dialect of the two, because it is more elaborate and regular in the inflection of nouns and verbs.

The Serampore Missionaries had commenced a translation of the Scriptures into this dialect as early as 1815;⁵ but various circumstances impeded the progress of the work, and it was not till 1825 that the first part of the version, consisting of the Gospel of St. Matthew, was committed to the press.⁶ We are not informed of how many copies this edition consisted, and it does not appear that any other portion of this version was afterwards published.

¹ Lieutenant-Colonel Tod's Travels in Western India, p. 484.

² Thirty-first Report of British and Foreign Bible Society, p. lxxv.

³ Fortieth Report of British and Foreign Bible Society, p. cvi.

⁴ Journal of Asiatic Society of Bengal for 1837, p. 348.

⁵ Twelfth Report of British and Foreign Bible Society, p. 224.

⁶ Annual Report of Baptist Society for 1847, p. 59.

MOULTAN, OR WUCH.

THE district of Moulton, in which this dialect is vernacular, is enclosed by the rivers Indus, Chenab, and Gharra; it has the Punjab on the north, Sind on the west and south, and the Sandy Desert on the east. Although Moulton was formerly an extensive territory, yet owing to political changes it does not now exceed 110 miles in length, by 70 in breadth. The amount of population is uncertain, but does not probably exceed three or four hundred thousand. Brahminism and Mahometanism are the two predominant religions.

The dialect is called Wuch, or Ooch, from a town of that name in the southern extremity of Moulton. It differs little from the Sindhee, and the character in which it is written is nearly the same as that used in writing Sindhee.¹ A translation of the Scriptures into this dialect was commenced at Serampore in 1812, and 1000 copies of the New Testament were printed in 1819.² But as no missionary station has yet been formed in Moulton, it is not probable that this edition has obtained much circulation. The Serampore Missionaries afterwards recognised their error in providing translations of the Scriptures for countries where there were no missionaries to undertake the distribution, and they accordingly renounced the design they had contemplated of procuring a version of the Old Testament for Moulton, and dismissed the pundit whom they had employed in the translation of the New Testament.³

PUNJABEE, OR SIKH.

(A SPECIMEN of the Translation now in progress will, if possible, be given before the close of the work.)

THE Punjab is an extensive and hitherto independent country of north-west Hindoostan, situated chiefly between the 29th and 34th degrees of north latitude, and the 70th and 77th degrees of east longitude. It derives its name from two Persian words signifying *five waters*, in allusion to the five great streams, arms of the Indus, by which it is intersected. It was the scene of the last campaign of Alexander the Great. Its superficial extent has been estimated at 60,000 square miles, and its population at 4,000,000.⁴ Jats, Rajpoots, Hindoos of low caste, various hill tribes, and Mussulmans constitute part of this population; but the Sikhs, or *disciples* (as the name signifies in Sanscrit), are the predominant race. Burnes says he conjectures the Sikhs number but 500,000 individuals: this, however, is a subject involved in much uncertainty. The Sikhs were originally Hindoos, and their incorporation as a sect, with the assumption of a distinctive appellation, dates from the close of the fifteenth, or beginning of the sixteenth, century. Their founder, Nanac, a native of the Punjab, was born in 1469: he professed a desire to reform, not to destroy, the Hindoo religion, and sought to reconcile the jarring faiths of Brahma and Mahomet, so as to unite the followers of each system into one body.⁵ The creed which he inculcated was one of pure deism, founded on the most sublime general truths, and breathing a spirit of peace and toleration; yet his followers speedily lost sight of the purity of his doctrines, retaining only the remembrance of the Hindoo and Mahomedan fables which had found a place in his system. Guru Govind, the tenth *guru* or teacher in succession from Nanac, impressed a new character on the religion of his followers, by recognising the equality of all men, thus finally abolishing the distinction of caste, and enforcing the bearing of arms as a religious duty incumbent on all. He was the founder of the temporal power of the Sikhs: he was killed A.D. 1708.

CHARACTERISTICS OF THE DIALECT.—The Sareswati, one of the dialects altered from the Sanscrit for colloquial purposes, and hence called Praerit, or *derived*, appears to have been anciently

¹ Twelfth Report of British and Foreign Bible Society, p. 224.

² Ninth Memoir of the Serampore Translations, p. 4.

³ Seventh Memoir of the Serampore Translations, p. 7.

⁴ M'ulloch's Geographical Dictionary, vol. ii. p. 559.

⁵ General Malcolm in Asiatic Researches, vol. ii. p. 267.

the vernacular of the Punjab; but it underwent many alterations, owing to the invasions of the Mahomedans, and numerous foreign words were by degrees engrafted on it. The Punjabee, or modern dialect of the Sikhs, possesses many terms of Persic and Arabic origin, yet it still retains clear traces of its Sanscrit origin, and exhibits a close resemblance to the Hinduwee. In the specimen of the Lord's Prayer in Punjabee, given by the Serampore Missionaries, no less than thirty words were found nearly identical with the corresponding terms in the Hinduwee and Bengalee specimens. The Punjabee characters, though peculiar to that dialect, present comparatively few points of difference from the Devaangari, being the same in number, order, and power, though slightly varying in form.

VERSIONS OF THE SCRIPTURES IN THIS DIALECT.—A version of the New Testament in Punjabee was commenced at Serampore in 1807, but the fount of types which had been prepared for printing it, was one of those which were so unfortunately destroyed by fire. The loss, however, was speedily replaced, and in 1813 the Gospels and Acts were announced as finished. The entire New Testament, in an edition of 1000 copies, was completed in 1815. In 1832, a second edition was undertaken. The translation of the Old Testament into Punjabee has only been partially accomplished. In 1820 an edition of the Pentateuch and Historical Books was issued, followed during the ensuing year by an edition of the Hagiographa; and a small portion of the Prophetical Books was afterwards printed. But the pundit who assisted Dr. Carey in the preparation of this version was seized with a complaint which terminated in death; and as no pundit could be met with capable of supplying his place, the work was entirely suspended. The translation had been conducted as far as the close of Ezekiel's Prophecy, at which point it still remains. Efforts are now being made to furnish the Sikhs with a new version of the Scriptures. The missionaries in the neighbourhood of the Punjab are at present employed in translating the New Testament, and it is the intention of the Agra Bible Society to appoint a regular Sub-committee to superintend this important undertaking.² Arrangements have lately been made by that Society with the missionaries at Loodiana for the printing of 5000 copies of the Gospel of John in Punjabee.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—In the year 1820, five years after the completion of the Punjabee New Testament, the following account was given of the Sikhs and of the readiness they had manifested to receive the Scriptures:—"So strong has been the desire of this nation for the New Testament, that the whole edition is nearly distributed, and a second edition will probably be called for before the Old Testament is wholly published. Besides the Mughs, on the borders of Arracan, no one of the nations of India has discovered a stronger desire for the Scriptures than this hardy race; and the distribution of almost every copy has been accompanied with the pleasing hope of its being read and valued."³ About two years subsequently, the following statement was made by one of the missionaries to the translators:—"Of the faithfulness and utility of the Punjabee Scriptures, you have had abundant proof in the warm reception given to them, and in the spirit of inquiry raised in the minds of multitudes of the free and independent people using the Punjabee language. At Umritsar, at Lahore, at the fountain head of the Sikh religion, the book of Jesus is spoken of, is read, and has caused a considerable stir in the minds of the people."⁴ The Serampore Missionaries, under the date of their last Memoir (1832), furnish equally gratifying details concerning the Sikhs; but of late years little has been known respecting the further distribution of the Scriptures among this interesting nation.

¹ Tenth Memoir of the Serampore Translations, p. 7.

² Forty-third Report of British and Foreign Bible Society, p. xciii.; and Forty-fourth Report, p. lxxxviii.

³ Seventh Memoir of the Serampore Translations, p. 6.

⁴ Eighth Memoir of the Serampore Translations, p. 48.

DOGURA, OR JUMBOO

(MOUNTAIN PUNJABEE).

THE Dogura, or Jumboo, dialect is spoken in the hilly country on the north of the Punjab, and east of the river Chenab and of Cashmere. Much confusion prevails in the accounts of the Serampore Missionaries respecting the extent of territory in which this dialect is predominant; and the number of inhabitants to whom it is vernacular has never yet been ascertained.

The Dogura dialect deviates in many respects from the Punjabee, and approximates pretty closely to the Cashmerian dialect. It has several permutations of letters and inflections peculiar to itself, but preserves indubitable indications of its Sanscrit origin. In the specimen of the Lord's Prayer in Dogura, given by the Serampore Missionaries, twenty-five words were similar to those of the Hinduee and Bengalee specimens, while the remaining words were found to be more immediately connected with the Sanscrit.

A version of the New Testament in Dogura was undertaken at Serampore in 1814; in 1820 the first three Gospels left the press, and in 1826 an edition of the entire New Testament, consisting of 1000 copies, was completed. Opportunities for the circulation of the version seem to have been wholly wanting. In 1832 it was stated that a few copies had been given to some natives who had visited Calcutta,¹ but no further accounts have since been furnished relative to the distribution of this edition.

CASHMERIAN.

(For SPECIMEN of this Version, see Plate V.)

CASHMERE is an elevated and fertile tract, enclosed by very lofty mountains, situated north of the Punjab. It is about 120 miles long by 70 broad. In superficial extent it comprises 4500 square miles, being a little less than four-fifths of the size of Yorkshire.² The total amount of population is about 600,000; the majority of the inhabitants are Mahomedans. After having been successively subject to the Mogul empire and to the Affighans, Cashmere fell in 1819 under the dominion of the Sikhs, by whom it is at present governed.

The Cashmerian dialect is derived from the Sanscrit, and the written character resembles the Devanagari. The business of the government is transacted in Persian, and a number of Persian words have hence become engrafted on the Cashmerian dialect. The pronunciation of the Cashmerians is said to be remarkably broad, coarse, and uncouth.

An edition of 1000 copies of the New Testament was printed at Serampore in 1820, after having been ten years in course of preparation.³ An edition of the Pentateuch was commenced in 1822; but as the types used in printing it were afterwards exchanged for smaller ones, the completion of the edition was retarded, and in 1832 the Old Testament had only been printed as far as the Second Book of Kings. It does not appear that any further efforts have since been made to continue the work. Probably the version was eventually discovered to be comparatively useless, on account of there being no missionaries in Cashmere to undertake the distribution.

¹ Tenth Memoir of the Serampore Translations, p. 3.

² Thornton's Gazetteer of Countries N. W. of India, vol. i. p. 341.

³ Eighth Memoir of the Serampore Translations, p. 3.

NEPALESE, OR KHASPOORA.

SPECIMEN OF THE NEPALESE, OR KHASPOORA VERSION; SERAMPORE, 1821.

ST. JOHN, CHAP. I. v. 1 to 14.

- १२ प्रथम कुरा थीया उ कुरा ईश्वरमित थीया उ कुरा ईश्वर थीया सो अपी ईश्वरका नेरा थी सब उस्देखि पैदा
३४ भया। अवर जोर पैदा भया उसमध्ये केहीपनी उस्विना पैदा थीया नन्। उसमा जीउ थीयो अवर सो जीउ
५ मानि सौकि उजालि थी। अवर उजालाले अंधारामा जाहर पायो उ अंधाराले उसलाइ ग्रहन गरे न।
६७ ईश्वरदेखि पढायाको एक जनु थीयो कि जसको नाम योहन। सो साधि जन्कन् आयो कि उजालाका हकमा
८ साधि देवस् कि सब उस्देखि विश्वास गरुन्। सो उजालो सो थीया न तर उसउजालाका इकमा साधि दिनकन आयो।
९० सो सांचि उजालो थीयो कि जो दुनियामा आउनेवाला सब मानिसलाइ उजालो गर्दछ। सो दुनियामा थीयो
९१ अवर दुनिया उस्देखि पैदा भया उ दुनियाले उम् लाइ जाने नन्। सो आफ्ना अधिकारका नेरा आयो उ
९२ आफ्ना लोगैले उसलाइ ग्रहन गरे नन्। तर जसले उसलाइ ग्रहन गवा उनैलाइ उसले ईश्वरका छोरा जना
९३ की पारप् दिया अर्थ आफ्ना नाममा विश्वास गर्नेवालां लाइ कि जो रकतदेखि वा सरीरका इच्छाले वा मानिसै
९४ का इच्छालेपनी पैदा थीय न तर ईश्वरदेखि पैदा थीया। अवरपनी कुरा तन गरीई गया अवर दया उ सचाइले
भरीपूर भेकन हाम्रा मान्नुमा पाल गयो अवर बाबुका एक पैदाभयाका छोराका माफिक ऐश्वर्यके हांमिले उसका
ऐश्वर्य देखीउ।

ON THE NEPALESE, OR KHASPOORA, DIALECT AND VERSION.

NEPAUL, one of the largest independent sovereignties of India, comprises a great portion of the southern declivity of the Himalaya chain, and lies between the 27th and 31st degrees of north latitude,¹ and the 80th and 88th degrees of east longitude. It is bounded on three sides by the British territories, and on the north, the lofty ridges of the Himalayas divide it from the table land of Thibet. Its superficial extent is 53,000 square miles, and its amount of population 2,000,000. Nepal was formerly divided among numerous petty independent princes, but since the middle of the last century it has been united into one kingdom, under the sway of the Rajah of Goorkha, a small state situated north of Nepal Proper. The aborigines of the country apparently belong to the Mongolian race, but great numbers of the present inhabitants are of Hindoo descent. Brahminism is the predominant religion, though Buddhism has still many votaries in Nepal.

Various dialects prevail in different parts of this extensive territory, but the principal of these is unquestionably the Nepalese or Khaspoora, which is exclusively used by the reigning family and by the higher castes. It is now continually becoming more and more prevalent throughout the whole country, and is rapidly superseding the dialects of the aboriginal tribes; but originally it was merely the vernacular of a Hindoo tribe, whom tradition represents as having sought refuge among the mountains of Nepal during an invasion of the Mahommedans, about the fourteenth century of our era. These Hindoos are still distinguished by the name of Parabatiya, or Parabuties; and hence their dialect is frequently designated the Parbutti, or mountain Hinduwee. It has a very close affinity with the pure Hinduwee of Upper India, yet at the same time has so much in common with the Thibetan, that some writers have not hesitated to suggest the probability of its having been originally an inferior

¹ Hamilton's East India Gazetteer, vol. ii. p. 302.

dialect of the latter language, compelled by the poverty of its structure to borrow largely from the Sanscrit.¹ Several different alphabets are in use in Nepal, all apparently based on the Devanagari.

The only version of the Scriptures that has been attempted in this dialect was commenced at Serampore in 1812; and an edition, consisting of 1000 copies, of the New Testament was issued in 1821.² A few copies were placed, soon after publication, in the hands of the Goorkhas, but as there are no missionaries stationed in Nepal, opportunities for general distribution of this Testament in that country have not yet been found.

PALPA.

PALPA is a division of Northern Hindustan, subject to the Nepalese. It is situated below the Himalayas, north of Oude and east of Kumaon. No accurate estimate appears to have been made of the amount of population to whom the Palpa dialect is vernacular, and little is known even respecting the distinctive peculiarities of the dialect itself; for although the Serampore Missionaries have furnished a version of the New Testament in Palpa, they have given us no details illustrative of the structure of this dialect, or of its points of divergence from the other members of the Sanscrit stem.

The Serampore version was commenced in 1817, and part of the Gospel of Matthew was printed in 1822;³ an edition of 1000 copies of the New Testament was completed prior to 1832. This work has hitherto been comparatively useless, for although a few copies have been presented to natives who have occasionally visited Calcutta, no opportunities for general distribution of the Scriptures in Palpa have yet occurred.

KUMAON.

KUMAON, a province now subject to Britain, comprises the whole tract of country between the Ganges and the Cali, and includes a large portion of the principality of Gurwhal. On the north, its frontier line along the Himalayas extends from longitude 79° 15', latitude 31° 4', to longitude 80° 45', latitude 30° 10', giving a line of about a hundred English miles.⁴ The entire area of the province includes 7000 square miles;⁵ but Kumaon, properly so called, lies between the Cali, or Gogra, and the Ranganga rivers. Like other parts of Northern Hindustan, this territory is thinly populated; it is calculated, however, that about 6000 Brahmin families are settled in different parts of the province.

The Kumaon dialect is closely allied to the Hinduwee. A version of the New Testament was commenced at Serampore in 1815, but appears to have been printed only as far as the Epistle to the Colossians. The death of the Kumaon pundit employed in the translation, about the year 1826, put a stop to its further progress through the press.⁶ As there are no missionaries in Kumaon, and consequently no means of distributing the word of God in that province, the suspension of the undertaking is the less to be regretted.

GURWHAL, OR SCHREENAGUR.

GURWHAL is situated between 30 and 31 degrees of north latitude, and extends from the river Ramganga, which separates it from Kumaon, to the Jumna: on the north it is bounded by the Himalayas, and its superficial extent is estimated at 9000 square miles.

The Gurwhal dialect has been little studied, but it is supposed to bear a considerable resemblance to the Hinduwee: it is sometimes called (from the name of the capital of Gurwhal) the Schreenagur dialect. A translation of the New Testament was undertaken at Serampore in 1816; the Gospel of Matthew was printed in 1820, and the entire New Testament at some period prior to 1832;⁷ but means for the circulation of this edition have hitherto been utterly wanting.

¹ Asiatic Researches, vol. xvi. p. 419.

² Ninth Memoir of the Serampore Translations, p. 4.

³ Ninth Memoir of the Serampore Translations, p. 21.

⁴ Asiatic Researches, vol. xvi. p. 137.

⁵ Hamilton's East India Gazetteer, vol. ii. p. 161.

⁶ Tenth Memoir of the Serampore Translations, p. 3.

⁷ Tenth Memoir of the Serampore Translations, p. 3.

G U J E R A T T E E .

(For SPECIMEN of this Version, see Plate V.)

GEOGRAPHICAL EXTENT AND STATISTICS.—The Gujerattee dialect takes its name from Gujerat, the principal province in which it is spoken, and which lies on the western side of Hindustan, between 21 and 24 degrees of north latitude. Gujerattee is the prevailing dialect at Surat, and along the whole coast from Cambay to Damaun. It is said by the Serampore Missionaries to be the vernacular of a territory equal in point of extent to England. It has been calculated that in this territory there are more than five millions of inhabitants; but of these the Mahommedans form one-tenth part, and the number of Jains is not inconsiderable. Gujerattee, as a language of trade and commerce, is extensively spoken beyond the limits above described; and it has been appropriately designated, on account of its wide diffusion, “the grand mercantile language of foreign Indian marts.”¹

CHARACTERISTICS OF THIS DIALECT.—Gujerattee is very closely allied to the Hinduwee, and its alphabet, though peculiar to itself, is evidently derived from the Devanagari.² The grammatical principles offer few points of variation from those of the other Sanscrit dialects. The verbs may be reduced to one conjugation, and strictly speaking there are no irregular verbs. The simple tenses are formed by means of terminations affixed to the root, which is always the second person singular of the imperative; and the other tenses are conjugated by the aid of auxiliaries.³

VERSIONS OF THE SCRIPTURES IN THIS DIALECT.—The Serampore Missionaries were the first to undertake a Gujerattee version of the Scriptures. When commencing the study of this dialect, they remarked that the Gujerattee words, which had become familiar to them through the medium of the Sanscrit, the Bengalee, and the Hinduwee, were in the proportion of about six in seven. In 1807 they commenced printing the Gospel of St. Matthew in the Devanagari character, but owing to pecuniary and other circumstances the work was afterwards relinquished. It was, however, resumed in 1813, and the printing of the work was commenced anew, Gujerattee characters being substituted for the Sanscrit as more intelligible to the mass of the people.⁴ An edition of 1000 copies of the New Testament was completed in 1820. The prosecution of this version was, however, resigned about this period by the Serampore Missionaries to the agents of the London Missionary Society stationed at Surat, and from the proximity of this district to Bombay, it was deemed advisable that future editions should be published under the care of the Bombay Bible Society. Some steps had been taken by this Society towards the preparation of a Gujerattee version of the New Testament, several years before the publication of the Serampore version. Dr. John Taylor, who had originally been sent to Surat as agent of the London Missionary Society, and who afterwards accepted a medical appointment under the Bombay Government, offered his services in 1816 to the Bombay Bible Society to superintend the translation of any portion of the Scriptures into the Gujerattee and Mahratta dialects. His proposal was accepted by the Society, and he was requested to commence with the Gospel of St. Matthew. He completed the translation of this Gospel in 1816, but he died soon afterwards; and although a sum of money was voted by the Calcutta Auxiliary Society in aid of the publication of this version, it does not appear whether an edition of this Gospel was issued. The translation of the New Testament was then carried on by the Rev. Messrs. Skinner and Fyvie of the London Missionary Society. They were stationed at Surat in 1815, and such was their diligence in the study of the Gujerattee dialect, that in 1817 they had finished a translation both of the New Testament and of the Pentateuch, and had in part prepared it for the press. In 1821, assisted by the supply of Gujerattee types and by other grants from the Parent and Auxiliary Bible Societies, they printed an edition of 1000 copies of the New Testament.⁵ In this version they appear to have incorporated Dr. Taylor's translation of St. Matthew. Mr. Skinner died shortly after the publication of the New Testament, but the translation of the Old Testament was prosecuted by Mr. Fyvie, and in 1823 an edition was carried through the press, printed with a view to wider distribution in separate portions, of which the average number of copies was 600.⁶ In 1825 a second and carefully

¹ Hamilton's East India Gazetteer, vol. i. p. 607.

² Asiatic Researches, vol. vii. p. 229.

³ Grammar of the Goojerattee Language, by William Forbes.

⁴ Eleventh Report of the British and Foreign Bible Society, p. 32.

⁵ Nineteenth Report of the British and Foreign Bible Society, p. 123.

⁶ London Missionary Report for 1826, p. 47.

revised edition of the Gospels was published by Mr. Fyvie, under the patronage of the Bombay Society, and by the aid of the British and Foreign Bible Society. Of this edition 1000 copies were given away in Surat, and 3000 in the interior of the country in the space of little more than twelve months. An edition of the entire Scriptures was then commenced in larger types, and the New Testament was finished at press in 1827. The second edition of the Old Testament was completed the following year: it consisted of 1000 copies of Genesis and the Psalter, and of 500 copies of the other books; and it is gratifying to know that half of this edition was circulated within a fortnight after its publication. The demand increased so rapidly that it was found requisite to print forthwith another edition of the New Testament, to consist of 3000 copies. From the spring of 1830, the period at which this edition was commenced, to the day on which the printing of it was finished, Mr. Fyvie devoted his time to the revision and correction of the work. He compared every passage with the Greek, and consulted the best critical works on the original text, while at the same time he endeavoured to render the style more conformable to the Gujerattee idiom.¹ This edition left the press in 1832. In 1842 another edition of the New Testament was undertaken, to consist of 6000 copies of the Gospels and Acts, and 3000 copies of the remaining portions: paper and other materials were transmitted by the Parent Society for the purpose.² About the same period an edition was issued of 1000 copies of the Acts, printed in English and Gujerattee in alternate verses.

Another version of the New Testament in Gujerattee has recently been executed by the Rev. Messrs. Clarkson and Flower, and an edition of 2000 copies has been sanctioned, and will be printed with all possible speed.³ A separate edition of the New Testament in the Balboodh, or Devanagari character, for the benefit of the better educated among the natives of Gujerat, and also for the people in the north of the province, has been in contemplation since the year 1828,⁴ and according to the latest accounts it appears likely that this design will now be soon carried into execution.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The readiness with which the natives of Gujerat have received the Scriptures may be inferred from the repeated editions through which this version has passed. Mr. Fyvie, one of the translators, estimated the number of copies (in whole or in part) that had been distributed by the agency of the mission to which he is attached, during the first eight years after the publication of the New Testament, at upwards of 50,000. The happy results of this distribution are thus described by the same gentleman:—"Much real good is doing among the people by the circulation of the Scriptures. Many begin to see the folly of idolatry, and are earnestly desirous of receiving Christian instruction. Some have openly renounced Hindooism, have professed attachment to the God of Israel, and have put on Christ by Christian baptism. The attention which these manifest to the Scriptures is truly delightful; and the readiness with which they can refer to circumstances and passages in the Bible is very interesting."

¹ Thirtieth Report of British and Foreign Bible Society, p. lxxv.

² Thirty-eighth Report of British and Foreign Bible Society, p. lxxviii.

³ Forty-fourth Report of British and Foreign Bible Society, p. xcvi.

⁴ Twenty-fifth Report of British and Foreign Bible Society, p. lxi.

MAHRATTA, OR MARATHI.

SPECIMEN OF THE MAHRATTA, OR MARATHI VERSION; BOMBAY, 1830.

ST. JOHN, CHAP. I. v. 1 to 14.

पर्व १ ॥ १ प्रारंभीं तो शब्द होता। आणि तो शब्द दे वाजवळ होता। आणि तो शब्द देव होता ॥ २ तोच प्रारंभीं देवाजवळ होता ॥ ३ त्याकडून सगळीं जालीं। द्यजे जें जालें, तें कांहींच त्यावांचून जालें नाहीं ॥ ४ त्यामध्ये जि वन होतें आणि तें जिवन माणसांचा उजेड होता ॥ ५ आ णि तो उजेड अंधारांत प्रकाशते। परंतु अंधाराने त्याला थ रिलें नाहीं * ६ देवाजवळून पाठविलेला माणूस होता। त्या चें नांव योहान्न ॥ ७ तोच। आपणाकडून सर्वांनी विश्वास थ रावा। द्यजेन त्या उजेडाविषयीं साद्य द्यावयास साक्षीसाठीं आला ॥ ८ तोच तो उजेड नव्हता। परंतु त्या उजेडाविष यीं साद्य द्यावयास [आला ॥] ९ जो प्रत्येक माणूस जगांत येतो। त्याला जो प्रकाशितो। तोच खरा उजेड होता ॥ १० तो जगांत होता। आणि जग त्याकडून जालें। तथापि उगाने त्याला जाणलें नाहीं ॥ ११ तो आपलीं जीं द्यांजवळ आला। आणि आपले जे द्यानी त्याला अंगिकारिलें नाहीं ॥ १२ परंतु जितक्यानी त्याला घेतलें। द्यजेने त्याचा नांवावर विश्वास ठेविला। त्यांस त्याने देवाचीं लेंकरें होण्याचा अधिकार दि व्हा ॥ १३ ते रक्षांपासून। किंवा मासाच्या इच्छेपासून। किं वा माणसाच्या इच्छेपासून नव्हते परंतु देवापासून जन्मले * १४ आणि तो शब्द अचतरला। तेव्हां त्याने आत्मानें घस्ती केली। आणि तो कृपेने व खरेपणाने पूर्ण [असतां] त्याचें गौरव। बापाजवळील येकुलत्याच्या गौरवासारखें। आढी पाहिलें ॥

ON THE MAHRATTA, OR MARATHI, DIALECT AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—The extensive country in which the Mahratta dialect is vernacular is situated between the 16th and 22nd degrees of north latitude, and the 73rd and 79th degrees of east longitude, and is estimated to enclose a space of 102,000 square miles. It comprehends the whole of Candeish and Aungabad, and part of the provinces of Berar, Beeder, and Bejapoor: the Concan, in which the Mahratta dialect is continually becoming more and more prevalent, is also included in this territory. In consequence of the Mahratta conquests, the dialect is rather widely diffused in other parts of India; it is the court language of Tanjore, and of several places in the Carnatic. The Mahratta population is supposed to amount to about eight, or even ten, millions: a correct census appears to have been taken only of the portions of this country subject to the Bombay Presidency; and, according to the last parliamentary returns, the population of the Mahratta districts under British government amounted to 3,479,668.

CHARACTERISTICS OF THE DIALECT.—The Mahratta may be regarded as a kind of link between the Sanscrit dialects of Northern India and the languages of the Deccan. Some of its words and idioms are obviously of cognate origin with the Bengalee, while in others a notable approximation may be detected to the Tamil, Telinga, and other languages of the South.¹ About 50,000 words in a Mahratta dictionary have been examined as to their origin and etymology by Dr. Stevenson, and the result of his analysis is as follows:—Of the 50,000 words he found that 10,000 only were primitives, the rest being merely derivative terms. One half of these primitives he proved to be pure Sanscrit words; and of the remaining 5000 primitives, he showed that 2000 were likewise of Sanscrit origin, but considerably modified or corrupted in form; 1000 were ascertained to have been introduced from

¹ Prichard's Researches, vol. iv. p. 142.

the Persic and Arabic; and the remaining 2000, equal to one fifth of the whole, were found to exhibit more or less resemblance to correlative words in the Tamil, Telinga, and Canarese languages, and in the un-Sanscrit portion of the Hinduwee and Gujerattee dialects. In point of grammatical construction the Mahratta in general corresponds pretty nearly with Bengalee and Hinduwee. The nouns are possessed of two numbers, three genders, and seven cases. There is but one form of conjugation for all regular verbs, and auxiliaries are employed in the formation of some of the tenses. Most of the past tenses have separate forms for the different genders. The gender of these tenses in intransitive verbs is regulated by that of the nominative case, but in transitive verbs the past tenses agree in gender with the objective case, and the agent is thrown into the instrumental case.¹ In the arrangement of words in a sentence, the construction generally observed is to commence with the agent, and to end with the verb.² Two different characters are used in writing Mahratta, the Modi or Modhe, which is derived from, and still retains a strong resemblance to, the Devanagari; and the Balboodh, which appears to be almost, if not quite, the same as the Devanagari itself. The former, vulgarly termed Morhee, is most generally understood, being employed in all transactions of business; but the latter is preferred for printing, because it possesses several letters in which the Modi is deficient: it is, besides, uniform and regular in appearance, while the Modi varies as much in style as the handwriting of different individuals in Europe.

VERSIONS OF THE SCRIPTURES IN THIS DIALECT.—A version of the Scriptures in Mahratta was commenced at Serampore in 1804, and in 1807 considerable progress had been made in the translation, both of the Old and the New Testament, and part of the Gospel of Matthew had been committed to the press. The first few copies of this Gospel were printed in the Devanagari character, but on its being ascertained that the Modi was more generally intelligible to the natives, this latter character was employed in all the subsequent Serampore editions. In 1811 an edition consisting of 1000 copies of the New Testament was completed, and in 1820 a similar edition of the Old Testament left the press. A second and revised edition, consisting of 3000 copies of the New Testament, appeared about the year 1825. This version gave rise, for a time, to considerable controversy, numerous objections being raised against it; which were, however, successfully repelled by the late lamented Mr. William Greenfield.³ No further editions of this version were, however, issued at Serampore, probably because the two chief dialects of the Bombay Presidency, Mahratta and Gujerattee, appeared to be more particularly within the reach of the Bombay Bible Society, instituted in 1813 at Bombay. Application was made, as before stated, to this Society by Dr. John Taylor, for their sanction in preparing a new version of any portion of the Scriptures in Mahratta and Gujerattee. Dr. Taylor only lived to complete the Gospel of Matthew, which was printed in 1819. Another version of the Mahratta Scriptures was commenced in the year 1817 by the American Missionaries, and various parts of the New Testament were successively issued from the press; till, in the year 1826, an entire edition of the whole New Testament was printed by them, with the aid of the Bombay Auxiliary, and of the Parent Society in London. This edition consisted of a larger number of some books than of others, the whole edition being about equal to 5000 copies. An improved and carefully revised edition of this Testament, also consisting of 5000 copies, was printed in 1830⁴ by the American Missionaries. In 1834 the Bombay Bible Society undertook another revisal of the Mahratta New Testament, and determined upon issuing an edition of 8000 copies, to be printed in the Balboodh character.⁵ The printing of this edition was commenced in 1835;⁶ and during the same year, the Society found it necessary to resolve on a separate edition of the Gospels in the Modi, or current character, for the use of the lower classes of natives. While these editions of the New Testament were in course of preparation, the translation of the Old Testament into Mahratta was zealously prosecuted by the American Missionaries, and by the Rev. J. Dixon of the Church Mission at Nassuck. An edition of Mr. Dixon's version of the Psalms, consisting of 1000 copies, was printed for the use of the Bombay Bible Society in 1835;⁷ other portions of the Old Testament were issued at successive intervals, and in 1839, the printing of the Prophetical Books, translated by Mr. Dixon, was completed. During the same year another edition of 2000 copies of the Psalms, revised by Messrs. Dixon and Graves, passed through the press.⁸ In 1841 a thousand copies of the First and Second Books of Kings, translated by the Rev. A. Graves, had been printed; and an edition of 1000 copies of Mr. Dixon's version of the Pentateuch

¹ Ballantyne's Grammar of the Mahratta Language, p. 28, 34.

² Ballantyne's Grammar of the Mahratta Language, p. 36.

³ See a Pamphlet published by Mr. Bagster, entitled "A Defence of the Serampore Mahratta Version of the New Testament."

⁴ Oriental Christian Spectator, for May, 1847.

⁵ Thirty-first Report of British and Foreign Bible Society, p. lxx.

⁶ Thirty-second Report of British and Foreign Bible Society, p. lix.

⁷ Thirty-second Report of British and Foreign Bible Society, p. lix.

⁸ Thirty-sixth Report of British and Foreign Bible Society, p. lvi.

was in the press, besides extra copies of some detached portions.¹ About the same period another version of the Psalms, executed by the Rev. C. P. Farrer, was published, and appears to have been received with peculiar avidity by the Jews of Bombay. The last report of the British and Foreign Bible Society contains the gratifying intelligence, that the whole Bible is now accessible to the Mahratta population, an edition of the Old Testament having been just completed at the American Mission press, on account of the Bible Society.² Mr. Dixon, by whom the greater part of this important version was executed, did not live to witness the completion of the edition at press: he was one of the first Mahratta scholars in India; and it is stated in a recent Report of the Society, that "wide testimony has been afforded of the value of his translation, which has been characterised by able judges as containing the groundwork and foundation of a standard version."

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Among the numerous evidences adduced by missionaries in proof of the beneficial effects resulting from the extensive distribution of the Mahratta Scriptures, no instances are perhaps so deeply interesting as those which have reference to the Jews. Some of these singular people are said to have been established in the West of India from time immemorial. They have almost lost the knowledge of their original language, although they repeat their prayers in Hebrew, and their vernacular dialect is now the Mahratta. When they first attracted the notice of Europeans, it was found that they possessed none of the Prophetical Books of the Old Testament, and that they were ignorant of the history of their people subsequent to the first captivity; they did not keep the feast of Purim, and had never even heard of the destruction of Jerusalem. They call themselves "Beni-Israel," and are known under that appellation to their Mahratta neighbours: they dislike being called "Yahoodi" (Jews), the common name of the Hebrew race in the East; and they disclaim all connection, except that of community of faith, both with the black Jews of Malabar, and their fair brethren of Arabia and Persia. They are described as retaining the marked features of their race, and as being distinguished from the Hindoo and Mahomedan natives by superior intelligence and an integrity of character; recommending them, not unfrequently, to offices of trust and responsibility, particularly in the army.³ The desire of these descendants of Israel to obtain the Scriptures in their vernacular dialect has been frequently referred to by missionaries, as the following extracts will show:—Mr. Layson writes, "Every Saturday my house is frequented by Beni-Israel, anxious to obtain the Scriptures. The desire of the world of life is very great among them; and they consider that in possessing the sacred volume they have an inestimable treasure. How much do I wish," he continues, "that it were in my power to describe the anxiety of these poor people to possess the Scriptures, especially in the Marathí language. The last supply which I received, 150 copies of the First and Second Books of Kings, are almost all distributed; and another supply of the same number will not be sufficient to meet the incessant demand."⁴ The statements of other missionaries are much to the same effect. "During the past year," writes Mr. Mitchell, "the applications for copies of the Scriptures made to me by the Beni-Israel have been numerous. We may say that every Israelite of this class desires to possess a copy of the Old Testament, both in Hebrew, and his vernacular language, Marathí. Their anxiety to possess the latter is cheering, as it proves that they seek to understand the meaning of the word of God, and do not rest satisfied with a mere utterance of the sound of the venerable Hebrew Scripture. A knowledge of the Old Testament, gained through the Marathí Scriptures, is rapidly spreading among the Beni-Israel; and to this they themselves attribute the discontinuance of many semi-idolatrous practices that had crept in among them in former days of ignorance. Some of them read the New Testament in Marathí. On the whole," continues this missionary, "my experience during the last twelve months has impressed me with a higher idea than ever of the importance of the field opened up in this part of India to the Bible Society, of the good its labours have already done, and the still greater good they may yet accomplish."⁵ The testimony of missionaries as to the influence of the Mahratta version on converts of the Mahratta race, is equally favourable. The Rev. O. French of Seroor, in the last report received from India, expresses himself to the following effect:—"In my labours among the Hindoos of this vicinity, I find that the sacred Scriptures are in demand just in proportion to the degree of gospel light enjoyed; a fact shewing that the labours of the Bible Society are destined to become more and more important as the truth advances. The people often ask for portions of the Bible in preference to other books, and on their reception a peculiar satisfaction is generally manifested."

¹ Thirty-eighth Report of British and Foreign Bible Society, p. lxxiv.

² Report of the Foreign Translation Committee of the Society for Promoting Christian Knowledge, for 1845, p. 43.

³ Forty-fourth Report of British and Foreign Bible Society, p. xciv.

⁴ Thirty-eighth Report of British and Foreign Bible Society, p. lxxiii.

⁵ Thirty-eighth Report of British and Foreign Bible Society, p. lxx.

K U N K U N A .

SPECIMEN OF THE KUNKUNA VERSION ; SERAMPORE, 1818.

ST. JOHN, CHAP. I. v. 1 to 14.

- १ २ पिर्तम उन्नर आसिलें आनि उन्नर देवा लागि आसिलें आनि उन्नर देउ आसिलो । तें पिर्तम देवालागि आसिलें ।
- ३ ४ सगळें ताजां उवजलां आनि कोणर उवजलें ताजे भितरि कांयि ताजे नंतां उवजले नासिलें । तांतु जीउ आसिलो
- ५ आनि तो जीउ मनुष्यांलो इजवाडु आसिलो । आनि इजवाडान काळकांतु प्रकाशु पाव्लो आनि काळकान ताका घेतलो ना ।
- ६ ७ देवांपाकुनु धाळोलो येकलो आसिलो कि कोण नांव योहनु । तो साखि जावपाक आय्लो कि इजवाडालो
- ८ विपयांतु साखि दिवो कि सगळें ताजेन विश्वासु करोति । तो इजवाडु तो ना आसिलो तरि तो इजवाडा विपयांतु साखि जावपाक आय्लो ।
- ९ १० तो वह इजवाडु आसिलो कि कोण जगतांतु येतलो सगळे मनुष्याक इजवाडु कर्ता । तो जगतांतु आसिलो आनि
- ११ जगत ताजेन उवजलें आनि जगतान ताका जाण्ठो ना । तो आप्णा अघिकारा लागि आय्लो आनि आप्णा
- १२ लोकांनि ताका घेतलो ना । तरि कोणते लोकांनि ताका घेतलो तांकां ताणे देवालो यूतु जाव्चो पराक्रनु दिलो
- १३ अर्थात आपण नांवांतु विश्वासु कर्तल्यांक । कि कोण रक्तां पाकुनु जावो शरीराले इच्छाकुनु जावो मनुष्यांले इच्छें
- १४ पाकुनुयि उवजले नांति तरि देवांपाकुनु उवजले । आनिके उन्नर शरीर कर्तुं गेलें आनि दया आनि बहपयांपाकुनु भज्जे जाउनु आम्गेलें भितरि गुडारकेलें आनि आंनालो येकु उवजले पूताले शैश्वर्याले मणके आमि तागेलें शैश्वर्ये देकलें ।

ON THE KUNKUNA VERSION AND DIALECT.

KUNKUNA is the proper language of the Concan, a long narrow tract of land, the continuation of Malabar and Canara, extending north and south of Bombay. The area of this maritime district has been estimated at 12,270 square miles, and its population at 1,044,120.¹

Kunkuna is intimately connected with the other Sanserit dialects. In the Lord's Prayer, which, when translated into Kunkuna, consists of thirty-two words, twenty-five words have been proved to be radically the same as the corresponding words in the Bengalee and Hinduwee versions of the Prayer; and, of the remaining six words, several have been found to be almost pure Sanserit.²

A version of the New Testament exists in Kunkuna, which was executed at Serampore between the years 1808 and 1819:³ the edition consisted of 1000 copies, and was printed in the Devanagari character. An edition of the Pentateuch, consisting of an equal number of copies, left the press in 1821. The translation was afterwards relinquished to the Bombay Bible Society, but no further steps have since been taken towards its completion, probably because the rapidly increasing use of the Mahratta dialect among the natives of the Concan appears to render a Kunkuna version unnecessary.

¹ M'Colloch's Geographical Dictionary, vol. i. p. 629.

² Sixth Memoir of the Serampore Translations, p. 10.

³ Eighth Memoir of the Serampore Translations, p. 3.

ROMMANY, OR GIPSY.

SPECIMEN OF THE ROMMANY, OR GIPSY VERSION.

LUKE, CHAP. VI. v. 27 to 38.

²⁷ Tami penelo á sangue sos lo junclais : Camelad á jires daschmanuces, querelad mistos á junos sos camelan sangue choro. ²⁸ ¡Majarad á junos sos zermánelan á sangue, y manguelad á Debél por junos sos araquerelan sangue choro! ²⁹ Y á ó sos curáre tueue andré yeque mejilla, dinle tambien a aver. Y á ó sos nicobeláre tueue o uchardo, na ó impidas lliguerar tambien a furi. ³⁰ Din á os sares ma tueue manguclaren : y á ó sos ustiláre ma sinela de tueue, na se lo pida. ³¹ Y ma camelais que querelen á sangue os manuces, ocolo matejo querelad sangue á junos. ³² Y si camelais á junos sos camelan á sangue, ¿qué merito terclareis? Presas os chores tambien camelan á junos sos os camelan. ³³ Y si querelais mistos á junos sos querelan mistos á sangue, ¿qué merito terclareis? Presas os chores tambien querelan ocono. ³⁴ Y si prestisareis á ocolas, de coines ujarais ustilar, ¿qué merito terclareis? Presas tambien os chores prestisaran yeques á averes, somia ustilar aver tanto. ³⁵ Camelad pues á jirés daschmanuces : queread llistos, y diñad prestado, bi ujarar por ocono chichí; y jire manchín sinará baro, y sinareis chabores e Udscho, presas ó sinela gacho aun para os sungalés y chores. ³⁶ Sinelad pues canreosos, sasta tambien jiré Dada sinela canreoso. ³⁷ Na juzgueis, y na sinareis juzgados; na sapleis, y na sinareis saplados. Ertinad y sinareis ertinados. ³⁸ Diñad, y á sangue se diñará : melalo lacho, perelalo, y baro, y costunado diñaren andré jiré chepo : presas sat o matejo melalo con que melalareis, á sangue se volverá á melalar.

ON THE ROMMANY, OR GIPSY, DIALECT AND VERSION.

DIFFUSION AND STATISTICS.—The vagrant tribes, known in England by the name of Gipsies, wander in hordes or companies about the plains of Asia, and in certain parts of Africa, as well as in most of the countries of Europe. Without historical records, without traditions, without even a religion of their own, they are bound together by national habits and customs, by the love of an unsettled life, and by a peculiar language; and, like the Jews, they exist from generation to generation as a separate people in the midst of many nations. In Germany they are called *Zigener*; in Russia, *Zigáni*; in Turkey and Persia, *Zingari*: and these various appellations, all apparently springing from the same etymon, may, it has been conjectured, be radically the same as the term *Zincali*, by which they sometimes designate themselves; a term compounded of two words, and supposed to signify the *black* men of *Zend*, or *Iud*.¹ The English name *Gipsy* (from Egyptian) and the Spanish *Gitano*, arose from a notion once currently entertained respecting the Egyptian origin of this singular people. In France they are still called *Bohémiens* (Bohemians), either because they first entered that country from Bohemia,² or else from the old French word *böem*, a *sorcerer*, in allusion to the arts they have so long exercised in practising upon the credulity of the vulgar. They have been known in Europe only since the beginning of the fifteenth century. The most severe legislative enactments have at various times been framed against them, on account of their inveterate habits of petty depredation; yet no degree of persecution has ever succeeded in effectually diminishing their numbers, or in driving them from

¹ Borrow's *Zincali*, vol. i. p. 3.

² Hoyland's *Historical Survey of the Gypsies*, p. 16.

countries into which they have once introduced themselves. Grollman computed that in his time the number of Gipsies throughout Europe amounted to between 700,000 and 800,000, of whom, he said, 40,000 were located in Spain, chiefly in the southern provinces.¹ Mr. Borrow likewise is of opinion that there are at the present moment about 40,000 Gipsies in Spain, but he considers that they were formerly considerably more numerous in that country. There are also great numbers of Gipsies in Hungary and Transylvania, where they are extensively employed in washing gold from the sands of the rivers, and occasionally in other avocations. The Gipsies at present dispersed through England are supposed to number about 20,000.

CHARACTERISTICS OF THE LANGUAGE.—In default of all historical evidence concerning the proper country of the Gipsies, their language indicates with tolerable distinctness that their origin is to be traced to India. Their physical conformation, their complexion, and their peculiar mode of life, furnish additional proofs of their Indian descent; for Captain Richardson has shown that in these points they bear a very strong resemblance to a sort of people in India called *Bazcegurs*;² and many writers have attested that in these and other respects they may well be compared to the lowest caste of Hindoos, particularly to certain thievish castes, who to this day are to be found in various parts of India. To account for their sudden appearance in Europe, Adeling conjectured that they fled thither to escape the cruel war of devastation carried on by Tamerlane, in 1408–9;³ but this hypothesis rests on very insufficient data; and it is equally reasonable to suppose that they may have quitted their country either to evade the laws they had outraged, or in pursuit of further plunder. The language still spoken by the Gipsies in all the countries through which they are dispersed is a dialect of the Sanscrit: it is called *Rommany*, from *rom*, a husband, or a man; and so close is its affinity with other Indian dialects, that it is by many considered as little else than a corrupt form of *Hinduwee*.⁴ It is related of Lord Teignmouth, the first President of the British and Foreign Bible Society, that one day chancing to meet with a Gipsy woman, he was struck with her resemblance in form and feature to the natives he had been accustomed to see in India. He addressed her in *Hindustani*, with which language he was familiarly acquainted, and found to his surprise that she could perfectly understand him. He then invited her and several of the members of her tribe to his house, and induced them to pronounce a number of words in *Rommany*, which he carefully noted down; many of these words he discovered to be purely *Hindustani*, while others were obviously derived from *Sanscrit*.⁵ But although the idioms, and almost all the words of the *Rommany*, are unquestionably of Indian extraction, it has also adopted terms belonging to other families of languages. Several *Slavonic* words, for instance, are to be detected in *Rommany*; and this circumstance seems to have arisen from the Gipsies, in their migration from the East, having passed through the steppes of *Russia*, where many of the tribe are still to be met with. Modern *Greek* words, probably learnt during their passage through *Bulgaria*, are also occasionally to be heard in their language; and still more abundant is the intermixture of *Persic* words. The languages of the other countries in which the Gipsies have established themselves, have had more or less influence in the modification of *Rommany*. In *Spain*, its grammatical peculiarities have entirely disappeared; its syntax, its declension of nouns, its conjugation of verbs, being all subjected to the rules of *Spanish* grammar.⁶ In *Hungary* and *Transylvania* it is spoken with tolerable purity; and in *England* the idiom has suffered far less modification than in *Spain*, for the *English* dialect of *Rommany* still retains its original syntax to a certain extent, and its peculiar methods of conjugation and of declension.⁷

VERSION OF THE SCRIPTURES IN THIS DIALECT.—The whole of the *New Testament* has been translated into the *Spanish* dialect of *Rommany* by Mr. Borrow, who during a long course of years possessed opportunities of familiar intercourse with the Gipsies, never obtained before or since by any individual unconnected with the race. Determined that this neglected people should understand the *Gospel*, Mr. Borrow proposed that they should themselves translate it. With this view he assembled some of the *Spanish* Gipsies together, and commenced with the *Gospel* of *Luke*, they rendering into *Rommany* the sentences which he delivered to them in *Spanish*. They proceeded in this way as far as the middle of the eighth chapter, when Mr. Borrow found it necessary to complete the translation himself, supplying deficiencies from a version which he had commenced at *Badajoz* in

¹ Versuch über die Zigeuner, Göttingen, 1787.

² Asiatic Researches, vol. vii.

³ Mithridates, l. 198; iv. 488.

⁴ Bischoff's Deutsch-zigenerisches Wörterbuch.

⁵ Life of Lord Teignmouth, vol. ii. p. 375.

⁶ Borrow's Zincali, vol. ii. p. 123.

⁷ Borrow's Zincali, vol. ii. second edition, p. 263.

1836. He printed 500 copies of this Gospel at Madrid in 1838; it was the first book that had ever appeared in Rommany.¹ Copies of the work were so eagerly sought by the Gitanos of Madrid, that Mr. Borrow remarks he could readily have disposed of the whole edition in a fortnight had it not been for the opposition to its circulation excited by the clergy immediately on its publication. "Sorcery," exclaimed one bishop. "There is more in this than we can dive into," said a second. "He will convert all Spain by means of the Gipsy language," said a third.² In compliance with their entreaties, the Corregidor, or Gefé político, of Madrid gave orders for the seizure of all copies of the Gipsy Gospel exposed for sale, and the soldiers obtained about thirty copies, which they sold at a high price for their own benefit. The translator was shortly after consigned for three weeks to imprisonment, under the suspicion that he was attempting to revolutionise the country, and annihilate the power of Rome by means of his Rommany version of the Gospel.³

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The Rommany Gospel of St. Luke, the only portion of Mr. Borrow's version that has yet been printed, was found to be perfectly intelligible to the Spanish Gipsies; many of the men were able to read it, and appeared to set a high value on it, yet it soon became evident that it was the language, and not the heavenly doctrine, which they prized. Even the women, who in general are unable to read, were anxious to possess themselves of copies to use as charms or amulets in preserving them from danger, especially in their thieving expeditions.⁴ The result of Mr. Borrow's zealous endeavours to disseminate a knowledge of the Scriptures among this singular people, may be briefly summed up in his own words:—"They listened," he tells us, "with admiration, but, alas! not of the truth, the eternal truths I was proclaiming, but to find that their broken jargon could be written and read. The only words of assent which I ever obtained, and that rather of a negative kind, were the following from the mouth of a woman:—'Brother, you tell us strange things, though perhaps you do not lie; a month since I would sooner have believed these tales, than that this day I should see one who could write Rommany.'"⁵ Of late years, efforts have been made in England by Mr. Crabb and others in behalf of English Gipsies; and a school, in which Gipsy children are instructed in the knowledge of Scripture, where they are at the same time trained for service, and taught various trades, has been established at Farnham, near Blandford, Dorset.⁶

TAMUL, OR TAMIL.

(FOR SPECIMEN of this Version, see Plate V.)

GEOGRAPHICAL EXTENT AND STATISTICS.—Tamil, the language of the ancient kingdom of Dravira, is spoken in the extensive country now called the Carnatic, and is the vernacular language from the Dutch settlement of Pulicat in the north to Cape Comorin in the south, and from the shores of the Indian Ocean on the east to the Ghauts on the west. This important territory, which since 1801 has been entirely under British government, includes Madras, Tanjore, Trichinopoly, Madura, Tinnevely, and Coimbatore. The inhabitants have been estimated at 6,622,474; they are chiefly Hindoos of the Brahminical sect, and there are comparatively few Mahomedans among them. The Tamil language also obtains along the whole northern coast of Ceylon, including the populous district of Jaffna, where it is spoken by a race of people sometimes called the Malabars. Tamil is likewise the vernacular language of the Moormen of Ceylon; they are dispersed in great numbers through every part of the island, especially at Colombo, and are supposed to be the descendants of Arabs, who, in the eleventh and twelfth centuries, conquered several of the seaport towns of India and Ceylon.⁷

CHARACTERISTICS OF THE LANGUAGE.—It is a question of the highest historical interest whether Tamil and the other languages of the Deccan are to be considered as the daughters of the Sanscrit, or whether their origin is to be traced to some other source. Drs. Carey and Wilkins considered them to be undoubtedly derived from the Sanscrit, and Colebrooke was inclined to adopt the

¹ Borrow's *Zincali*, vol. i. p. 358.

² Borrow's *Bible in Spain*, vol. iii. p. 9.

³ Borrow's *Bible in Spain*, vol. iii. p. 10.

⁴ Borrow's *Zincali*, vol. i. p. 359.

⁵ Borrow's *Zincali*, vol. i. p. 236.

⁶ See "A Plea for the Education of the Children of the Gypsies,"

by Rev. J. West. Sealey and Co., London.

⁷ *Recollections of Ceylon*, by Rev. James Selkirk, p. 76.

same opinion. Mr. Ellis, in the Preface to Campbell's Telooogo Grammar, was the first to doubt their supposed relationship to Sanscrit; and Babington, in his Introductory Remarks to the Gooroo Paramartan, has maintained the same view of the case. The various researches which have been made into the subject have at length led to the conclusion that these southern languages are the remnants of some ancient tongue, which at a very remote period of antiquity probably pervaded the whole of India, as some slight traces of it are yet to be met with even in the Sanscrit dialects of the north. But whether this hypothesis be correct or not, it has been satisfactorily proved that Tamul and its cognate languages derive their source from no language at present in existence; and if in most systems of classification they have obtained a place among the Sanscrit family of languages, they owe their position not to their origin, but to the modification of their elementary structure induced by the superposition of Sanscrit forms; a process which has been carrying on for centuries, dating from the period when the natives of the south received the religion of the north, and bowed to the domination of the Brahminical sect. Tamul, however, possesses fewer Sanscrit terms than the other languages of the Deccan. It has two distinct dialects, the Kodun, or common dialect, which contains the greatest admixture of Sanscrit words; and the Shen, or polished dialect, which, from its long disuse as a colloquial medium, has been preserved in a state of greater purity. A knowledge of the former alone is quite sufficient for all ordinary intercourse with the natives, but acquaintance with the high, or Shen, dialect is necessary for those who wish to study Tamul literature and science.¹ The chief peculiarities of the Tamul language, as briefly summed up by Anderson, consist in the absence of a relative pronoun, in the small proportion of adjectives and particles properly so called, in the power of employing adjectives in an adverbial capacity, in the exact correspondence in termination between the demonstrative pronouns and the third person of verbs, in the existence of a negative verb, and, above all, in the conjugation of derivative nouns.² Some of the characteristics are to be met with in the Telinga, Canarese, and Malayalim languages; but in the possession of a conjugate derivative, Tamul appears to stand quite alone. This singular grammatical form seems to have arisen from a remarkable interchange of the properties peculiar to different parts of speech, for as in other languages, as well as in Tamul, verbal nouns are liable to be inflected as substantives, so the derivatives of nouns are liable in Tamul to be conjugated as verbs.³ Tamul nouns have eight cases, three of which are ablative, and are distinguished as local, causal, and social ablatives. Words performing the office of prepositions in this language always stand after the nouns or pronouns which they govern. The verbs possess properly but three moods, the indicative, imperative, and infinitive; and the third person of each tense denotes the changes of gender by corresponding changes of termination.⁴ The negative verb, which in Tamul and its cognate languages conveys a negative signification without the aid of particles, is formed by the mere *removal* (except in the third person neuter and its derivatives) of the usual characteristic augmentations of the affirmative.⁵

A Tamul alphabet which, like the Greek, consisted of sixteen letters, is said to have been in use among the natives of the country before the introduction of the Sanscrit language. The characters now employed in writing Tamul are thirty in number, and are evidently, so far at least as form is concerned, derived from the Devanagari. The order in which they are arranged is similar to that of the Sanscrit alphabet, and even letters representing sounds which do not occur in Sanscrit, are formed by the combination of Devanagari characters.⁶ All aspirates are ejected from the Tamul alphabet.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The honour of executing the first Tamul version of the Scriptures belongs to the Danish Missionaries. Ziegenbalg, the first missionary sent by the Danish Government to their settlement at Tranquebar, commenced the translation of the New Testament in 1708, and completed it in 1711. The printing of this version was delayed in order that it might receive the benefit of a thorough revision, and this important task was committed to the missionary John Ernest Grundler, who had arrived in India soon after the commencement of the translation. Under his care the work was printed at Tranquebar in 1714, at the press and on paper provided by the Society for Promoting Christian Knowledge. His Majesty George I. of England took an especial interest in the progress of this version, and addressed a letter to Ziegenbalg. The translation of the Old Testament was commenced by this devoted missionary in 1717, and in 1719 he had carried it as far as the book of Ruth, when he sunk beneath the weight of his manifold labours, at the age of thirty-six. It is not certain whether his translations were executed immediately from the sacred

¹ Beschi's Grammar of the Shen Tamul, p. 1.

² Anderson's Rudiments of Tamul Grammar, p. xix.

³ Anderson's Rudiments of Tamul Grammar, p. 127.

⁴ Anderson's Rudiments of Tamul Grammar, p. 41.

⁵ Anderson's Rudiments of Tamul Grammar, p. 63.

⁶ Nouveau Journal Asiatique, vol. I. p. 285.

originals, or from the German version of Luther. After his decease, and that of his fellow-labourer Grundler, which occurred during the following year, the revision of his manuscripts and the prosecution of the version of the Old Testament devolved on Benjamin Schultze, a missionary who had arrived from Halle a short time previously, under the patronage of the Society for Promoting Christian Knowledge. Schultze published the portion of the Old Testament translated by Ziegenbalg in 1723, and completed the version in 1727. He was well acquainted with Hebrew, and is said to have consulted most of the European versions in the course of his translation. Such was his indefatigable zeal, that in the midst of important missionary duties, and in the relaxing climate of Southern India, he regularly devoted six hours daily to the prosecution of his work. He likewise addressed himself to a diligent revision of the New Testament, a second edition of which he put to press in 1722, and completed in 1724 at Tranquebar. In 1758 a third edition of the New Testament was printed at the same place; it had previously been subjected to another revision, in which several missionaries took a part. The second Tranquebar edition was reprinted at Colombo in 1741-3, after having undergone some alterations adapting it to the Tamul spoken in Ceylon: this edition was designed for the native Tamulian Christians in that island, and was published under the auspices of Von Imhoff the governor.

In 1777 an important version of the New Testament was published by the Rev. J. P. Fabricius, one of Schultze's successors in the Danish Mission at Madras. This version is far more elegant and classical in diction than that of the Tranquebar translators.¹ Fabricius likewise undertook the revision of Schultze's version of the Old Testament, preparatory to a second edition; but the work as revised by him has every claim to be considered as a new and independent version. He sent the translation, sheet by sheet, for examination and correction to the missionaries at Cuddalore; from them it passed to the Danish Missionaries, and from them to the native translator to the Danish Government. The notes and corrections thus obtained were carefully collated by Fabricius, and the whole translation was again subjected by him to a searching revision. It was printed at the Mission press at Tranquebar between the years 1777 and 1782, under the especial care of two missionaries, one of whom was Dr. Rottler. Fabricius was esteemed an "unparalleled Tamul scholar," and his translation long held the rank of the standard Tamul version of the Scriptures. The editions of the two versions of the New Testament above mentioned, printed by the Danish Missionaries prior to the commencement of the present century, amount in all to fourteen, besides two versions of the Old Testament. They were assisted by grants of paper and other supplies from the Royal College of Copenhagen, the Orphan House at Halle, and the Society for Promoting Christian Knowledge. Still the number of copies issued was very far from being adequate to the wants of the native Christians; and the deplorable scarcity of the Scriptures in the Tamul country was first pressed upon the notice of the British and Foreign Bible Society in a letter from the Rev. Dr. Buchanan, dated Madura 1806. Dr. Buchanan stated that of the ten or twelve thousand Protestant Christians then belonging to the Tanjore and Tinnevely districts, not one perhaps in a hundred had a New Testament; and he described the people in general as "clamorous for Bibles, supplicating for teachers, and saying, 'we do not want bread or money from you, but we want the word of God.'"² In consequence of these and other similar representations, the Corresponding Committee at Calcutta raised a subscription for the purchase of all the copies of the Tamul Scriptures which could be then obtained, and which bore a price placing them beyond the reach of the poorer Christians. These copies reached Tanjore in 1810, where they were received with the most lively gratitude; and the supply was acknowledged "not only as a seasonable and acceptable present, but as the cause of abundant thanksgiving to God through Jesus Christ our Saviour, from many who were desirous to know the saving truths which the Bible contains, and to use it for the benefit of their souls."³ Arrangements were then made by the British and Foreign Bible Society for the publication of another edition, and after due inquiries had been instituted, it was deemed advisable to print it at the Serampore press, from the admired text of Fabricius.⁴ Notwithstanding the disastrous fire in which the Tamul fount of types and large supply of paper were destroyed, the edition, consisting of 5000 copies, was completed by the Serampore Missionaries in 1813. As great demand for the Scriptures still continued throughout the Tamul country even after the circulation of this large edition, it seemed necessary to take immediate measures for issuing further supplies. The want of copies of the Scriptures appeared to be particularly felt at Ceylon, where the number of native Christians speaking the Tamul language was estimated at 45,000.⁵ Besides the edition of the New Testament published at Colombo in 1743 as above mentioned, a version of the

¹ Eighth Report of British and Foreign Bible Society, p. 15.

² Christian Researches in India, by Dr. Buchanan, pp. 172, 176.

³ Eighth Report of British and Foreign Bible Society, p. 311.

⁴ Ninth Report of British and Foreign Bible Society, p. 18.

⁵ Twelfth Report of British and Foreign Bible Society, p. 24.

Pentateuch, translated by Mr. de Milho, had also been printed in Ceylon under the patronage of the Dutch Government in 1790.¹ These editions, however, had been long exhausted, and the people in general were almost destitute of the Scriptures. It was, therefore, deemed advisable not only to issue another edition, but also to obtain such a revision of the existing version as might render it intelligible to the Tamul population of Ceylon as well as of the adjacent continent. This important revision was committed to the Rev. C. T. É. Rhenius of the Church Mission, subject to the superintendence of the Rev. Dr. Rottler (who had formerly assisted in carrying the version of Fabricius through the press), and the inspection of the missionaries at Trichinopoly, Tanjore, and Tranquebar. To ensure the greater accuracy of the work, a Committee of Translation was appointed at Madras in 1821, and great hopes were entertained of the success of a version carried forward under such efficient management, and in the midst of the Tamul country. In order, however, to meet the actual demand for the Scriptures, it was found requisite, while the revision was in progress, to issue another edition from the text of Fabricius. This edition appears to have consisted of 1000 copies of the Old Testament, 2500 of the New Testament, and 2500 extra copies of the Gospels and Acts: the Old Testament was printed at the Vepery press of the Society for Promoting Christian Knowledge, and the New Testament at the Church Missionary Society's press at Madras; the edition was completed about the year 1824. In 1825 the revision of the Gospel of St. Matthew was finished, and an edition of 10,000 copies was published by the Madras Committee. The following year another edition of the Old Testament from the text of the Tranquebar translators was commenced: it consisted of 5000 copies of the Pentateuch, and 2500 of the other Books of the Old Testament, and appears to have been completed about the year 1832. In the meantime the revision of the old version under the care of Mr. Rhenius was rapidly proceeding, and in 1827 an edition of 5000 copies of the New Testament was put to press. In 1828 the Four Gospels were completed, and so rapid was the circulation, that another edition of 5000 copies was immediately ordered, and the part of the New Testament containing the Epistles was extended to 7500 copies.² Yet, notwithstanding these large issues, the desire of the native population to receive the Tamul Scriptures more than kept pace with the ability of the Committee to supply them; and it was found that before the last books of an edition could be got from the press, nearly all the first books had been distributed, so that it appeared almost impossible to issue one complete and uniform copy of the Tamul Old and New Testaments.³ The Madras Committee, therefore, determined in 1831 to print 12,000 copies of the Tamul New Testament in small type. This edition was afterwards extended to 15,000, and the revised version was selected as the text on account of the numerous testimonies that had been laid before the Committee in proof of its superiority over the version of Fabricius. To expedite the revision and publication of the entire Tamul Scriptures two additional Sub-committees of revision were formed about this period, (the one at Tanjore, and the other at Nagracoil and Palamcottah,) consisting of Churchmen, Wesleyans, Lutherans, and Dissenters of various denominations, who all agreed to set aside party distinctions, in order to promote the publication of the word of truth.⁴ In 1844 an edition of 6000 copies of the entire Tamul Bible was completed. The Old Testament was the version of Fabricius, corrected as to grammar and orthography; and the New, that of Rhenius: it contained the headings of chapters and the chronology from the English. In printing this edition the Madras Society was assisted by funds from the American Bible Society, and by supplies of paper from the British and Foreign Bible Society.⁵ During the same year (1844) 10,000 copies of each of the Four Gospels in 18mo., Fabricius's version, were ordered to be printed at the press of the Christian Knowledge Society, Vepery; and the same number and size of the revised version at the American Mission press, for the use of schools. Other portions of Scripture were printed at about the same period at the Neyoor press, for the use of schools in Tinnevely and Travancore, and for the purposes of public worship.⁶ The last Report of the British and Foreign Bible Society (for 1848) announces the completion of a second edition of the uniform Tamul Bible, with headings and chronology from the English, and references from the German version. The edition consists of 6000 copies, and the demand continues large. Among other portions of Scriptures recently printed under the auspices of the Society, it may be noticed that an edition of 3000 copies of the New Testament in 12mo. has been published, according to rules proposed by a Tamul Sub-committee of revision, for separating the words in printing, and in many cases omitting the usual changes, reduplication, and elision of letters required by the law of Sandhi in the high dialect.⁷ Another edition of the New Testament, printed from the

¹ Twenty-fourth Report of British and Foreign Bible Society, p. lxxiv.

² Twenty-fifth Report of British and Foreign Bible Society, p. lix.

³ Twenty-seventh Report of British and Foreign Bible Society, p. li.

⁴ Twenty-eighth Report of British and Foreign Bible Society, p. lxxiv.

⁵ Forty-first Report of British and Foreign Bible Society, p. cxv.

⁶ Forty-first Report of British and Foreign Bible Society, p. cxv.

⁷ Forty-fourth Report of British and Foreign Bible Society, p. xc.

version of Rhenius at Neyoor, is stated in the last Report to be now ready for the large and increasing native church in that section of the Tamul country.

It now only remains to mention another revision of the Tamul Scriptures which is at present being carried forward in Ceylon, under the superintendence of the Jaffna Committee, and with the sanction and at the expense of the Parent Society. The missionary by whom this revision is conducted is Mr. Perceval, of the Wesleyan Mission, in Ceylon. He devotes six hours daily to the work with his native assistants, in addition to the time occupied in miscellaneous references and general reading connected with the undertaking. The standard authority which he adopts is the original text; and where various readings occur, he carefully follows the authorised English version with its marginal readings.¹ He has recently visited Madras for the purpose of conferring with the Tamul revisors, by whom the revision of the New Testament above mentioned has been prosecuted. A plan of co-operation has been established between them and Mr. Perceval, and a friendly arrangement has been confirmed between the committees at Jaffna and Madras, for carrying on the undertaking to what it is confidently hoped will prove a satisfactory result.²

RESULTS OF THE DISSEMINATION OF THIS VERSION.—As the Tamul was the first language of India in which the Gospel was proclaimed by Protestant missionaries to the natives, and the first into which the Scriptures were translated for their benefit, so it has been observed that, “for spiritual privileges, for missionary zeal and enterprise, for the light and liberty which prevail, the Tamul country may well be called the Goshen of India.”³ The rapid circulation of so many large editions of the Scriptures as above described, is in itself a proof of the alacrity with which the natives have received the word of God; and individual instances in proof that the precious seed thus gladly welcomed was owned and blessed of God are to be found in great numbers in missionary records, and in the Reports of the Bible Society. Let one example here suffice. Shunkuru-Lingum was born at Quilon, about 1787, of heathen parents, of the Vellaula or Cultivator caste. After several changes in his temporal circumstances and position, he entered the service of a gentleman holding a civil appointment under the Ceylon government. An apparently trivial circumstance was the turning point of his life. Under a tree of the forest he found a copy of the Gospels in Tamul, probably left there by a follower of the British camp, for it was the time of the Kandyan war, and strangers from Tranquebar had come over to Ceylon with the army. He read the book with eager delight; it opened up to him a new region of thought and inquiry, and ultimately was blessed to his conversion. Deeply affected by a sense of the spiritual degradation of his countrymen, and impelled by love to his Saviour, he sought to make known the truth to others, and became a minister of the Gospel; and he afterwards underwent much persecution as a setter-forth of strange gods, because he preached Jesus and the resurrection.⁴ The general aspect of the present state of affairs in the Tamul country, as induced by the extensive distribution of the Scriptures, may be inferred from the following passage in a recent letter from the Rev. J. H. Gray, one of the secretaries of the Madras Bible Society:—“I think I can say, ‘that the word of the Lord is running,’ and our Lord Jesus Christ is being glorified in Southern India. If it be a proof of this, that we find ‘the strong man armed’ no longer enjoying a peaceful possession of his goods, or that we see bitterness and persecution rife among the heathen towards Christians, we are beginning to have these things abound at our doors; and the so called gentle and passive Hindoo is now seen in the streets of Madras, armed with a hatchet to cut down the gate of a missionary’s house, and rescue his relative, who had fled thither as to a city of refuge from heathen superstition and uncleanness; or he is seen casting his son’s or his brother’s Bible into the fire, lest it should convert him; and thousands upon thousands can meet together to cry as lustily as ever they did at Ephesus in behalf of Diana, for their gods.”⁵

¹ Forty-third Report of British and Foreign Bible Society, p. cv.

² Forty-fourth Report of British and Foreign Bible Society, p. c.

³ British Friend of India Magazine, vol. iii. p. 517.

⁴ Evangelical Magazine for 1847, p. 562.

⁵ Forty-third Report of British and Foreign Bible Society, p. xciv.

TELINGA, OR TELOOGOO.

(FOR SPECIMEN OF THIS VERSION, *see* PLATE IV.)

GEOGRAPHICAL EXTENT AND STATISTICS.—The Telinga language is spoken within 23 miles of Madras, and prevails for about 500 miles along the coast, from the Dutch settlement of Pulicat to the borders of Orissa. In the interior it extends as far west as Bedar, through nearly the whole of Hyderabad, a part of Berar, and the eastern provinces of Mysore. The portion of the Telinga country subject to the Madras Presidency includes the five Circars—Vizagapatam, Rajahmundry, Masulipatam, Guntoor, and the Cuddapah and Nellore districts of the Carnatic. The superficial extent of the entire region in which this language is predominant has been estimated at 118,610 square miles. The natives are Hindoos, and number about 10,000,000. The Telinga language is also diffused to a greater or less extent through various countries of Southern India, in which the Tamul and Canarese are the proper vernacular languages. This diffusion in part arises from the early conquests, dating from the fourteenth century, achieved by the people of Telinga in the south. Like the Romans, they endeavoured to secure their conquests, and to keep the natives in subjection by the establishment of military colonies; and the Telinga language is still spoken by the descendants of the Telinga families, who were deputed by the kings of Vidianagara to found these colonies.¹ The roaming tendencies of the Telinga people also serve to account in part for the diffusion of the language. On this subject the missionaries have remarked that “in intelligence, migratory habits, secular prosperity, and unfrequency of return to their native land, this people are, in relation to other parts of India, what the Scotch are in relation to England and the world.”²

CHARACTERISTICS OF THE LANGUAGE.—Telinga is the most soft and polished of the languages of Southern India, and contains the greatest proportion of Sanscrit words. Yet the Sanscrit terms with which it unquestionably abounds, form no part whatever of the basis of the language, but appear to have been engrafted on the elements of the original Telinga at some period far too remote for inquiry. The grammatical construction of Telinga is alone sufficient to prove that it has no claims to be regarded as a mere Sanscrit dialect. In the declension of its nouns, effected by means of subjoined particles, in the mode of conjugating the affirmative, and in the possession of a negative verb, in the use of a plural pronoun applicable to the first and second persons conjointly, and in the peculiarities of its syntax, it offers obvious points of deviation from the forms of Sanscrit grammar, while at the same time it exhibits decided affinity in these respects with its cognate languages of the Deccan. The Telinga language possesses no word exactly corresponding with our article; the indefinite article is sometimes expressed by means of the numeral *one*, but in general the article is considered as inherent in the noun. Like the Tamul and Canarese, the Telinga possesses that singular part of speech called the relative participle, which displays the combined force of the definite article, the relative pronoun, and the verb.³ It also resembles these languages in the possession of two dialects, the common or popular medium, used for all purposes of business and conversation, and the high or refined dialect, in which the literature of the nation, consisting chiefly of poetry, is written. The dissimilarity between these dialects is so great, that commentaries are requisite in the perusal of native works, even in the case of individuals who have acquired the most complete familiarity with the colloquial dialect. The Telinga possesses great facility in the naturalisation of foreign terms; yet, with the exception of a few words obtained from the neighbouring provinces of Orissa, Mahratta, and Gujerat, it does not appear to borrow many words from foreign sources. Several technical revenue and official terms derived from the Hindustani were at one time in common use, but they now begin to be superseded by the corresponding English words.⁴ The Telinga, like other Indian alphabets, is distinguished by the perplexing multiplicity of its symbols, of which there are no less than eighty-one: some of these, however, are merely abbreviated forms of the regular initial letters; others are only used as marks for certain consonants when doubled; and some are peculiar to words of Sanscrit origin. “Hence,” says Mr. Campbell, “all native grammarians concur in reducing the characters to thirty-seven, by excluding forty-four, which they acknowledge belong to the language, but which they will not admit into the

¹ Campbell's Telooogoo Grammar, *Introduction*, p. 2.
² An Appeal in behalf of S. India, by Rev. J. Smith.

³ Campbell's Telooogoo Grammar, p. 42.
⁴ Campbell's Telooogoo Grammar, p. 75.

alphabet."¹ In point of form these letters are round and flowing, and form a striking contrast to the square characters of the Devanagari, although arranged upon the same principle of classification.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—Schultze, the laborious Danish missionary, was the first who engaged in a Telinga version of the Scriptures. He commenced his translation in 1726, immediately after his completion of the Tamul version above mentioned. He translated immediately from the Greek and Hebrew texts, and finished the Telinga version of the New Testament in 1727, and of the Old Testament in 1732.² From some cause or other hitherto unexplained, this work was never printed, although Schultze seems to have taken some steps towards obtaining the assistance of a learned Brahmin, and a fount of types for the purpose. He died in 1760 at Halle, and it has been thought that his Telinga MSS. may still be preserved in that city.³ The Serampore Missionaries commenced another version of the Scriptures in this language in 1805, and in 1809 they had translated the whole of the New and part of the Old Testament. Soon afterwards they succeeded in casting a fount of Telinga types, but owing to various causes of delay, the New Testament was not printed till 1818, when an edition of 1000 copies was issued, aided by a grant from the British and Foreign Bible Society; and in 1820, the same number of copies of the Pentateuch were published. But while this Serampore version was in progress, another Telinga version of the New Testament was commenced and carried on to the close of the First Epistle to the Corinthians by the Rev. Augustus Desgranges, of the London Missionary Society. He had been stationed at Vizagapatam since 1805, and therefore enjoyed great local facilities for the prosecution of his undertaking: he found, indeed, but few difficulties in the Telinga language to impede his efforts, and he remarked that "this language richly furnishes the translator with words, phrases, and sentences for his purpose;" and that in addition to its acknowledged softness, elegance, and refinement, it is "regular in construction, replete with sentences clear and strong, and abounding with the most beautiful figures of speech."⁴ Mr. Desgranges was assisted by the Rev. George Cran, who was also stationed at Vizagapatam, and by Anunderayer, a Telinga Brahmin of high caste, who had sincerely embraced the Christian religion. What our Lord Jesus requires from his followers, Anunderayer had really done, for he had left his wife, mother, brother, sister, his estate and property, and had suffered reproach and persecution patiently for the sake of the Gospel.⁵ Having acquired an intimate knowledge of the Tamul language, he translated the Scriptures direct from the Tamul version into his own language, and his work was submitted, verse by verse, to Mr. Desgranges, who made such alterations as his critical knowledge of the original text suggested. Mr. Cran died in 1808, and Mr. Desgranges two years subsequently; and it was found on examination that the first three Gospels were the only portions of the translation that were in a state of readiness for the press. Of these three Gospels 1000 copies were printed at Serampore in 1812, under the care of Anunderayer. No alterations whatever were admitted, for it was considered that to give the Gospels as the able translator had left them, would be a tribute of respect to his memory. In the meantime another version of the Telinga New Testament had been commenced. The Rev. Messrs. Pritchett and Lee, agents of the London Missionary Society, arrived at Vizagapatam a short time prior to the decease of the lamented Mr. Desgranges. Mr. Lee undertook soon afterwards a translation of the Book of Genesis, but the preparation of the version afterwards devolved almost exclusively on Mr. Pritchett, who addressed himself in the first place to the translation of the New Testament. In the first three Gospels he is said to have availed himself of the labours of Mr. Desgranges, introducing such alterations as his own judgment suggested. When the version of the New Testament was completed, he sent it to Madras for examination, and it was so highly approved by the distinguished Telinga scholars to whom it was submitted, that the Madras Bible Society readily closed with Mr. Pritchett's proposal to print it for the benefit of the Telinga nation. An edition of 2000 copies was therefore issued in 1819, the expenses of which were defrayed by the Calcutta Bible Society. Mr. Pritchett was proceeding with the translation of the Old Testament when, in 1820, he was arrested in the midst of his work by death.⁶ In 1823 another version of the Scriptures was offered to the Calcutta Bible Society by the Rev. J. Gordon, also of the London Missionary Society, who had during many years been stationed at Vizagapatam. Great difficulty was experienced in deciding upon the relative merits of Mr. Pritchett's and Mr. Gordon's translations, and all printing operations were suspended until it could be ascertained which was best calculated for general usefulness. At length their respective translations of Genesis and of the history of Joseph were circulated for comparison, and when

¹ Campbell's Telooogo Grammar, p. 2.

² Le Long, vol. i. part ii.

³ Bishop Marsh's History of Translations, p. 37.

⁴ Seventh Report of British and Foreign Bible Society, p. 18.

⁵ Seventh Report of British and Foreign Bible Society, p. 80.

⁶ Seventeenth Report of British and Foreign Bible Society, p. lviii.

the opinions of competent judges had been collected, it was found that the result of the investigation was in favour of Mr. Gordon's production, which was unanimously declared to be "clear, intelligible, and the more literal translation of the two." At the same time Mr. Pritchett's was pronounced a good translation, and more grammatical than Mr. Gordon's, but deficient in idiom. The Committee of the Madras Society, therefore, resolved upon adopting Mr. Gordon's version, but they requested him, before he sent it to the press, to compare it carefully with Mr. Pritchett's translation, and "to select therefrom whatever he might think a desirable acquisition to his own." Mr. Gordon's important labours were closed by death in 1827. After his decease it was found that Mr. Pritchett's version was, after all, more correct than had been expected; certain corrections were accordingly introduced, and an edition of 3000 copies of the New Testament was printed in 1828, accompanied by 2000 copies of Mr. Gordon's version of St. Luke.¹ Vigorous efforts were subsequently made to revise the versions prepared by Messrs. Pritchett and Gordon, and further portions were printed, which, notwithstanding their admitted defects, obtained such extensive circulation as to warrant the hope that they were perused with profit.² Up to the present time the Madras Committee have been still persevering in their endeavours to procure an acceptable and faithful version of the Telinga Scriptures. Among other revised editions of portions of the New Testament issued by them from time to time, may be mentioned an edition of 1000 copies of the Gospel of Luke, translated by C. P. Brown, Esq., son of the late Rev. David Brown,³ and printed about the year 1839. Five thousand copies of the Telinga Psalms in 18mo., revised at Bellary, were printed at the press of the American Mission at Madras in 1845.⁴ According to the last Report of the Madras Bible Society, only parts of the Telinga version are even now considered suitable for circulation. The Sub-committee of revision are still, it is said, "diligently engaged in the work of revision: when their labours are sufficiently matured, the seed of the word of life will be freely scattered among the many millions speaking this language, now perishing for lack of knowledge."⁵

KARNATA, OR CANARESE.

(For SPECIMEN of this Version, see Plate VI.)

GEOGRAPHICAL EXTENT AND STATISTICS.—The names by which this language is distinguished, are by no means calculated to convey a just notion of its geographical extension. The term Karnata would naturally lead to the inference that this language is predominant in the Carnatic, which is by no means the case, Tamul, as we have already shown, being the vernacular language of that country. The other appellation, Canarese, as applied to this language, is almost equally erroneous, for Tuluvu is the proper and original dialect of Canara, although it has of late years become restricted to the lower classes of that province. This confusion of terms seems to have arisen from the fact of the Mussulman conquerors of the country having erroneously extended the distinctive appellation of the ancient province of Carnatica to the adjacent districts, namely, to the Carnatic on the one side, and to Canara on the other. The name thus ignorantly extended to these countries has been retained; while Carnatica itself, which had alone been previously distinguished by this appellation, no longer exists as a separate province, the territories which it comprised being now chiefly known as the Mysore and the Balaghaut, or province of the Upper Ghauts. The limits of the Karnata (formerly the vernacular language of Carnatica), may be described as co-extensive with those of that ancient province: it may be said to extend from between the 12th to above the 18th degree of north latitude, with an average breadth of 180 miles; and it may almost be considered to include Canara, where it is rapidly super-

¹ Twenty-fifth Report of British and Foreign Bible Society, p. lix.

² Thirty-third Report of British and Foreign Bible Society, p. lxxiii.

³ Thirty-sixth Report of British and Foreign Bible Society, p. li.

⁴ Forty-second Report of British and Foreign Bible Society, p. xcii.

⁵ Forty-fourth Report of British and Foreign Bible Society, p. xci.

seding the Tuluvu. The amount of population to whom the Karnata language is vernacular has been estimated at upwards of 7,000,000. These people are Hindoos, and are subject to the Madras Presidency.

CHARACTERISTICS OF THE LANGUAGE.—The idioms of the Karnata or Canarese are very similar to those of the Tamul and Telinga,¹ with which languages it is radically connected. It possesses, however, an alphabet of its own, consisting of fifty-six letters, and evidently borrowed, so far at least as classification and order are concerned, from the Devanagari. A valuable Canarese and English Lexicon, in two large quarto volumes, compiled by Mr. Reeve, one of the translators of the Bible, has been published by the Madras Government.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The first attempt to produce a Karnata translation of the Scriptures was commenced at Serampore in 1808: the work, however, from various causes, appears to have been laid aside from time to time; and it was not till 1822, that an edition of 1000 copies of the New Testament was completed at press. A version of the Old Testament was also undertaken, and partly executed, by the Serampore Missionaries; but they afterwards relinquished the work on finding that similar efforts were being made by other labourers, who, from being stationed in the country where the language is vernacular, enjoyed greater facilities for the successful prosecution of the translation. The Karnata or Canarese version was, in fact, one of the first contemplated by the Calcutta Bible Society. In 1813 they made an application to the Archbishop of Goa concerning the necessity of supplying the native Christians of Goa and its neighbourhood with the Canarese Scriptures. These Christians were Roman Catholics, and numbered about 200,000. The archbishop, in the true spirit of his church, discouraged the undertaking. One of the objections which he urged was, however, afterwards found to be correct; for he alleged, and with truth, that the Canarese Christians of Goa spoke a mixture of different languages, and that their dialect varied greatly in many districts. No further steps were therefore taken by the Committee till, in 1817, a letter was addressed to them by Mr. Hands, of Bellary, an agent of the London Missionary Society, stating that he had translated the whole of the New Testament into Canarese. As this translation was found on examination by competent judges to be adapted for general usefulness, an edition of 2000 copies of the Gospels and Acts was printed at Madras, with the sanction and at the expense of the Society, under the immediate eye of the translator.² In order that Mr. Hands might not be longer detained from his station, the types and material for printing were afterwards forwarded to Bellary, and the entire New Testament was completed in 1821. At this period Mr. Hands had likewise completed the translation of the Old Testament; and his friend and coadjutor, the Rev. Wm. Reeve, had engaged in a separate translation of the Pentateuch, with the view of comparing it with that of Mr. Hands, and of securing by this means a more correct and idiomatic version. In 1822, while these two translators were labouring conjointly in their important undertaking, they were invited by the Madras Bible Committee, upon whom the superintendence of this translation had devolved, to associate themselves with Mr. A. D. Campbell and Mr. R. C. Gosling, so as to form a Sub-committee of translation, calling in the further aid of such learned men as they should find expedient.³ Under the care of this Sub-committee, therefore, the revision of the Old Testament was continued; and every separate portion was again subjected to the careful inspection of the Committee at Madras previously to its publication. The printing of the Old Testament was commenced in 1827; and in the following year, Mr. Hands made the following statement concerning his own share in the translation:—"The work was commenced sixteen years ago, and scarcely a day has passed in which I have not laboured therein: it has engaged the best part of my time and strength: many of the books have been revised and re-copied seven or eight times."⁴ The printing of the New Testament, which had been commenced at Madras in 1820, was completed at Bellary in 1831, by the publication of the Epistles and the Book of Revelation, under the care of the Sub-committee;⁵ and in 1832 the Old Testament likewise left the press, and a Sub-committee was formed for the express purpose of revising the New Testament, prior to a second edition.⁶ This edition was intended to consist of 5000 copies of the Gospels and Acts, 1000 extra copies of St. Luke and Acts, and 3000 copies of the Epistles: it does not appear, however, that the edition was eventually issued. In the Report of the Madras Bible Society for 1847, it is stated that the Canarese Bible Revision Committee had, during the preceding year, been preparing a new

¹ M'Kerrell's Carnatic Grammar, p. 157.

² Report of the London Missionary Society for 1821, p. 55.

³ Nineteenth Report of British and Foreign Bible Society, p. 116.

⁴ Twenty-fifth Report of British and Foreign Bible Society, p. lix.

⁵ Twenty-eighth Report of British and Foreign Bible Society, p. lxvii.

⁶ Twenty-ninth Report of British and Foreign Bible Society, p. lxi.

translation of the Epistles to the Romans, Hebrews, Philippians, Colossians, and the First and Second Epistles of Peter; and that a small edition of the first four Epistles had been printed and circulated in order to elicit further criticism. It is further observed in the same report, that the cause of the work not progressing more rapidly is, that those engaged in it are also employed in the active duties of missionary labour; and that they are moreover desirous of availing themselves of every advantage afforded by the present improved state of biblical science, and by the increased facilities for understanding the genius and idiom of the Canarese language.¹ The Epistles to the Romans, 1 Corinthians, and Hebrews were finally revised by the Canarese Revision Committee, in the course of the year 1847, and were accepted for the press by the Madras Committee. In forwarding them at the close of that year, the Rev. W. Thompson wrote:—"In a few months, if it should please our heavenly Father to grant health and strength, we hope to present you with the remainder of the Epistles, some of which are already in a considerable state of forwardness."² The next reports therefore may perhaps announce the completion of this new version.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—In proof of the acceptableness of this version may be cited the observations of the Rev. Mr. Taylor, made during a tour in 1831:—"While itinerating the country," he writes, "in my journey from Belgaum, I have had opportunities of putting in circulation the sacred volume in whole and parts. Very few instances of unwillingness to receive the Scriptures have come under my observation, but innumerable evidences of great earnestness and solicitude to obtain them. I have had opportunities of ascertaining that the word has been read, and its contents tolerably understood; and the knowledge I found some possessed of concerning Christ, and of what he did and suffered to save sinners, has afforded me both delight and encouragement."³ Omitting other testimonies respecting the influence of the Scriptures on Canarese communities, it may not be uninteresting to quote the following individual instance of the blessing of God attending the perusal of the Canarese Bible, as related in the last report received from India:—"When travelling last year," says the Rev. Mr. Wurth, of Hoobly, in the southern parts of the Dharwar Collectorate, I met with a man who told me that there was a Lingaite Swamee in a village called Maraulce, who advised the people to throw away the Linga they wear on their breast, and put no confidence in idols, but to believe in Christ. The Swamee, at my request, came to meet me, followed by many of his disciples (Lingaite priests) who carried with them a great number of books. Among these were the New Testament, Genesis, the Psalms, and the Prophets, all in Canarese. After some preliminary conversation the Swamee said openly, 'I believe that Jesus Christ is the Son of God, and that the Holy Trinity, God the Father, God the Son, and God the Holy Ghost, is the only true God; and though the people call me a madman, I shall not give up this my conviction.' He has formed a circle of disciples around him, who are to believe that of which their master is convinced. I was quite astonished to hear such sentiments from a Swamee of the Lingaites, who was never in close connexion with a missionary. He had drawn his knowledge partly from tracts, but more especially from the Bible, which in its sublime simplicity is the best teacher. He did not, it seems, till now, seek the remission of his sins in Christ, although he admired the sublime truths of the Christian religion. But I entertain a good hope, that the word of God, which has led him on so far, and which is quick and powerful, and sharper than any two-edged sword, will, under the influence of the Holy Spirit, become to him, in this respect also, a lamp unto his feet, and a light unto his path."⁴

¹ Forty-third Report of British and Foreign Bible Society, p. xcvii.

² Forty-fourth Report of British and Foreign Bible Society, p. xc.

³ Twenty-eighth Report of British and Foreign Bible Society, p. lxxii.

⁴ Forty-fourth Report of British and Foreign Bible Society, p. xcvi.

TULU, OR TULUVU.

GEOGRAPHICAL EXTENT AND STATISTICS.—Tuluvu is the ancient and proper dialect of the long narrow tract of land now called Canara, situated westward of the Mysore, between the range of the Western Ghauts and the ocean. Canara extends about 180 miles along the coast, and comprehends 7720 square miles. Its inhabitants, in point of number, amount to 657,594, of whom about one-fifth are Brahmins, and the proportion of Jains and of Mussulmans is also rather considerable. Owing to the long subjection of Canara to Karnata princes, the Karnata, or Canarese, language is now chiefly spoken by the higher orders of the population in that province; Tuluvu, however, still continues the vernacular of the common people, especially in South Canara. The number of individuals who employ the Tuluvu language has been estimated at 80,000.¹

CHARACTERISTICS OF THE LANGUAGE.—The Tuluvu in idiom and structure closely resembles the Malayalim language, and is written in the same character. It contains, however, a great many Mahratta, Gujcrattee, Telinga, Canarese, and Tamul words.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—In 1834, a missionary station was established at Mangalore, the capital of Canara, by the German Missionary Society; and since that period some progress has been made, under the patronage of that Society, in the translation of the New Testament into the vernacular dialect of the province. In 1844 the Gospel and Epistles of St. John and the Acts, translated by Mr. Ammann, and the Epistle of James, translated by Mr. Greiner of Mangalore, were lithographed at the Mission press of that station. The editions consisted of from 350 to 400 copies of each book. Two Gospels and ten Epistles with the Acts form the total proportion of the Tuluvu version now in a state of completion.² The Tulu congregation now consists of 135 individuals, many of whom have been baptized, and the missionaries have had cause, before and since their baptism, to rejoice on their account. No direct testimonies of the results attending the perusal of such portions of the Tuluvu Scriptures as have been lithographed have yet been received.

¹ British Friend of India Magazine, vol. iii. p. 192.

² Year-Book of Missions, by Elijah Hoole, p. 84.

MALAYALIM.

GEOGRAPHICAL EXTENT AND STATISTICS.—The Malayalim language is spoken along the western coast of Peninsular India, from Cape Comorin to the borders of Canara, and from the sea to the Western Ghauts. This region, sometimes distinguished by the general name of Malayala, includes an area of 17,760 square miles, and a population of 2,107,575: it comprises the British district of Malabar under the Madras Presidency, and the territories of the several rajahs of Travancore, Cochin, and Coorg. The natives in general are Hindoos. The Syrian Christians who form an important section of the population have already been mentioned.

CHARACTERISTICS OF THE LANGUAGE.—Malayalim is a dialect of the Shen Tamul. It has been observed by Mr. Ellis, that the peculiar characteristic which distinguishes it from all other Tamul dialects is, that though it is derived from a language superfluously abounding in verbal forms, its verbs are entirely devoid of personal terminations, the person being indicated simply by the pronoun. The alphabet, as in the other languages of the Deccan, is arranged in the order of the Devanagari, but the form of the characters is peculiar.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—Dr. Buchanan, who visited the Syrian Christians of Malayala in the beginning of the present century, found that several attempts had been made by them at different times, though without success, to effect a translation of the Scriptures into Malayalim, their vernacular language.¹ At the suggestion of Dr. Buchanan the design was at length carried into execution, and the venerable bishop Mar Dionysius engaged to superintend the translation. On his second visit to Travancore in 1807, Dr. Buchanan had the gratification to find that the version of the Four Gospels had been completed by Timapah Pillay and Rembar, a catanar or priest of the Syrian Church, under the direction of the archbishop.² The translation had been made from the excellent Tamul version of Fabricius, and an edition of 500 copies of these Gospels was printed soon afterwards at Bombay, at the expense of the British and Foreign Bible Society. Timapah Pillay was subsequently placed under the superintendence of the Rev. Mr. Thompson at Madras, in order to complete the translation of the New Testament from the version of Fabricius, and he accomplished the work in 1813. Inquiries, however, instituted by Mr. Thompson among persons versed in the language, soon convinced him that this version, originally intended for the Syrian Church, was not calculated for general circulation. It was found to abound with words familiar to the Syrian Christians, but almost unintelligible to other classes of the Malayalim population.³ An entirely new translation was accordingly projected without delay, and Timapah Pillay was sent to the coast of Malabar for the immediate commencement of it, under the superintendence of a gentleman well qualified for the undertaking. The progress of the work was retarded by the opposition of the Catholic Archbishop of Cranganore and by various other obstacles, and when at length completed it was still found open to the same objections that had been brought against the original translation. It appeared in fact, on further investigation, that the language of Travancore varies so much from the purer dialect spoken in Travancore, as to render two separate versions desirable, if not indispensable, for the respective parts of the country. Mr. Spring, chaplain at Tellicherry, therefore, proposed to enter upon a complete revision of Timapah Pillay's version, so as to render it acceptable to the natives of Malabar; while Mr. Bailey, who was stationed at Cottayam, engaged to execute a new translation for the benefit of the inhabitants of Travancore. Mr. Spring was assisted by two learned natives who translated from Dr. Carey's Sanscrit New Testament: their work was afterwards submitted to a Committee of natives all versed in Sanscrit, and one of them acquainted both with English and Tamul, while Mr. Spring had before him the Greek text and various critical works. Mr. Bailey was assisted in his translation by the catanars and nairs of the Syrian Church: it was executed partly in the peculiar idiom of the Syrian Christians, and partly in a medium style adapted for general usefulness.⁴ It was finished in

¹ Seventh Report of British and Foreign Bible Society, p. 87.

² Ninth Report of British and Foreign Bible Society, p. 29.

³ Eleventh Report of British and Foreign Bible Society, pp. 41, 42.

⁴ Nineteenth Report of British and Foreign Bible Society, p. 116.

1819, and on being submitted to the Madras Translation Committee was preferred to the purer Malayalim version executed by Mr. Spring. In consequence of the great anxiety manifested by the Syrian metropolitan, his clergy, and people, to obtain some portion of the Scriptures in their vernacular language, an edition of Mr. Bailey's version, to consist of 5000 copies, was commenced at Cottayam, at the expense of the Madras Bible Society. The Gospel of St. Luke, the first portion printed, was completed at press in 1827; other portions followed, and in the year 1830 the whole of the New Testament had been printed. This edition was printed with types cast for the purpose by Mr. Bailey: he had never even seen a type foundry or its apparatus, and derived all his information from books; he had no assistants but a common carpenter and two silversmiths, yet his success was complete.¹ The translation of the Old Testament was likewise completed by Mr. Bailey in 1830, and this work was submitted to a Sub-committee, formed in 1832 in connexion with the Madras Bible Society, for the publication of a Malayalim version of the Old Testament. About the same period an edition of 3000 copies of the Psalms was begun at press: the translation had been made by the Rev. T. Norton, and revised by Rev. H. Baker.² In 1834 an edition of 5000 copies of the Gospels and Acts, and 2000 separate copies of St. Luke and the Acts, was printed in London with types belonging to the Church Missionary Society, and at the expense of the British and Foreign Bible Society. The edition was carried through the press by Mr. Bailey the translator, who had been compelled to visit England on account of his health. On returning to Cottayam, he took with him the entire edition for distribution, together with a supply of paper for printing the remainder of the New Testament at the mission press.³ In 1840 an edition of 3000 copies of the Old Testament was passing through the press at Cottayam, at the expense of the Madras Bible Society,⁴ and it would appear from the last report that this important work is still in progress.⁵

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The following affecting history of the influence of the Scriptures over the heart and life of a Syrian of Malayala, is related by the Rev. Mr. Harley of the Church Mission, in his journal for 1840. Some years ago a Syrian, of the name of Curiatha, was reclaimed from a most sinful course of life by the study of the Gospels, a copy of which he had received from the Rev. S. Ridsdale. In studying this holy book he became quite another man; he abandoned his covetous, worldly, and self-seeking views, and began to preach the Gospel of our Lord Jesus Christ, with a self-denial, zeal, and boldness seldom to be witnessed in a native Christian. He travelled through a great part of South India, preaching the Gospel among the heathen. He was quite careless of worldly emolument, and many times refused pecuniary assistance, travelling penniless, and contented to live on casual alms. How much he suffered for Christ cannot be known, for Curiatha never revealed such matters. As in life, so in death, he upheld the honour of the Gospel. He was preaching in the Kunnamkoolam Bazaar, when an opposer of the truth, a Syrian, incensed at his zeal, went home for a knife, and returning stabbed Curiatha to the heart. Curiatha put up a prayer to God not to lay this sin to the charge of the murderer, and immediately fell lifeless. Such was the end of Curiatha. He was faithful unto death.⁶ Concerning the effects of the dissemination of the vernacular Scriptures manifested at the present moment throughout Malayala, we have the following interesting account from the Rev. J. Hawksworth, in the last report received from that country:—"Although I cannot enumerate many instances of evident spiritual benefit and conversion by distribution of portions of Malayalim Scriptures, I am persuaded that great good is being quietly and extensively effected. Besides which, I believe the careful distribution of the Scriptures here at the present time is the course to be taken to prevent the fallen Syriac Church becoming a prey to her old and designing foe—the apostate Church of Rome. I may mention, that about ten days ago I baptized a family of five converts from heathenism, making now altogether a party of about thirty souls that have embraced Christianity in one village during the last eighteen months. The conversion of the whole of these is traceable to the giving of a Malayalim Testament as the means."⁷

¹ Report of Church Missionary Society for 1824, p. 133.

² Twenty-ninth Report of British and Foreign Bible Society, p. lxi.

³ Thirty-first Report of British and Foreign Bible Society, p. lxiv.

⁴ Thirty-sixth Report of British and Foreign Bible Society, p. lv.

⁵ Forty-fourth Report of British and Foreign Bible Society, p. xci.

⁶ Missionary Register for 1842, p. 348.

⁷ Forty-fourth Report of British and Foreign Bible Society, p. xciii.

CINGALESE.

(FOR SPECIMEN of this Version, see Plate VI.)

GEOGRAPHICAL EXTENT AND STATISTICS.—The Island of Ceylon lies at the entrance of the Bay of Bengal, between the 6th and 10th degrees of north latitude, and the 80th and 82nd degrees of east longitude. Its area has been estimated at 25,000 square miles, and by the last census in 1835, the returns gave the amount of population at 1,250,000.¹ The Cingalese language is only predominant in the interior of the island, and on the southern coast from Battycola on the east, to the river Chilaw on the west. Tamul, as before mentioned, prevails on the northern coast, and Indo-Portuguese is spoken by the descendants of European settlers in many of the seaport towns. Pali, as we have already had occasion to state, is the learned and religious language of the Buddhists of Ceylon.

CHARACTERISTICS OF THE LANGUAGE.—The remarks already made on the peculiarities of the Tamul language are almost equally applicable to the Cingalese, which closely resembles the Tamul in construction and idiom. In Cingalese, as in the languages of the Deccan, there are two distinct dialects; namely, the dialect employed in books, properly called Elu, but more commonly high Cingalese, and which offers very few points of approximation to the Sanscrit, and the vulgar or colloquial dialect, in which nine out of every ten words are derived either from Sanscrit or Pali.² The Elu, it is generally supposed, was the language of the aborigines of the island, and the colloquial dialect is thought to be a modification of the Elu, altered by the intermixture of Pali words, and by other causes. The Cingalese alphabet contains fifty letters, arranged very much upon the Devanagari system; but upon examination of their powers, the number of articulate sounds may be reduced to seven vowels and twenty-three consonants.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The first Cingalese version of the Scriptures was made when Ceylon was in the possession of the Dutch. The Dutch Governor Von Imhof established a printing press at Colombo in 1737, with the view of disseminating the knowledge of the Gospel among the natives. In 1739 an edition of the Four Gospels in Cingalese was completed at this press, under the care of the Rev. J. P. Wetzel, a minister of the Dutch church at Colombo. The translation had been executed from the original Greek by the Rev. W. Konÿm, a minister of the same church. It was reprinted at Colombo in 1780, after having been revised and corrected by the Rev. Messrs. Fybrands and Philipsz. These two ministers likewise superintended an edition of the Acts, printed at Colombo 1771: two learned Cingalese natives had executed this translation, under the direction of the Rev. S. Cat. The Epistles to the Galatians and Corinthians were translated by Mr. Philipsz, and printed in 1773; he then completed the translation of the remaining books of the New Testament, and committed them to the press in 1776. Of the Old Testament, a metrical version of the Psalter was printed at Colombo in 1775, and republished in 1768. The books of Genesis, Exodus, and Leviticus were published in 1783. Mr. Philipsz appears to have continued the version as far as the book of Job; and after his death the manuscript was deposited among the archives of the Dutch church at Colombo. The Colombo Auxiliary Bible Society was formed in 1812, and one of the first measures adopted by the Society was the examination of the state of the Cingalese version of the New Testament. It was found so replete with errors, that a thorough revision, or a new translation, was deemed indispensable, and the execution of this important work was intrusted to a Committee of Cingalese interpreters, under the superintendence of Mr. Armour, an English schoolmaster, well-versed in the language, and W. Tolfrey, Esq., a civil officer under government, and an eminent Cingalese scholar. As it had been, however, previously ascertained that a most deplorable scarcity of the vernacular New Testament existed in Ceylon, a reprint of the former text was made by the Calcutta Auxiliary Society: this edition, consisting of 1000 copies, was printed at Serampore in 1813, and was presented to the Colombo Society for the purpose of meeting the urgent wants of the people, while the revised edition was in course of preparation.³ As many alterations were

¹ Eleven Years in Ceylon, by Major Forbes, vol. i. pp. 12, 15.

² Clough's Cingalese Dictionary, *Introduction*.

³ Tenth Report of British and Foreign Bible Society, p. 11.

requisite in the printed text, the work of revision progressed but slowly; constant reference was made to the Sanscrit and Bengalee versions, whence many appropriate words and phrases were obtained. The Tamul version was also of much assistance, for owing to the affinity between the two languages, the form of expression in Tamul was often found to run easily into Cingalese. The Pali was likewise consulted in order to give clearness and precision to the translation; and Mr. Tolfrey declared that it was expedient to render every chapter into Pali, before it could be revised with effect in Cingalese.¹ The whole revision was conducted with continual reference to the Greek text and the English version. In 1815, 200 copies of the Gospels of Matthew and Mark were struck off for circulation among Cingalese scholars, and the criticisms and opinions thus elicited were decidedly in favour of the work, which was declared to be free from the low and familiar words which disfigured the former text, and which, though of constant occurrence in the colloquial dialect, are deemed peculiarly reprehensible in the Cingalese written composition. The lamented death of Mr. Tolfrey occurred just as the revision had reached the Second Epistle to Timothy. The prosecution of the work then devolved upon the Rev. Messrs. Chater and Clough, in conjunction with Mr. Armour, and by their united exertions a complete edition of 5000 copies of the New Testament left the Colombo press in 1817. They then applied to the preparation of a version of the Old Testament Scriptures, which they conducted on the same plan as that on which the revision of the New Testament had been executed. By the aid of grants received from the Parent and Calcutta Bible Societies, and from the American Board of Missions, 1000 copies of the book of Genesis were printed at Colombo in 1818; and in the following year, a second edition of 3500 copies of the revised New Testament was published. This was soon followed by 2000 copies of the Psalter, and by 1000 copies of each of the other books of the Old Testament, and the entire version was completed at press in 1823. Some assistance to this work was granted by the British Government. As the supplies of the Scriptures were still found inadequate to meet the urgent demands of the people, another revised and cheaper edition was undertaken with the aid of the British and Foreign Bible Society; it consisted of 2500 copies of the Old Testament and of 6000 of the New. The Pentateuch and Gospels left the press in 1828, and the entire edition was completed in 1830.

Another translation of the Cingalese Scriptures was undertaken by the Rev. Mr. Lambrick, of the Church Mission, at Cotta, a village near Colombo. The first portion of this version that passed through the press was the Gospel of St. Matthew, 100 copies of which were printed for the use of the schools at Cotta. Other portions of the Scriptures were successively issued, and in 1833 the New Testament was completed at press, followed in 1834 by an edition of the Old Testament, printed at the expense of the Church Missionary Society. This translation, which is generally distinguished as the "Cotta Version," differs from the version set forth by the Colombo Bible Society in the following particulars:—"1. All the honorific terminations, that is, peculiar terminations of the verbs, nouns, and pronouns, indicative of respect, used in books in the high Cingalese dialect, are omitted in the Cotta version. 2. Those terminations of nouns, etc. in common use in the colloquial dialect are adopted. 3. One pronoun for the second person singular (there are twelve others in use in Cingalese books) is uniformly used throughout the Cotta version, whoever may be the person spoken to, human or divine. 4. Words in common use are invariably substituted for learned ones."² The aid of the British and Foreign Bible Society has been extended to both these versions; and in 1838, 2000 copies of the Cotta version were ordered to be printed at their expense.³ Although considerable difference of opinion has hitherto existed among the missionaries respecting the use of honorific terminations, yet it is now felt to be extremely desirable on all sides, that there should be but one standard version of the Cingalese Scriptures; and it is hoped that the negotiations now pending between the Church Missionaries at Cotta and the members of the Colombo Translation Committee will result in a unity of judgment and feeling on this important point.⁴

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Ceylon is the venerated seat of Buddhism, and one of the chief depositories of Buddhistic learning; yet in no country of the East has the distribution of the Scriptures been attended with more abundant manifestations of the divine blessing. Many individual instances of conversion resulting from the perusal of the word of God in this language are dispersed throughout the records of the Bible, Church Missionary, and Wesleyan Societies. The following statement by Mr. Clough, one of the translators, shows the rapid progress of

¹ Twelfth Report of British and Foreign Bible Society, p. 230.

² Recollections of Ceylon, by Rev. James Selkirk, p. 344.

³ Thirty-fourth Report of British and Foreign Bible Society, p. lxxiv.

⁴ Forty-third Report of British and Foreign Bible Society, p. ciii.

truth through the length and breadth of the island :—“ The Bible in Ceylon is working a great change in the views and feelings of the heathen. Formerly the priests and others felt but little at its circulation ; but since the people have got a more extensive supply, and the effect of their reading is become apparent, the priests have taken the alarm, and have endeavoured to thwart the circulation. But the matter has gone too far, and this they now see ; for in our schools in the southern part of Ceylon we have, by the blessing of God, raised up in the midst of the population not less than 30,000 native Christian readers, who do read, and will read, in spite of the opposition of the heathen.”¹ And in the last reports received from Ceylon, the Rev. Mr. Gogerly writes—“ The number of Cingalese readers is increasing daily ; there is much more of a spirit of inquiry than was formerly apparent, and a greater willingness to read the word of God. In some instances, especially about Morotto, even Roman Catholics apply for the New Testament. Vital Christianity has not spread among the people so much as we desire ; yet, in the Wesleyan body alone, nearly 1000 sincere Christian men and women, without enumerating their children and family connexions, besides the members of other sections of the church, daily receive instruction in the Holy Scriptures.”²

MALDIVIAN.

THE Maldives are a chain of islands, supposed to be about 1200 in number, in the Indian Ocean, extending between the 1st degree of south, and the 7th of north, latitude, and between the 72nd and 73rd degrees of east longitude.³ They are of coralline formation, and many of them are little else than reefs. They have been seldom visited by Europeans, and the amount of population is unknown. The rulers are Mahommedans, but it is thought that the people are pagans.

The language is a very mixed one, and contains a far greater number of Cingalese, Hindustani, Sanscrit, and Arabic words, than of Malay, among the dialects of which some have wished to class it.⁴ Dr. Leyden considered that it bears a distant relation to Cingalese. The Maldivians have an alphabet of their own, said by the Serampore Missionaries to resemble the Persic in name and form.⁵

The Four Gospels were translated into Maldivian by Dr. Leyden, who presented the MS. to the Calcutta Bible Society. The death of that eminent scholar arrested the further progress of the version, but the native whom he had employed in making the translation was retained at Serampore. A fount of types was cast for the purpose of printing the Gospels, but through some cause now unknown, no portion of the version appears at any time to have passed through the press.

¹ Twenty-ninth Report of British and Foreign Bible Society, p. lxiv.

² Forty-third Report of British and Foreign Bible Society, pp. clii. cv.

³ M'Culloch's Geographical Dictionary, vol. ii. p. 259.

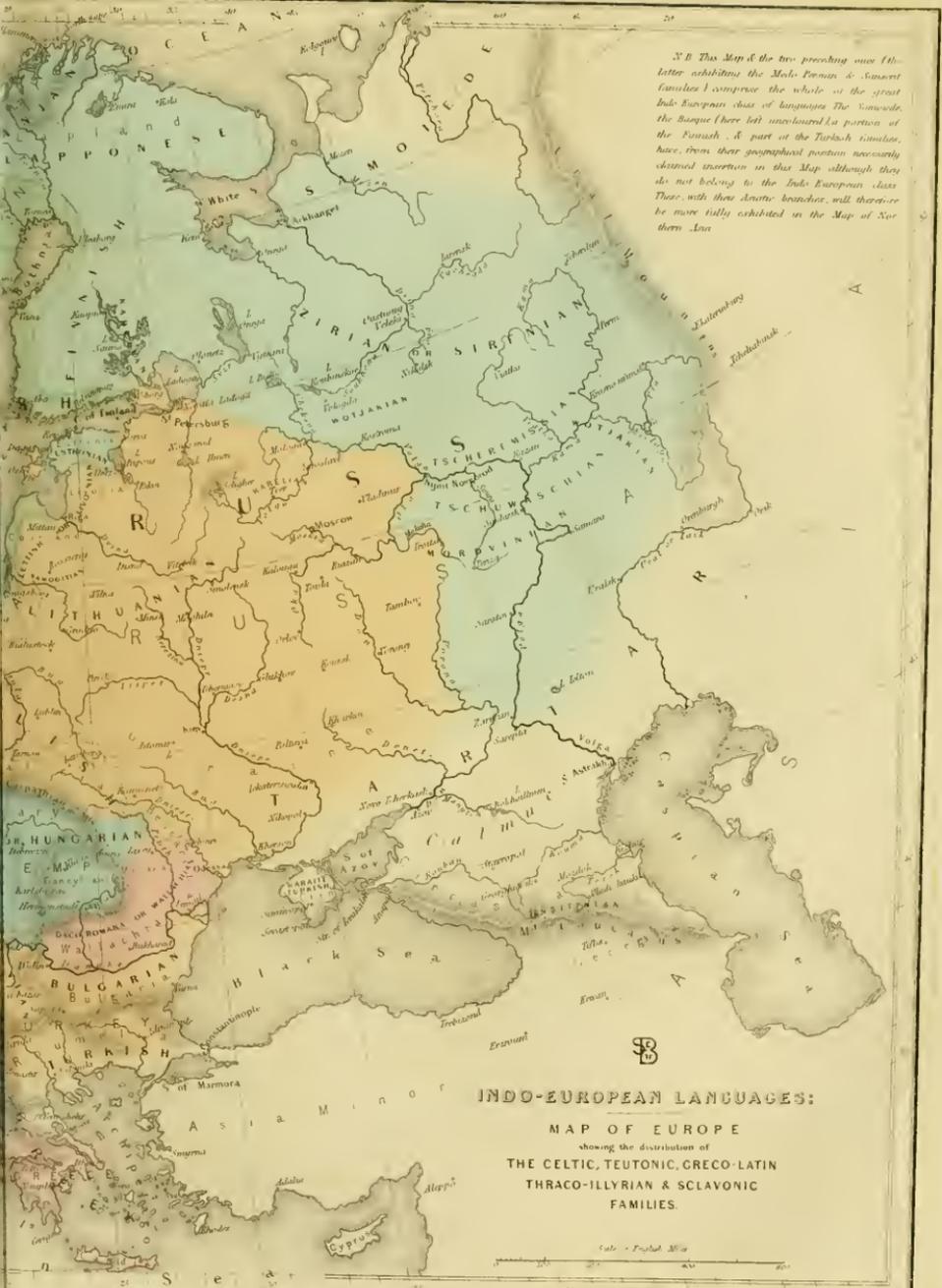
⁴ Balbi's Atlas Ethnographique.

⁵ Eleventh Report of British and Foreign Bible Society, p. 32.



The political boundaries of the various countries are distinguished thus.....

Longitude West 10 20 30 40 50 60 70 80 90 100 110 120 130 140 150 160 170 180 Longitude East 20 30 40 50 60 70 80 90 100 110 120 130 140 150 160 170 180



N.B. This Map of the two preceding ones (the latter exhibiting the Malto, Persian & Sanscrit families) comprises the whole of the great Indo-European class of languages. The Semitic, the Basque (here left uncoloured) a portion of the Finnish, & part of the Turkish similes, have, from their geographical position, necessarily claimed insertion in this Map although they do not belong to the Indo-European class. Those with these exotic branches, will therefore be more fully exhibited in the Map of Northern Asia.

INDO-EUROPEAN LANGUAGES:
 MAP OF EUROPE
 showing the distribution of
 THE CELTIC, TEUTONIC, GRECO-LATIN
 THRACO-ILLYRIAN & SLAVONIC
 FAMILIES.

Scale - English Miles

CLASS III.—INDO-EUROPEAN LANGUAGES.

C. CELTIC FAMILY.

WELSH.

SPECIMEN OF THE WELSH VERSIONS.—ST. JOHN, CHAP. I. v. 1 to 14.

SALESBURY'S VERSION.

London, Folio, 1567.

Y y dechrae ydd oedd y Gair, a'r Gair oedd y gyd a Dduw, a'r Gair hwnw oedd Dduw.

2 **Y**hun oedd yn y dechrae gyd a Dduw.

3 **O**ll a wnacthwygt trwy'r Gair hwnw, ac eiddaw yn wnacthwygt dim a'r a wnacthwygt.

4 **Y**nddaw ydd oedd bywygt, a'r bywygt oedd 'oleuni dnyion.

5 **A**r goleuni a dwyyn yn y twyglloch, a'r twyglloch nid oedd yn ei amgylfred.

6 **Y**dd oedd gwir a ddanfonessit y gan Dduw, a' ei enw oedd Eoan.

7 **Y**hun a ddacth yn destiolacth, y destiolacthu o'r goleuni, yn y chredent oll trwyddaw.

8 **N**id efe oedd y goleuni hwnw, eithr e ddanfonessit y destiolacthu o'r goleuni.

9 **Y**hwnbb oedd y gwir 'oleuni y sy yn goleuo pop ddn 'sgn yn dnyuot ir byd.

10 **Y**n y byd ydd oedd ef, a'r byd a wnacthwygt trwyddaw ef: a'r byd ngy adnabu ddim o hwanaw.

11 **A**t yr ei-ddaw y hun y dacth, a'r ei-ddaw g'yun ng 's dderbynesont ef.

12 **E** rhynniuer aci derbynesont ef, rhoes y ddwynt brain y bot yn beibion i Dduw, 'sef ir sawl a credant yn y Ewaf ef.

13 **Y**r ei a anet ngy o waed, nac o ewyllys y enawd, nac o 'wyllys gwir, eithr o Dduw.

14 **A**r Gair hbnbb a wnacthwygt yn gnaub, ac a drigawdd yn ein plith, (a' gwelwsam ei 'ogoniant, megis gogoniant bn gandie bap ydwrth y Tad) yn l'awn'rat a' gwirionedd.

DR. W. MORGAN'S VERSION.

London, Folio, 1588.

Y y dechreud yr oedd y gair, a'r gair oedd gyd a Dduw, a Dduw oedd y gair.

2 **Y**hun oedd yn y dechreud gyd a Dduw.

3 **T**rwyddo ef y gwacthwygt pob peth, ac hebbdo ef ni waend dim a'r a wnacthwygt.

4 **Y**nddo ef yr oedd bywyd, a'r bywyd oedd oleuni dnyion.

5 **A**r goleuni a lewgerhodd yn y twyglloch, a'r twyglloch nid oedd yn ei amgylfred.

6 **Y**r ydoedd gwir twdi ei anfon oddi wrth Dduw, a' i enw Eoan.

7 **Y**hun a ddacth yn destiolacth, fel y destiolacthe efe am y goleuni, fel y crede pawb trwyddo ef.

8 **N**id efe oedd y goleuni hwnw, eithr i destiolacthu am y goleuni.

9 [**Y**hwnw] oedd y gwir oleuni, yr hwn sydd yn goleuo pob ddn a'r y sydd yn dyfod i'r byd.

10 **Y**n y byd yr oedd efe, a'r byd a wnacthwygt trwyddo ef: a'r byd nid adnabu ef.

11 **A**t ei eiddo ei hun y dacth efe, a'i eiddo ei hun ni's derbyniasant ef.

12 **O**nd cynifer a'r a'i derbyniasant ef, efe a roddes iddnt allu i fod yn seibion i Dduw, [sef] i'r sawl a gredent yn ei enw ef.

13 **Y** rhai ni aned o waed, nac o ewyllys y enawd, nac o ewyllys gwir, eithr o Dduw.

14 **A**r gair a wnacthwygt yn gnaub, ac a drigodd yn ein plith ni, (ac ni a welwsam ei ogoniant ef, megis gogoniant yr unie-gandie [fab yn dyfod] oddi wrth y Tad) yn llawn gras, a gwirionedd.

BISHOP PARRY'S VERSION.

London, Folio, 1620.

Y y dechreud yr oedd y Gair, a'r Gair oedd gyd a Dduw, a Dduw oedd y Gair.

2 **Y**hun oedd yn y dechreud gyd a Dduw.

3 **T**rwyddo ef y gwacthwygt pob peth; ac hebbdo ef, ni wnacthwygt dim a'r a wnacthwygt.

4 **Y**nddo ef yr oedd bywyd, a'r bywyd oedd oleuni dnyion:

5 **A**r goleuni sydd yn llewgerhu yn y twyglloch, a'r twyglloch nid oedd yn ei amgylfred.

6 **Y**r ydoedd gwir twdi ei anfon oddi wrth Dduw, a' i enw Eoan:

7 **Y**hun a ddacth yn dygiolacth, fel y tygiolacthei am y goleuni, fel y credei pawb trwyddo ef.

8 **N**id efe oedd y goleuni, eithr [efe a anfonasid] fel y tygiolacthei am y goleuni.

9 **Y**hun ydoedd y gwir oleuni, yr hwn sydd yn goleuo pob ddn a'r sydd yn dyfod i'r byd.

10 **Y**n y byd yr oedd efe, a'r byd a wnacthwygt trwyddo ef; a'r byd nid adnabu ef.

11 **A**t ei eiddo ei hun y dacth, a'r eiddo ei hun ni dderbyniasant ef.

12 **O**nd cynifer a'r a'i derbyniasant ef, efe a roddes iddnt allu i fod yn seibion i Dduw, [sef] i'r sawl a gredant yn ei enw ef.

13 **Y** rhai ni aned o waed, nac o ewyllys y enawd, nac o ewyllys gwir, eithr o Dduw.

14 **A**r Gair a wnacthwygt yn gnaub, ac a drigodd yn ein plith ni, (ac ni a welwsam ei ogoniant ef, gogoniant megis yr unig-anedig oddiwrth y Tad) yn llawn gras a gwirionedd.

ON THE WELSH LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—The Welsh, sometimes called the British language, on account of its former predominance in Britain, is a dialect of the Celtic, an ancient tongue

once diffused throughout the greater part of Europe, although now confined to certain sections of the British Isles and a portion of Brittany. According to the last census taken in 1841, the population of Wales and Monmouthshire was estimated at 1,045,958; but a very large proportion of this population, particularly in Monmouthshire and Glamorganshire, consists of English and Irish immigrants. It is believed that, throughout the whole of Wales, the natives of the principality, to whom the Welsh language is vernacular, do not number above 700,000 individuals; an amount of population which is less by one half than that of either Yorkshire or Lancashire.¹ In estimating, however, the number of individuals by whom Welsh is spoken, it must be taken into account, that from fifty to seventy thousand Welshmen are settled in various towns of England, particularly in London, Liverpool, Manchester, Chester, Birmingham, and Bristol.²

CHARACTERISTICS OF THE LANGUAGE.—One grand distinctive feature which runs through the Welsh, and all the other dialects of the Celtic language, is the incompleteness of the grammatical system of inflections, as compared with the complex and elaborate systems of the Sanscrit, Teutonic, and other families. This circumstance, viewed in connection with the generally received opinion, that Europe was first colonised by tribes of Celtic origin, leads to the inference that the separation of the Celtic family from the parent stock in Asia took place at a period prior to that in which the language then common to the Asian race had attained its full maturity of development. The study of the Celtic dialects has, therefore, a bearing more or less direct upon all questions connected with the early history and origin of nations; for the remarkable analogies still preserved by those dialects with other families and classes of languages, lead us back to the most remote epochs that can possibly be investigated by the aid of comparative philology. In Celtic may still be traced some faint indications of the ancient relationship, if not of the original identity, of the Indo-European and Shemitic classes. The Celtic, like Hebrew and other Shemitic languages, has two sets of personal pronouns; namely, the full or unmutated forms used chiefly in the nominative case, and the abbreviated forms employed in regimen; the latter often found in conjunction with a preposition, so as to make but one word.³ The Celtic pronouns also point to the solution of a problem that has long occupied the attention of philologists, for it has been satisfactorily ascertained, that the personal terminations of Welsh verbs are neither more nor less than a series of pronominal suffixes; so that, as Dr. Prichard has justly observed, the long-debated question respecting the origin of these terminations may now be considered as set at rest, so far, at least, as the Celtic is concerned.⁴ In the number of its tenses in the active voice, and especially in the possession of a passive voice, the Celtic dialects are richer than any of the Teutonic languages except the Mosso-Gothic, which alone retains any remnant of its ancient passive form, and that only in the present tense of the indicative and subjunctive moods.⁵ In the laws of euphony regulating the permutation of consonants when brought together in composition, the Celtic offers many points of resemblance to other languages of its class; but, with this distinctive peculiarity, that, while in Greek and in most of the Indo-European languages one consonant has no power in modifying another, except when joined thereto in one and the same word, the Celtic alone resembles the Sanscrit in the modifying influence possessed by the final and initial consonants of words in sequence. The principles upon which these changes in the consonants of distinct words depend are, in Sanscrit, comprised in what is technically called the law of Sandhi, and are purely euphonic in their nature. In Welsh and its cognate dialects, on the contrary, these characteristic changes of initial consonants seem to have a more especial reference to the *meaning* of the preceding word, or to some rule of grammatical construction; yet there are many cases in which the alteration of the initial letter seems in Welsh to depend mainly, if not solely, upon euphonic principles.⁶ The Welsh differs in several respects from the other Celtic dialects: it is derived immediately from the Cymric branch of the Celtic language anciently spoken through Germany to the ocean, whereas Gaelic, Erse, and Manx probably owe their origin to the ancient language of Celtic Gaul. The Welsh is remarkable, like the Eolic Greek, for its habitual substitution of hard palatine and guttural consonants for the soft palatine and sibilant letters of the Sanscrit in such radicals or elementary words as are common to both languages. In this peculiarity it is followed in some degree by the Teutonic languages, although they often incline more strongly to the introduction of an aspirate.⁷ The great number of Latin words which enter into the Welsh vocabulary may in part be accounted for by the long supremacy of the Romans in Britain: to

¹ Wales, by Sir Thomas Phillips, p. 7.

² Wales, by Sir Thomas Phillips, p. 567.

³ Dr. Meyer, in the Seventeenth Report of the British Association, p. 317.

⁴ Eastern Origin of the Celtic Nations, p. 130.

⁵ Eastern Origin of the Celtic Nations, p. 180; see also Grimm's Deutsche Grammatik, p. 855.

⁶ Eastern Origin of the Celtic Nations, p. 34.

⁷ Eastern Origin of the Celtic Nations, p. 42.

which cause may also be traced the adoption, by the Welsh, of the Roman characters, which took place at an early period, as is evident from ancient inscriptions and legends on coins.¹ To account, however, for the numerous Celtic words which are to be detected in the Latin and Greek languages, we must resort to the hypothesis that the Umbri, the Oscî, and perhaps some of the other primitive colonists of Italy and Southern Europe, were of Celtic descent. In many words, of which Lhuyd gives a detailed list, (*Arch. Brit.* p. 269), the Celtic and Greek approximate so closely as to leave no room for doubt respecting the identity of their origin, while the corresponding terms in Latin evidently proceed from an entirely distinct source. Such words as in Latin commence with *se*, *sp*, or *st*, have the letter *y* prefixed in Welsh (e.g. *Lat.* *scelere*, *Wel.* *ysceler*; *Lat.* *spiritus*, *Wel.* *yspryd*; *Lat.* *status*, *Wel.* *ystâd*);² and a similar peculiarity is exhibited by the French language, which also inserts a vowel before Latin words commencing with these letters, as in *espèce*, from *Lat.* *species*; *espérer*, from *Lat.* *sperare*.

The form of conjugation in the Welsh verbs is immediately derived from the Latin, as will appear by exhibiting some of the forms of a verb common to both languages: e.g. *Wel.* *canu*, to sing, *Lat.* *cano*, or *canto*; *Wel.* *canaf*, or *canav*, *Lat.* *cantavi*; *Wel.* *canaist*, *Lat.* *cantavisti*, contracted *cantâsti*; *Wel.* *canodd*, *Lat.* *cantit*; *Wel.* *imperative*, *caned*, *Lat.* *future*, *canet*; *Wel.* *canasom*, *Lat.* *contr.* *cantâsemus*, for *cantavissimus*. The form of the second person plural is peculiar to the Welsh: *canasoch*, you sang; the *ch* is derived from *chwi*, you; a personal pronoun used in Welsh as a distinct word; *Wel.* *canasent*, *Lat.* *cantâssent*. It appears from these examples that the Welsh is as intimately connected with the Latin as the Italian is, as far, at least, as the conjugations are concerned: for the Italian terminations deviate from the Latin as much as the Welsh, and nearly in the same manner, with the exception of the second person plural already noticed; as *-amus* in Latin is *-amo* in Italian, and in Welsh *-om*, as in the above examples.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The earliest mention of a Welsh version of any part of the Scriptures occurs in an epistle prefixed, by Dr. Richard Davis, bishop of St. David's, to the first printed edition of the Welsh New Testament (that of 1567), in which he states that there was a version of the Pentateuch extant about the year 1527, and that he himself saw a copy of the work in the possession of a learned gentleman, a relative of his own: he does not, however, give any information respecting the translator, or the period at which the version was executed.* Several short detached portions of Scripture were translated into Welsh, and printed during the reign of Edward VI., probably for the use of the Liturgy or Service Book compiled during that period. In 1562, a law was enacted by parliament enforcing the translation of the entire Scriptures into the Welsh language, under the superintendence of the Bishops of St. Asaph, Bangor, St. David, Llandaff, and Hereford. In consequence of this enactment, William Salesbury, a Welshman of liberal education, and a good linguist for the age, was appointed by the bishops to take the oversight of the projected edition;³ and by him the entire New Testament was translated, except the Book of Revelation, which is ascribed to Huet, a chanter or precentor of St. David's, and five of the Epistles (2 Timothy, Hebrews, James, and the two general Epistles of Peter), which were translated by the above-named Dr. Richard Davis, bishop of the same place. The whole version was made from the Greek collated with the Latin: its general fidelity has never been disputed, but it is faulty in style and orthography. It is divided, like our present Testaments, into chapters, but has no distinction of verses except in some books towards the end.⁴ It was dedicated to Queen Elizabeth, and was printed in 1567 in London, at the expense of Humphrey Toy. The edition, which consisted of 500 copies, was in quarto, and printed in black letter. More than twenty years elapsed after the publication of the New Testament, before a version of the Old Testament was bestowed upon the people of Wales. This boon was at length conferred by Dr. William Morgan, originally a vicar of Llanrhaiadr-mochnant, in Denbighshire, and raised in 1595 to the see of Llandaff, and in 1601 to that of St. Asaph. With the aid of several eminent scholars, he prepared a version of the Old Testament from the Hebrew,⁵ and revised Salesbury's version of the New Testament. He was not nominated to this important undertaking by the bishops, but engaged

* A Welsh version of the Bible was preserved in MS. at *Celydd Ifan*, near Bridgend in Glamorgan: it appears to have been excerpted from the Latin Vulgate, by an ancestor of the family residing in that place, about the year 1470. A considerable portion of the MS. was still extant a few years ago, and in all probability it is still preserved. It may have been a MS. of the Pentateuch of this version to which Dr. R. Davis referred. We may, however, also mention that it has been stated that the translation of the Pentateuch into English, by William Tyndale, was the basis of a Welsh version.

¹ Historical and Critical Remarks on the British Tongue, by Dr. Llewelyn, p. 41.

² Lhuyd's *Archæologia Brit.* p. 8.

³ Historical Account of the Welsh Vers. of the Bible, by Dr. Llewelyn, p. 8.

⁴ Historical Account of the Welsh Vers. of the Bible, by Dr. Llewelyn, p. 6.

⁵ Historical Account of the Welsh Vers. of the Bible, by Dr. Llewelyn, p. 60.

in it spontaneously. In 1588 he printed both Testaments with the Apocrypha in one volume folio. The work was divided into verses throughout, and, like the former edition of the New Testament, was dedicated to Queen Elizabeth. This edition also consisted of 500 copies, and was printed in black letter: a copy, presented by the translator himself, may be seen in the library of the dean and chapter at Westminster, and another in the library of the British and Foreign Bible Society. Dr. Morgan afterwards subjected the New Testament to a second revision, and the corrected version was ready for the press in 1604, when he died: it does not appear ever to have been printed. The important work which had occupied so many years of this prelate's life, was not discontinued after his decease. His successor in the see of St. Asaph, Dr. Richard Parry, manifested equal zeal in the preparation of a faithful version of the Welsh Scriptures. Of his own accord, and in concert with his chaplain, the celebrated Dr. John Davies, Dr. Parry undertook a complete revision of the Old and New Testaments, in the course of which he introduced so many corrections and alterations, that the work is deservedly regarded as a new and independent version, rather than as an amended translation. It has always been held in such high estimation, that it has been used as the text of all succeeding editions; and the few variations that from time to time may have been made from it, are chiefly of an orthographical nature: it is, in fact, the standard version of the Welsh Scriptures. It was published for the first time in 1620, by Norton and Hill, his Majesty's printers in London, and contained a dedication to King James. The copy which was presented to the king is now in the British Museum. The edition, however, only consisted of 500 copies: like the two previous editions, it was printed in black letter and in folio, and the total want of copies of the Scriptures printed in a more accessible form was at this period severely felt in Wales. In consequence of this lamentable deficiency, some noble-minded citizens of London combined together to furnish a portable edition of the Welsh Bible at their own expense. Their edition, which was published in 1630 in London, was in small octavo, and contained, besides the Old and New Testaments, the Apocrypha, the Book of Common Prayer, and a metrical version of the Psalms. Prŷs, archdeacon of Merioneth, was the translator of this psalter, which is now used in the Welsh churches. Another metrical version of the Psalms, by Captain Middleton, had been printed by Salesbury in London as early as 1603. The other principal editions of the Scriptures, issued during the 17th and 18th centuries, may be briefly enumerated as follows:—

- 1647. The New Testament in 12mo., without headings to the chapters; 1000 copies.
- 1648. Second edition of the Metrical Psalms, by Archdeacon Prŷs, in 12mo.
- 1654. The whole Bible in 8vo.; 6000 copies. This is sometimes called Cromwell's Bible.
- 1654. A separate edition of the New Testament, also in 8vo., 1000 copies; printed in larger type than the Bible of the same date.
- 1672. The New Testament with the Psalms, both in prose and metre. This edition was published by means of subscriptions collected in Wales and England: it was printed in 8vo., and consisted of 2000 copies.
- 1678. The whole Bible, with the Book of Common Prayer, in 8vo., printed in London. Of this edition, which consisted of 8000 copies, 1000 copies were distributed gratis among the poor, and the rest were sold at a price below the cost of printing. Mr. Thomas Gouge, a man of noted benevolence, was the principal promoter of this edition: it passed through the press under the care of his friend, the Rev. Stephen Hughes, who formerly held the living of Mydoim, in Caermarthenshire, but was ejected at the passing of the Act of Uniformity. The corrections in orthography and punctuation, introduced by Mr. Hughes, were numerous and important; and this edition, though not without its defects, has in consequence been held in high estimation.
- 1690. Bible in 8vo., 10,000 copies. This edition was published by the Rev. David Jones, the ejected minister of Llandisilio, under the patronage of Lord Wharton, and with the assistance of some ministers and citizens of London.
- 1690. Bible in folio, 1000 copies, printed at Oxford, for the use of churches. This is sometimes called Bishop Lloyd's Bible, because he is believed to have had some hand in the publication, and to have supplied the chronology and references.¹ It was printed under the superintendance of Mr. Pierce Lewis, a gentleman of Anglesea. This was the first edition printed in Roman characters; it varies from preceding editions in the orthography of many words.

¹ Historical Account of the Welsh Version of the Bible, by Dr. Llewelyn, p. 35.

1718. Bible in 8vo., 10,000 copies, printed in London. This is often called "Moses Williams' Bible," because that gentleman, then vicar of Dyfynog, in Brecknockshire, was the curator of the press. This edition was the first published under the patronage of the Society for Promoting Christian Knowledge: it has the Apocrypha, the Psalms in metre, some hymns, and forms of prayer; also marginal references and the contents of chapters.
1727. Bible in 8vo., 5000 copies, London. This edition was published under the same patronage as the last, but without the references or the headings of the chapters: on account of this omission it was never so highly valued or sought after by the people.
1746. Bible in 8vo., 15,000 copies, Cambridge. This was the third edition brought out under the superintendence of the Society for Promoting Christian Knowledge. It contains nearly all that was printed in the edition of 1718, and passed through the press under the care of Mr. R. Morris of the Navy Office, a distinguished Welsh scholar. In this and the following edition the orthography of Bishop Lloyd's Bible was adopted.
1752. Bible in 8vo., 15,000 copies, London. This, like the edition of 1746, was printed under the superintendence of Mr. Morris, at the expense of the Society for Promoting Christian Knowledge: these two editions cost the sum of £6000.¹
1752. New Testament and Psalms, in 8vo., 2000 copies, London: printed from the edition of 1672 by the Society for Promoting Christian Knowledge. Several reprints from this edition have been made at Shrewsbury.
1769. Bible in 8vo., 20,000 copies, London: published by the Society for Promoting Christian Knowledge. The orthography is that of Bishop Lloyd's Bible.
1770. Bible in quarto, Caermarthen, with Notes by the Rev. Peter Williams. This has been reprinted at least twelve different times at Caermarthen, and similar editions have issued from other Welsh presses. The same Bible has been printed in folio size, with plates, by Fisher and Co., London.
1789. Bible in folio, London. This was a small edition, printed for the use of churches by the Society for Promoting Christian Knowledge.
1790. Bible in 12mo., with Mr. John Canne's References, printed at Trevecca, in Brecknockshire, under the superintendence of Mr. Peter Williams. An edition of the same Bible was subsequently printed at Caermarthen.
1799. Bible in 8vo., 10,000 copies; and New Testament printed separately (also in 8vo.), 2000 copies. These editions were published under the care of the Rev. John Roberts, at Oxford, by the Society for Promoting Christian Knowledge.

The editions above enumerated, with the exception of 10,000 copies of the New Testament in various sizes, printed in the year 1800 at Salop,² were all that appeared prior to the formation of the British and Foreign Bible Society. At the close of the last and commencement of the present century, great scarcity of the vernacular Scriptures prevailed in Wales. The large edition of 1799 was no sooner published than sold, and the last copy was disposed of before one fourth part of the country was supplied.³ Urgent applications were made to the Society for Promoting Christian Knowledge, entreating them to provide further supplies of the Welsh Scriptures, but without success. At this juncture, when no aid seemed attainable from that source, the Rev. Thomas Charles of Bala, formerly a clergyman of the Established Church, but then officiating in connection with the Welsh Calvinistic Methodists, came to London to endeavour to find other means for supplying the principality with Bibles. He was introduced to one of the meetings of the Committee of the Religious Tract Society, the members of which entered warmly into the case. It was found to be too important and too difficult to admit of any immediate resolution; but meetings were held on alternate Tuesdays for its consideration, which, after fifteen months' anxious deliberations, issued in calling the public meeting on the 7th March, 1804, for the formation of the British and Foreign Bible Society.⁴ As the scarcity of Bibles in Wales had thus been the proximate cause of the origin of this noble institution, so one of the first measures of the Society, when established, was an attempt to meet the urgent demands of the Welsh people for copies of the Scriptures. The Society resolved in 1804 to print an edition of the Welsh Bible and Testament on stereotype plates: the number ordered was 20,000 Bibles in 12mo., with 5000 additional Testaments in a larger type. The text selected was the Oxford edition of 1799,

¹ Historical Account of the Welsh Vers. of the Bible, by Dr. Llewelyn, p. 54.

² Anderson's Historical Sketches, p. 257.

³ Memoir of Rev. Thomas Charles of Bala, Merionethshire, p. 317.

⁴ Owen's History of British and Foreign Bible Society, vol. i. p. 126.

and the proffered services of Mr. Charles were accepted in revising and preparing a copy for the press. While this revision was being vigorously carried on, a communication, emanating from the Rev. J. Roberts of Tremerechion, Flintshire, was conveyed, through the Society for Promoting Christian Knowledge, to Lord Teignmouth, the President of the British and Foreign Bible Society, impeaching the accuracy of certain orthographical alterations introduced by Mr. Charles. A Sub-committee was appointed to investigate the validity of these complaints; and after a lengthened controversy it was proved, that though Mr. Charles had in his revised copy ventured on the adoption of certain orthographical changes, chiefly in accordance with the system of Dr. Pughe, yet that he was guiltless of innovation so far as the general sense or meaning of the sacred text was concerned. The expediency of the alterations in orthography adopted by Mr. Charles formed the next subject of inquiry; and as the Sub-committee, from their imperfect acquaintance with the language, felt themselves incompetent to decide the question, the matter was referred to the arbitration of the Rev. Walter Davies, vicar of Meifod, Montgomeryshire. This gentleman declared his opinion to be in favour of the old system of orthography, which the Society accordingly determined to adopt in their forthcoming edition; and it must be mentioned to the honour of Mr. Charles, that he liberally gave his services to the correction and revision of the text by which his own was superseded. In 1805 the Society for Promoting Christian Knowledge announced their intention of printing 20,000 copies of the Welsh Bible from the text of 1746; to which, however, they afterwards gave the preference of the text of 1752. To avoid the serious evil of discrepancy between their versions, the British and Foreign Bible Society resolved that they likewise would adopt this latter text; and their edition, prepared from this standard, left the press in 1806. Including this their first edition, the number of copies issued at successive intervals by the British and Foreign Bible Society from the year 1806 to the present year (1849) may be briefly stated as follows¹:—

Bibles	329,131
Testaments	384,209
Diglots, Welsh and English	1,986
	<hr/>
Total	715,326

Other large editions besides those above described have been published by the Society for Promoting Christian Knowledge: of these the principal was that printed at Oxford in 1809, for which collations were made from previous editions, typographical errors were corrected, and the orthography of proper names was restored according to the text of 1620.²

FACTS RELATIVE TO THE DISSEMINATION OF THIS VERSION.—The manner in which the Bible Society's first edition of the New Testament was received in Wales is thus described by an eyewitness:—"When the arrival of the cart was announced which carried the first sacred load, the Welsh peasants went out in crowds to meet it, welcomed it as the Israelites did the ark of old, drew it into the town, and eagerly bore off every copy as rapidly as they could be dispersed. The young people were to be seen consuming the whole night in reading it. Labourers carried it with them to the fields, that they might enjoy it during the intervals of their labour, and lose no opportunity of becoming acquainted with its sacred truths."³ The increase in the issues and circulation of the Scriptures in Wales since that period is highly encouraging. Adding the circulation of the Society for Promoting Christian Knowledge, and that of private printers, to the number issued by the British and Foreign Bible Society, the total number of Welsh Bibles and Testaments printed at different times, and in different places, cannot be far short of ONE MILLION copies.

¹ Forty-fourth Report of British and Foreign Bible Society, p. 51.

² Knight's Remarks, Historical and Philological, p. 14.

³ Christian Observer for July 1810.

G A E L I C.

SPECIMEN OF THE GAELIC VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

ANNS an toiseach bha am Focal, agus bha 'm Focal maille re Dia, agus b'e 'm Focal Dia.
² Bha e so air tùs maille re Dia. ³ Rinneadh na h-uile nithe leis; agus as eugnhaiss cha d'rinneadh aon ni a rinneadh. ⁴ Annsan bha beatha, agus b'i a' bheatha solus dhaoine.
⁵ Agus tha 'n solus a' soillseachadh anns an dorchadas, agus cha do ghabh an dorchadas e.
⁶ Chuireadh duine o Dhia, d'am b'ainm Eoin. ⁷ Thainig esan mar fhianuis, chum fianuis a thoirt mu'n t-solus, chum gu'n creideadh na h-uile dhaoine trìdsan. ⁸ Cha b'esan an solus sin, ach *chuireadh e* chum gu d'thugadh e fianuis mu'n t-solus. ⁹ B'e so an solus fìor, a ta soillseachadh gach uile dhuine tha teachd chum an t-saoghail. ¹⁰ Bha e anns an t-saoghal, agus rinneadh an saoghal leis, agus cha d'aithnich an saoghal e. ¹¹ Thainig e dh'ionnsuidh a dlucha fein, agus cha do ghabh a *mhuintir* fein ris. ¹² Ach a mhèud 's a ghabh ris, thug e dhoibh cumhachd a bhi 'nan cloinn do Dhia, *eadhon* dhoibhsan a ta creidsinn 'na ainm: ¹³ A bha air an gineamhuin, cha'n ann o fhuil, no o thoil na feòla, no o thoil duine, ach o Dhia. ¹⁴ Agus rinneadh am Focal 'na fhèoil, agus ghabh e còmhnuidh 'nar measgne, (agus chunnaic sinn a ghlòir, mar ghlòir aoin ghin Mhic an Athar) làn gràis agus fìrinn.

ON THE GAELIC LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—The Gaelic is spoken in the Highlands and Western Isles of Scotland, and pervades a region not much less in extent than the half of all North Britain. The people to whom this language is vernacular has, in round numbers, been estimated at 400,000 individuals.¹ Antiquarians are not agreed as to whether the progenitors of this population were the ancient Britons, or merely colonists from Ireland.

CHARACTERISTICS OF THE LANGUAGE.—The characteristics of the Gaelic are essentially the same as those of the Erse dialect. One point of difference however is, that the Gaelic, unlike the Irish, verbs possess but two simple tenses, the preterite and the future. The substantive verbs “bi,” *to be*, and “Is,” *I am*, form perhaps the only exception to the rule, as they both possess a present tense: such forms as “Creidim,” *I believe*,” “Guidheam,” *I pray*, now occasionally to be heard in the Highlands, do not properly belong to the Gaelic, but seem to have been introduced from Ireland.² In this singular defect of possessing no simple present tense, the Gaelic (like the Welsh, the Manks, and the extinct dialect of Cornwall) resembles the Hebrew and Shemitic class of languages, to which, as has already been observed, the Celtic class makes several notable approximations.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The venerable Bede informs us that, in his time, the Scriptures were read in Great Britain “in five dialects then vulgarly used, viz. those of the Angles, Britons, Scots, Picts, and Latins.”³ But if a version of Scripture in the language we call Gaelic really existed in Bede's time, it is certain that no fragment of it is now extant; nor has any allusion to its existence been made by any other early writer. Scotland, indeed, appears to have been left longer than almost any other part of Europe unprovided with a version of the Bible in the vernacular language. In 1686, 200 copies of the Irish Bible, printed, as is subsequently mentioned,

¹ Anderson's Historical Sketches, p. 126.

² Stewart's Elements of Gaelic Grammar, p. 97.

³ Hist. Eccles. lib. i. p. 41.

at the expense of Mr. Boyle, were transmitted to Scotland for the use of the Highlanders, and owing to the similarity between the two dialects, were found to be generally intelligible. This edition was, however, printed in the Irish character, with which the Highlanders were but imperfectly acquainted, whereas they had been taught to read, although they could not understand English. For their benefit, therefore, an edition of the Irish Bible was issued in Roman characters in 1690: the work was printed in London under the superintendance of the Rev. Robert Kirk, minister of Aberfoyle, and was promoted chiefly by the Rev. James Kirkwood, of Astwick, and assisted by Mr. Boyle. Another small edition of the Irish New Testament (consisting of about 500 copies) was published in Glasgow in 1754, but it was not till the year 1767 that a New Testament in the Gaelic tongue was provided for the Scotch Highlanders. For this important translation, alike creditable to the venerable translator, and gratifying to all capable of understanding and appreciating it, Scotland was indebted to the Rev. James Stuart, of Killin: the work was published at the expense of the Society in Scotland for promoting christian knowledge, assisted by a grant from the London Society. The first edition consisted of 10,000 copies in 12mo., and a larger edition of 21,500 copies was issued by the same Society in 1796. Encouraged by the evident acceptableness of these editions, the next measure of the Society was to obtain a Gaelic version of the Old Testament. Several ministers cooperated in this translation, which they agreed should be made directly from the Hebrew text. To facilitate the work, the Old Testament was divided into four parts, two of which were allotted to the Rev. Dr. John Stuart, minister of Luss, the son of the learned translator of the New Testament. A third part, also, afterwards fell to his share, although it had in the first instance been executed by another hand. The remaining fourth part, consisting of the Prophetical Books from Isaiah to Malachi both inclusive, was translated by the Rev. Dr. Smith, of Campbeltown, and, on its completion, was found to differ altogether in style and execution from the other portion of the Bible translated by Dr. Stuart. The translation of Dr. Stuart was remarkable for its simplicity and its close adherence, so far as the idiom of the Gaelic language would permit, to the letter of the sacred text; whereas the Prophetical Books are translated in a style which is at once free and poetical, resembling in some respects Bishop Lowth's translation of Isaiah.¹ The work was published in parts: the first part, containing the Pentateuch, appeared in 1783, and 5000 copies of the whole version were completed at press in 1801, at the expense of the Society. In consequence of many complaints concerning the discrepancy in style between the prophetical and the other books, the Society resolved, in their next edition, to subject the former to a thorough revision, that they might be rendered conformable to the other parts of the version. This plan was carried into effect in 1807, when an edition of 20,000 copies of the Old together with the New Testament was printed at Glasgow, under the care of the Rev. Alexander Stewart, of Dingwall.² Many opposed this version as fearing it would encourage the existence of the Gaelic language (which some desired to extinguish, as identified with Jacobitism). Dr. Johnson did much to encourage the version. One of his letters shows the deep interest which he took in the subject.

In the meantime, representations having been forcibly brought before the British and Foreign Bible Society respecting the deplorable scarcity of copies of the Scriptures in the Highlands, and the inadequacy of the means employed for their supply, the Society agreed to furnish an edition of the Gaelic Bible, from the text adopted by the Scottish Society for the Promotion of Christian Knowledge. This edition was published in London in 1807, nearly at the same time as the Edinburgh edition above noticed: it consisted of 20,000 Bibles and 10,000 Testaments. It was received with the utmost joy and gratitude by the Highlanders, but their demands for more copies still continued so urgent, that the British and Foreign Bible Society, from time to time, have issued other editions; and the total number of Gaelic Bibles and Testaments printed by them up to the present year (1849) is 65,696 Bibles, and 77,949 Testaments. The following list of editions published by other Societies is given by Mr. Anderson³:—

1810.	By Scottish Society for the Promotion of Christian Knowledge	10,000 Bibles, 12mo.
1821.	By ditto	ditto ditto 10,000 Tests. 12mo.
1827.	By ditto	ditto ditto 1,000 Bibles, 4to.
1827.	By ditto	ditto ditto 2,000 Tests. 8vo.
1828.	By Edinburgh Bible Society	7,500 Bibles, 24mo.
1828.	By ditto	5,000 Tests. 24mo.
1829.	By ditto	10,000 Bibles, 12mo.
1829.	By ditto	5,000 Bibles, 8vo.

¹ Second Report of the B. and F. Bible Society, p. 176.

² Towaley's Illustrations, vol. iii. p. 468.

³ Hist. Sketches, p. 259

I R I S H .

SPECIMEN OF THE IRISH VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 14.

[LONDON, 1844.]

ANN RA TORAC DO BÍ AN BHRÍATHAR, 7 DO BÍ AN BHRÍATHAR A BHOCHAIR DÉ, 7 DO BÉ DÍJA AN BHRÍATHAR.

2 DO BÍ FO AR TÚS BHOCHAIR DÉ.

3 LEISEAN A TÁID NA HUILE NEITHE DÉUNTA; 7 ZAN É NÍ BHFUIL ÉINNÍ DÉUNTA, DA NDÉARNADH.

4 AN SAN DO BHÍ BEATHA; 7 DOB Í AN BEATHA SOLUR NA NDÁOINE.

5 AGUS SOILLSIGHIDH AN SOLUS SIN ANN SA DORCHADAR; 7 NÓIR ZAB AN DORCHADAR ÉNZE É.

6 DO CUIREADH DUINE Ó DHÍJA, DÁR BHAINM EÓIN; 7

7 TAINE AN TÉ SO MAR FHIADHNUIS, DO ÉVM ZO NDÉANAD RÉ FÍADHNYI DON TPOLUR, IOÑUR ZO ZONEIDFIDIS [CAC] NLE ÉMÍD.

8 NÓIR BHESEAN AN SOLUR ÚD, ACD [DO CUIREADH É] IOÑUR ZO NDÉANAD RÉ FÍADHNYI DON TPOLUR ÚD.

9 DO BÉ FO AN SOLUR FÍMHEAD, FOILLRIZEAR ZAC NLE DNYE DÁ DEIZ AR A TPÁOZAL.

10 DO BÍ FE APM A TPÁOZAL, 7 TPÍDREAN DO MHEAD AN TPÁOZAL, ACD NÓIR AITIN AN TPÁOZAL É.

11 DIOÑRNYE A CODA RÉM ÉAINC RÉ, 7 NÓIR ZABADAR A DÁOINE RÉM ÉNCA É.

12 ACD AN NÉIR DO ZAB ÉNCA É, ENZ RÉ CNM-ACDA DÓIB BEJE NA ZCLOIÑ AZ DÍJA, [EÐOU] DON DMOIYZ ÉREIDEF AN A APMREAN:

13 NAC BHFUIL AR NA NZEHEAMHAR Ó FÉIL, NA Ó ÉOIL NA COLLA, NA Ó ÉOIL FPM, ACD Ó DHÍJA.

14 AZUR DO MHEG RÉOIL DON BHEIREIM, 7 DO ÉOIMNYE RÉ EADRYNE, (7 DO ÉNVCAMAR A ZLÓIM-PIOM, MAR ZLÓIM ÉINZEIYE [ZU]HIC) AN ZÉAIR, LÁN DO ZPÁRYB 7 DREIMYE.

[LONDON, 1824.]

ANN SA TOSACH DO BHÍ AN Bhriathar, agus do bhí an Bhriathar a bhfochair Dé, agus do bé Día an Bhriathar,

2 Do bhí so ar tús a bhfochair Dé.

3 Leisean a táid na huile neithe déunta, agus gan é ní bhfuil éinní déunta, da ndéarnadh.

4 Ann san do bhí beatha, agus dob í an bheatha solus na ndáoine:

5 Agus soillsighidh an solus sin ann sa dorchadas, agus níor ghabh an dorchadas chuige é.

6 Do cuireadh duine ó Dhía, dár bhainm Eóin:

7 Taine an té so mar fhiadhnuis, do chum go ndéanadh sé fhiadhnuis don tsolus, ionnus go gceidfidís cách uile thríd.

8 Níor bhéisean an solus úd, achd do cuireadh é ionnus go ndéanadh sé fhiadhnuis don tsolus úd.

9 Do bé so an solus firinneach shoillsigheas gach uile dhuine dá dtig ar a tsáoghal.

10 Do bhí se air a tsáoghal, agus trídsean do rinneadh an tsáoghal, achd níor aithin an tsáoghal é.

11 Dionnsuighe a choda féin tháinic sé, agus níor ghabhadar a dháoine féin chuca é.

12 Achd an mhéid do ghabh chuca é, tug sé cumhachda dhóibh bheith na geloinn ag Día, *cadhón* don droing chreideas ann a ainmsean.

13 Nach bhfuil ar na ngeineamhain ó fhuil, ná ó thoil na colla, ná ó thoil fir, achd ó Dhía.

14 Agus do rinneadh féoil don Bhreithir, & do chomhnuigh sé cadruinne (agus do chunnamar a ghlóirsion, mar ghlóir éingheine *mic* ón athair) lán do ghrásuibh agus dfirinne.

ON THE IRISH LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—Except in large towns and their vicinity, the Erse or Irish language is still spoken more or less in almost every part of Ireland, but it prevails more

especially in Munster and Connaught. There are no less than 600,000 individuals who can speak no other language. The English language has been partially acquired by about three millions of the native Irish, but so imperfectly that they are unable to receive religious instruction through its medium.¹ The entire population of the island, including English settlers and those familiar with the English language, amounts to 7,943,940; and of this population it has been computed that there are 6,427,712 Roman Catholics, 852,064 members of the Establishment, and 664,164 individuals belonging to other denominations; so that, in round numbers, out of every hundred souls eighty-one are Roman Catholics, eleven belong to the Anglican church, and eight are Protestant Dissenters.² Yet, although Roman Catholicism has at present this preponderating influence, a pure form of Christianity existed in Ireland until the yoke of Popery was imposed upon it by England. This subversion of the ancient faith of the Irish people dates from the period when Pope Adrian IV., himself by birth an Englishman, bestowed on Henry II. of England the papal sanction for the annexation of the island to the British crown.

CHARACTERISTICS OF THE LANGUAGE.—Although the Erse or Irish is now little known but as the vernacular of an illiterate population, it was once the language of literature and science: “the English Saxons,” observes Camden, “anciently flocked to Ireland, as to the mart of sacred learning:” and the monuments of Irish philosophy, poetry, and history have been handed down from the tenth, and in some instances, probably, from the sixth and seventh centuries.³ Erse belongs to the Gaelic branch of the Celtic language; but in what country it originated is unknown, for Gaul, Spain, Scythia, and even Troy, have all laid claim to the honour of having first sent colonists to Ireland, and the question will probably long remain undecided. It is, however, certain that this dialect of the Celtic has preserved its original purity from the period of its first predominance in Ireland, so that no elements which are not strictly Celtic can be detected in its composition. The few words of Teutonic origin, occasionally to be met with in Erse, may be ascribed to the influence of the Scoti, a tribe of Scandinavian or Belgic origin, who, about the time that the Romans quitted Britain, acquired so much power in Ireland that the country itself became known by the name of Scotia; which name it retained until the Scoti transferred it to their settlements in North Britain towards the end of the eleventh century.⁴ The Gaelic or Celtic dialect of Scotland and that of Ireland are still closely allied, yet they now diverge far more widely from each other than in former times. From the fact that more than 200 copies of the Irish Bible were sent to the Highlands in 1686, and were found to be generally intelligible to the people, we may infer that at that period the two dialects were almost identical. As compared with Welsh, the Erse dialect presents many points of difference, especially in the regular substitution of the letter *k* or *c* for the Welsh *p* in words common to both dialects: thus, the Welsh *Pâs* (*Easter*) is in Irish *Kâsg*; and the Welsh *pen* (*a head*) is in Irish *keann*.⁵ Indeed, it has been remarked by Lhuyd, that there are scarcely any words in Erse, except a few borrowed from the Latin, that commence with *p*; and he states that in an ancient alphabetic vocabulary of the language, that letter is entirely omitted. The letter *n*, on the other hand, takes a very prominent part in Irish orthography, especially in its influence on that transmutation of initials which we have already described as a characteristic of the Celtic dialects. The influence of *n* in this respect probably arises from its having been the old Celtic preposition denoting the genitive. This letter, however, like the final vowels, is generally suppressed, both in Welsh and Erse, where the transmutation of the initials has taken place, so that the effect only is visible, while the cause is concealed. The changes incident to initial consonants, when preceded by final *n*, are classed by Irish grammarians under the general name of *eclipsis*; a word probably derived from the fact of the altered consonant being placed *before* the radical or original one, which latter may properly be said to be *eclipsed* by the former. The Roman letters are often used in Erse compositions, but the Irish have an ancient alphabet of their own, for which they feel a truly national predilection. The origin of this alphabet is very uncertain; it bears some resemblance to the Anglo-Saxon, and it has even been questioned whether the Saxons derived their alphabetical system from the Irish, or the Irish from the Saxons. In the dedication of the Irish Prayer-book of 1608, it is confidently asserted that the Saxons borrowed their letters from Ireland.⁶ The native Irish alphabet consists of eighteen letters, of which five are vowels. Nine of the consonants are called *mutable*, because when a mark of aspiration is placed over them, they either lose their primitive sound, or are suppressed altogether in pronunciation; in this state they are technically said to be *mortified*. This change in pronunciation

¹ Report of the Irish Society of London for 1847, p. 23.

² McCulloch's Dictionary of Geography, vol. ii. p. 47.

³ *Remum Hibernicarum Scriptores Veteres*, vol. i.

⁴ Moore's Ireland, vol. i. p. 98.

⁵ *Archæol. Britannica*.

⁶ Ingram on Anglo-Saxon Literature, p. 42.

by means of a point, is in some respect analogous to the effect which the dagesh point has upon some of the letters in Hebrew.¹

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—It has been conjectured that the Scriptures were translated into Irish soon after the introduction of Christianity into the island, but we possess no definite account of any early version. The MS. containing the life of Moses and the patriarchs, described by Vallaucey, although of unquestionable antiquity, is rather an historical compendium than a direct translation from the sacred text.² There is no positive evidence of the existence of the Scriptures in Erse till the age immediately preceding that of Wickliffe, when a version of the New Testament is stated to have been in the possession of Richard Fitzralph, a native of Dundalk, raised in 1347 to the see of Armagh, and hence frequently called Richard Armachanus. Fitzralph is generally supposed to have been himself the translator of this version; and in his autobiography he relates “how the Lord taught him, and brought him out of the profound subtleties of Aristotle’s philosophy to the study of the Scriptures of God.” Although he was remarkable for the boldness with which he opposed the corruptions of the Church of Rome, yet he was compelled by the troubles of the times to conceal his New Testament. He deposited the precious volume inside one of the walls of his church, and wrote the following note on the last leaf:—“When this book is found, truth will be revealed to the world, or Christ will shortly appear.”³ About 170 years after his death, that is to say, about the year 1530, the church of Armagh was repaired, and the MS. was discovered. No vestige of it, however, exists at the present time, although Fox in his “Actes and Monumentes,” published 1570, says, “I credibly heare of certayne old Irish Bibles translated long since into the Irish tong, which if it be true, it is not other lyke, but to be the doing of this Armachanus:” and he adds that “this was testified by certayne Englishmen, who are yet alyve, and have seen it.”⁴ Usher, also, speaks of fragments of an Irish version being extant in his time.

In the year 1571 a printing press and a fount of Irish types were provided by Queen Elizabeth at her own expense, “in hope (as it is stated in the dedication of the Irish New Testament) that God in mercy would raise up some to translate the New Testament into their mother tongue.” The translation was soon afterwards undertaken by three distinguished individuals—John Kearney, treasurer of St. Patrick’s, Dublin; Nicholas Walsh, chancellor of St. Patrick’s, and afterwards bishop of Ossory; and Nehemiah Donellan, a native of Galway, who in 1595 became archbishop of Tuam. Walsh was murdered in his own house in 1585, while engaged in the prosecution of the work. The translation was not suspended after his decease, as his two fellow-labourers proceeded diligently with it. Little, however, is known concerning the result of their labours, except that they prepared the way for the completion of the version of the New Testament eventually published in 1602. William Daniel, or O’Donnell, archbishop of Tuam, by whom this version was completed and carried through the press, was assisted by Mortogh O’Cionga, or King, a native of Connaught. The translation was made from the Greek, “to which,” says Dr. Daniel in his epistle dedicatory to King James, “I tied myself as of duty I ought.” The edition, printed in 1602, was in the Irish character, and in folio, and consisted of 500 copies: the expense was defrayed by the province of Connaught, and by Sir William Usher, clerk of the council.

With the exception of the passages of Scripture inserted in the Book of Common Prayer, which had been translated into Irish and printed by Dr. Daniel in 1608, no portion of the Old Testament existed in this language until the venerable Bishop Bedell undertook to procure a translation. Although appointed in 1629 to the see of Kilmore and Ardagh, he was an Englishman by birth, and unacquainted with the language of his new diocese. His first step towards the accomplishment of his important design was, therefore, the acquisition of the Erse dialect, which he commenced to study at the age of fifty-seven. His next measure was to secure the services of a native Irish scholar, and with the advice of Primate Usher, his choice fell on Mr. King, who had, as before mentioned, been employed by Dr. Daniel. He likewise availed himself of the assistance of the Rev. Dennis O’Sheriden, and with the aid of these two individuals, the version of the Old Testament was completed in 1640. Mr. King being ignorant of Hebrew, the translation was made in the first place from the English version. To Bishop Bedell the Hebrew and the Septuagint were as familiar as the English, for the Scriptures had for years been his favourite study. It was his custom, says his biographer, every day after dinner and supper to have a chapter of the Bible read at his table, whoever might be present; when Bibles being

¹ Grammar of the Irish, by Dr. Monck Mason, p. 3.

² Towley’s Illustrations, vol. i. p. 195.

³ Baleus, Script. Brit. p. 246. (Edition 1559.)

⁴ Fox’s Acts and Monuments, p. 381. (Edition, 1596.)

placed before each individual, the Hebrew or Greek was laid before himself. As he compared the Irish translation with the English, so he compared both with the Hebrew, the Septuagint, and with the Italian version of his friend Diodati, whom he highly valued.¹ Every portion of the Irish Bible was thus tested by direct comparison with the original text; and for this task Bishop Bedell was peculiarly qualified, having resided many years at Venice as chaplain to Sir Henry Wotton, where he had studied Hebrew under Rabbi Leo, the chief chachan of the Jewish synagogue. For some cause or other, however, Mr. King, then above eighty years of age, incurred the enmity of Usher and some other bishops, in fact of the very persons by whom he had been recommended as a translator, and great opposition was made to the translation: the old man sank beneath these unjust persecutions, but Bishop Bedell remained firm in his determination of publishing the version, and finally resolved to print it at his own expense, and in his own house. But while he was making preparations for the undertaking, the rebellion broke out; his palace was attacked, and he and his family were sent prisoners to the Castle of Lochwater. He was soon afterwards removed to the house of his friend Dennis O'Sheriden, where he closed his career of usefulness in 1641.

After the death of this excellent prelate, the circulation of the vernacular Scriptures was utterly neglected by the bishops and clergy of Ireland; the version of the Old Testament was suffered to remain in MS.; no attempt was made to reprint the New Testament; and even the types that had been provided by Queen Elizabeth, after being handed about from one printer to another, were bought up by the Jesuits, and were carried by them to Douay, to be used as the vehicle of disseminating their own sentiments among the native Irish. At length, when the New Testament was completely out of print, another edition was conferred on Ireland by the munificence of a private individual, the Hon. Robert Boyle. A new fount of Irish types was cast by order of Mr. Boyle in London, with which, in 1681, a second edition of the New Testament, consisting of about 750 copies in 4to., was published in 1681. This was followed by the printing of Bishop Bedell's version of the Old Testament, chiefly at the expense of Mr. Boyle. The MS. had been confided by Bedell to the care of his friend Dennis O'Sheriden, one of the translators, from whom it had passed to Dr. Henry Jones, bishop of Meath: this latter communicated with Mr. Boyle on the subject, and the MS. was placed in the hands of Dr. Andrew Sall for examination; the sheets were found in much confusion, and defaced in some parts. Dr. Sall, therefore, undertook to revise the work, which revision he continued to prosecute till his death in 1682. Mr. Higgins, the Irish lecturer in Trinity College, who had assisted Dr. Sall in preparing the corrected copy for the press, completed the revision in conjunction with Mr. Reilly, under the general superintendence of Dr. Marsh, afterwards primate of Ireland. An edition consisting of 500 copies of the entire Bible, in 2 vols. quarto, was printed in London in 1686, under the care of Mr. Reilly. Above 200 copies of this edition, as has already been stated, were sent to Scotland for the benefit of those to whom the Gaelic tongue was vernacular.

More than a century was suffered to roll away before any efficient measures were taken to reprint the Scriptures in Irish. A second edition of the Bible was certainly printed in 1790; but this edition was in Roman characters, and designed chiefly for the Highlanders of Scotland. In 1799, Dr. Stokes published 2000 copies of St. Luke and the Acts, followed in 1806 by an edition of the Four Gospels and the Acts, in parallel columns of Erse and English; but these small portions of Scripture were far from sufficient to meet the wants of the Irish nation, and were moreover printed in the Roman character. The honour of first supplying Ireland with Bibles, after so long a period of destitution, belongs to the British and Foreign Bible Society. "In 1809," says Mr. Owen, "after a discussion, alternately suspended and renewed, for five years, and a correspondence of considerable extent with prelates, scholars, and public bodies in Ireland, an edition of the New Testament of 2000 copies, conformable to the accredited version of Bishop Bedell, was put to press by the Society.² This edition was in Roman characters, and was followed in 1813 by another edition from the same stereotype plates, of 3000 copies. Another edition of 2500 copies was struck off in 1816, and again another of 3000 copies in 1817. An edition of the complete Irish Bible, in Roman characters, was issued by the Society in 1817; the version of Bedell was employed as the text of the Old Testament. The edition was in octavo, and consisted of 5000 copies. In the course of the following year, 3000 copies of the New Testament, in the Irish character, were struck off from stereotype plates. At length in 1828 the entire Irish Bible appeared in the vernacular character, from the version of Bedell and Daniel. The edition was published under the superintendence of a Committee, and consisted of 5000 copies in 8vo., besides 20,000 copies of the New Testament. The editor on this occasion was Mr. M'Quige; but the

¹ Bedell's Life, p. 93.

² Owen's History of the British and Foreign Bible Society, vol. 1. p. 459.

sheets were likewise examined by Dr. Monck Mason and others. The total number of Irish Bibles and Testaments that have been published by the British and Foreign Bible Society up to the present year (1849) is as follows:—

Bibles	15,000
Testaments	84,523
Separate Books	18,020
	<hr/>
Total	117,543

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Notwithstanding the calamities with which Ireland has recently been visited, the sacred Scriptures have been diligently disseminated throughout the length and breadth of the country; and though the results may not yet appear, it is certain that the precious seed thus scattered will ultimately take root, and bear fruit to the glory of God. At the last anniversary of the Hibernian Bible Society, it was stated that the issues during the past year were 99,464 copies of the Scriptures.¹

One result of the circulation of the Irish Bible has been the extensive perusal of the English version. The Irish version is remarkably faithful and accurate, but contains many difficult, and some obsolete, words. The meaning of several passages is thus greatly obscured, and this has served to rouse the naturally enquiring spirit of the native Irish. In cases of perplexity they have acquired the habit of seeking in the English Bible an elucidation of the Irish text. The study of the English language has in consequence greatly progressed in Ireland, and in some places the English Bible is known by the familiar designation of "*the construer*."² Dr. Monck Mason mentions that after the circulation of the Irish Bible, 700 copies of the English Testament were sold upon one occasion in the course of a few hours in the same place, where, but a dozen years previously, one of these very volumes had been publicly and triumphantly burnt. Owing to the benevolent efforts of the Sunday and other School Societies, the Irish peasantry have the means of learning to read the Scriptures very generally within their reach. At the commencement of last year, the schools connected with the Sunday School Society for Ireland amounted to 2,964, which were reported to be attended by 224,132 children and adults; and 135,174 of the scholars were stated to be reading in the Bible or Testament.³

The following remarks, occurring in a collective address of eight Irish teachers, written in the year 1845, are too appropriate to our subject to be omitted:—"What a living Ronge has effected in Germany, the immortal Bedell may yet effect in Ireland. 'He being dead, yet speaketh'—yet speaketh in the Irish Bible; which, under the blessing of the Almighty, has already brought thousands from darkness to light—from bigotry and superstition to Christian knowledge and liberality of mind. Though persecution and anathema deter many from uniting with us, still the Irish Bible and the Irish school have raised up intelligent men, who will not be prevented from reading the Holy Scriptures. These men know that for centuries past their brethren in Ireland, speaking the Irish language exclusively, have been allowed to live and to die without the Scriptures in their own tongue—they know that the Church of Rome, until this day, has not provided a translation of the Scriptures in Irish—they know, if it had not been for the Irish Society, they themselves must have been as the neglected generations departed. They feel then most grateful for Irish Schools and the Irish Bible. They have read it—they are reading it—they will read it, and hand it down to their children's children as the most valuable gift that Ireland ever received."

¹ Forty-fifth Report of British and Foreign Bible Society, p. clxxxiv.

² Forty-fifth Report of British and Foreign Bible Society, p. clxxxiv.

³ History of the Irish Society for Promoting the Education of the Irish, by Dr. M. Mason, p. 35.

MANKS.

SPECIMEN OF THE MANKS VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

[LONDON, 1819.]

AYNS y toshiaght va'n Goo, as va'n Goo marish Jee, as va'n Goo Jee. ² Va'n Goo cheddin ayns y toshiaght marish Jee. ³ Liorishyn va dy chooilley nhee er ny yannoo; as n'egooish cha row nhee erbee jeant va er ny yannoo; ⁴ Aynsyn va bea, as va'n vea soilshey deiney. ⁵ As ren y soilshey soilshean ayns y dorraghys, as cha ren y dorraghys goaill-rish. ⁶ Va dooinney er ny choyrnt veih Jee va enmysit Ean. ⁷ Haink eh shoh son feanish, dy ymmyrkey feanish jeh'n toilshey, liorishyn dy voddagh dy chooilley ghooinneey credjal. ⁸ Cha nee eh va'n soilshey shen, agh v'eh er ny choyrnt dy ymmyrkey feanish jeh'n toilshey shen. ⁹ Shen va'n soilshey firinagh, ta soilshean ayns dy chooilley ghooinneey ta cheet er y theihll. ¹⁰ V'eh ayns y theihll, as va'n seihll er ny yannoo liorishyn, as y seihll cha dug enney er. ¹¹ Haink eh gys e vooinjier hene, agh cha ren e vooinjier hene soiaaghey jeh. ¹² Agh whilleen as ren soiaaghey jeh, dauesyn hug eh pooar dy ve nyn mec dy Yee, eer dauesyn ta credjal ayns ny ennym echey: ¹³ Va er nyn ruggey, cha nee jeh fuill, ny jeh aigney ny foalley, ny jeh aigney dooinney, agh jeh Jee. ¹⁴ As ghow yn Goo er dooghys ny foalley, as ren eh baghey nyn mast' ain (as hug shin my-ner yn ghloyr echey, yn ghloyr myr jeh'n ynrycan Mac er-ny-gheddyn jeh'n Ayr) lane dy ghrayse as dy irriny.

ON THE MANKS DIALECT AND VERSION.

THE Isle of Man, the ancient Mona, is situated in the Irish Sea, almost in the centre of the United Kingdom, and comprises an area of 280 square miles. The feudal sovereignty of the island was conferred by Henry IV. on the House of Stanley in the fifteenth century, and was held by that family and their successors, the Dukes of Atholl, till purchased by Parliament in 1765 for the sum of £70,000: the island, however, still continues to be governed by its own laws,¹ and the established religion is that of the Church of England. The bishopric of Sodor and Man is the most ancient in the United Kingdom, and was founded early in the fourth century. Much labour has been expended by antiquarians to discover the precise meaning of "Sodor," but in vain. "The byshop" is mentioned as early as 18th January, 1417-18.² According to the census of 1841, the amount of population is 47,986. English may now be said to be the predominant language: it is spoken familiarly by all the young people, and in the elementary schools is the exclusive medium of instruction. It is heard from the pulpit in all the churches of the towns; and even in the country parishes of the island, public worship is seldom conducted in Manks more frequently than on alternate Sundays, and in some places only once a month. In several instances, service in Manks is desired by the people, but cannot be obtained, as the minister is unacquainted with it. Yet, although the knowledge of English is so generally diffused, Manks is still spoken by the adults of the working class, and in rural districts by their children. The old people in particular are much attached to their ancient tongue, and many of them understand no other.

CHARACTERISTICS OF RACE AND DIALECT.—The island appears to be inhabited by two races: the one, with light hair, fair and florid complexion, dwelling chiefly in the north; the other, with

¹ Lord Teignmouth's Scotland and Isle of Man, vol. ii. p. 227.

² The Constitution of the House of Keys, by J. C. Bluett, pp. 9, 10.

dark hair and complexion, in the south. Manks is more employed by the former than the latter race, and with greater purity of diction and of pronunciation. It has scarcely any resemblance to Welsh; it contains a few words like Irish, but to Gaelic it bears a striking affinity, many words being identical in meaning and sound, and frequently in orthography. Manksmen call their own dialect *Gailek* (from *Gill*). It is highly expressive, being at once matter of fact and metaphorical. A frequent rhythm is observable, especially in the Liturgy, owing to vowel terminations. It abounds in guttural, full sounds, of broad pronunciation. The verb has few inflections, but by the preposition in composition undergoes a surprising change in meaning. Manks is characterised by the incorporation of many Scandinavian words, which were doubtless introduced during the successive sway of the Danes and of the Norwegians, who succeeded the Saxons in the government of the island. There is no written literature except the Bible, Prayer Book, and a small volume, now very rarely met with, a translation of part of Milton's *Paradise Lost*, by Rev. I. or T. Christian.

VERSIONS OF THE SCRIPTURES IN THIS DIALECT.—It is currently reported that a Manks version of the entire Scriptures was executed as early as the commencement of the seventeenth century, yet not the smallest vestige of the MS. is now to be met with; and, what is still more singular, no portion of it appears to have been in existence even during the last century. The translator is said to have been Dr. John Philips, bishop of Sodor and Man. He was born in North Wales, and before his elevation to the bishopric was rector of Hawarden, in Flintshire. His familiarity with his native language greatly facilitated his acquisition of the Manks dialect, and he devoted himself during the space of twenty-nine years to the translation of the Bible and of the Common Prayer Book into Manks.¹ He was assisted by Sir Hugh Cavoll, vicar of Kirk-Michael, and others; but he died in 1633, leaving his translations completed, but not printed, and no portion of them appears to have been committed to the press after his decease. The present version of the Manks Bible was produced by the christian zeal of two other bishops of Sodor and Man. It was commenced in the gaol of Castle Rushen, by the excellent Bishop Wilson, in concert with Dr. Walker, one of his vicars, when unjustly imprisoned by the governor of the island. This was in the year 1722. The Gospel of St. Matthew was translated by Dr. Walker, and printed under the direction and at the expense of the bishop in London, in 1748. The other Gospels and the Acts were left in a state of readiness for the press by this venerable bishop, who died in 1755, at the advanced age of ninety-three, after having held the bishopric of the island for fifty-eight years. Dr. Mark Hildesley, his successor, entered with the utmost ardour and anxiety on the prosecution of the translation. "My whole heart," said Dr. Hildesley, in a letter to a correspondent, "is set on the Manks translation."² He was however deterred, by his imperfect acquaintance with the language, from taking any part in the work beyond that of general supervision. After untiring application to the study of Manks, he at length qualified himself to conduct the services of the Church in that language; yet, notwithstanding his praiseworthy efforts, he never attained a higher reputation than that of being "a very pretty Manks;" on one occasion he himself observed, that "he would give five hundred pounds were he enough master of Manks as to be able to translate."³ It is not certain whether Dr. Walker completed the translation of the New Testament, or whether Bishop Hildesley availed himself of the service of some other Manks scholar. The version was published in 1767 in London, chiefly by the aid of the Society for the Promotion of Christian Knowledge. About the time of the completion at press of the New Testament, the bishop made arrangements for the translation of the Old Testament, dividing it for this purpose into twenty-four parts, which he distributed among as many different individuals. The twenty-four persons thus selected as translators were nearly all residents in the island, and, with one exception, they all held clerical appointments. After passing through their hands, the work was committed for final revision to Dr. Moore and Dr. Kelly: the latter was then only eighteen years of age, but he had displayed such proficiency in the critical knowledge of Manks, which was his native language, as to justify his engaging in this important undertaking: he transcribed the whole version, from Genesis to Revelation, for the press, and in conjunction with Dr. Moore corrected and revised the proof sheets. Dr. Moore was aided by the advice of Bishop Lowth and Dr. Kennicott, both of whom took a deep interest in this version. The feelings with which Dr. Moore regarded his work may be inferred from his last will and testament, where he blesses God "for all the comforts of his existence, but above all that he had a capital hand and concern in the Manks Scriptures." He died in 1783, but not till he had witnessed the completion at press of the entire version. The first part of the Old Testament was printed in 1770 at Whitehaven;

¹ Townley's Illustrations, vol. lii. p. 349.² Anderson's Historical Sketches, p. 190.³ Anderson's Historical Sketches, p. 189.

the preservation of the second part was entirely due to the intrepidity of Dr. Moore and Dr. Kelly. They were proceeding to Whitehaven for the purpose of superintending the press, taking with them the second portion of the MS.: a storm arose, in which they were shipwrecked, and almost every article on board was lost except the MS., which they preserved by holding it above the water during the space of five hours.

In 1772, the Old Testament, to the great joy of Bishop Hildesley, was completed and published. This good bishop had frequently said, "I wish but to see the sacred volume finished, and should then be happy, die when I may." On the last sheets of the work being placed in his hands, he very emphatically sang, "*Nunc Domine, dimittis*," in the presence of his congratulating family. This happened on Saturday, November 28th, 1772. On the following day he preached with more than usual fervour on the uncertainty of life, and resumed the same subject in his family circle in so affecting a manner, as to draw tears from all present. Thus in "something like prophetic strain" did he prepare the minds of others for his approaching end, for on the very next day he was suddenly attacked by apoplexy, which deprived him in a moment of his intellectual faculties: he lingered but a week, and then entered into rest.

The second edition of the Manks Scriptures was published by the Society for Promoting Christian Knowledge in 1775: in this edition the entire Bible was in quarto, and separate copies of the New Testament were printed in octavo. Other editions have since been issued by the same Society. In 1810, a stereotyped edition of 2000 copies of the New Testament, in 12mo., was published by the British and Foreign Bible Society. The Bishop of Sodor and Man having, through his clergy, ascertained the want of the Scriptures in the several parishes of the island, applied for 1326 Testaments, which were promptly supplied by the Society, at reduced prices, for the accommodation of the poor.¹ An additional supply of 250 copies was struck off from the same plates in 1815, and another edition of 5000 copies of the entire Bible was printed by the Society in 1819. Since then no further editions of the Manks Scriptures have appeared, and it is probable that the edition of 1819 is the last that will ever be published. English Bibles are now in general demand in the island, and with the increased cultivation of the English language, are daily getting more and more into use; indeed, so far back as the year 1825, the Bishop of Sodor and Man informed the Society for Promoting Christian Knowledge, that there was no longer any necessity for impressions of the Bible in the Manks language, and that the islanders were eager to be supplied with English copies.²

The Manks translation of the Old Testament has been esteemed nearer the Hebrew than is the English authorised version, and is frequently of a paraphractical character. A remarkable variation between the English and Manks Bible occurs in 1 Kings xvii. 3—6. Instead of "ravens," the reading is "*Cummaltee Oreb*," inhabitants of Oreb.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—At the period of the first publication of the Manks Scriptures, the English language was comparatively little cultivated in the island, and the English Bible was unintelligible to the mass of the inhabitants. The benefit of the Manks version to the generation for whom it was executed can, therefore, only be estimated by taking into account their inability to read the Scriptures in any other language. A poor Manks woman, on hearing her son read to her for the first time a chapter of the new version, cried out, in great exultation, "we have sat in darkness (*dorraghys*) until now." And when the first books of the Manks New Testament were brought into circulation (in 1763), Dr. Hildesley wrote:—"The vast eagerness and joy with which the first specimen has been received and sought after have amply convinced me of the utility of the undertaking, had I had no previous persuasion in my own mind of the real benefit it must needs be to the souls of the far greater part of the people of my charge." That the Manks version is even now valued by those to whom the language is vernacular is evident from the fact, that only last year (1848) 300 copies were dispatched to the island by the British and Foreign Bible Society; yet there is every probability that the prediction of a recent writer will be literally fulfilled, and that in the course of another generation, "the Manks tongue, regarded with dislike by the utilitarian philosophy of the nineteenth century, will be a venerable relic of past times, interesting only to the philologist and antiquary."³

¹ Owen's History of British and Foreign Bible Society, vol. ii. p. 55.

² Wales, by Sir Thomas Phillips, p. 564.

³ Wales, by Sir Thomas Phillips, p. 563.

BRETON.

SPECIMEN OF THE BRETON, OR ARMORICAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

[BRESE, 1847.]

ER gommansamant e oa ar Ger, hag ar Ger a oa gand Doue, hag ar Ger a oa Doue.
² He-ma a oa er gommansamant gand Doue. ³ An holl draou a zo bet grëd drezan, hag hepzan n'co bet grët netra hag a zo bet grët. ⁴ Ennan e oa ar vuez, ar vuez a oa goulou an dud. ⁵ Hag ar goulou a ra scleria en devalien, hag an devalien n'e deus ked e resevet. ⁶ Bez' e oe un den caset gand Doue, hanvet Ian. ⁷ He-ma a zeuaz da desteni, evit rei testeni diwarben ar goulou, evit ma credche an holl drezan. ⁸ Ne ket hen a oa ar goulou, mes *cased e oa* evit rei testeni diwarben ar goulou. ⁹ Hen a oa ar guir c'houlou, pehini a sclera an holl dud, en eur zond er bed. ¹⁰ Er bed e oa, hag ar bed a oa grëd drezan, hag ar bed n'en deus ked e anavezet. ¹¹ Deued eo d'e re, hag e re n'o deus ked e resevet. ¹² Mes da gemend hini en deus e resevet, en deus roed ar galloud da veza bugale da Zoue; d'ar re a grëd en e hanô; ¹³ Pere n'int ket ganet eus ar goâd, nag eus a volonte ar c'hig, nag eus a volonte an den, mes eus a Zoue. ¹⁴ Hag ar Ger a zo bet grët kig, hag en deus choumed en hon touez, (bag hon eus guelec e c'hloar, ur gloar evel eus a Vab unic-ganet an Tad) leûn a c'hras hag a ouirionez.

ON THE BRETON LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—Breton, the language of the ancient independent kingdom of Armorica, is now spoken in Lower Brittany. Its exact geographical diffusion has been minutely described by the Rev. Thomas Phillips, to whose personal observations, during his active exertions in the cause of the British and Foreign Bible Society, we are indebted for much information concerning this interesting country. “In Nantes and the surrounding country,” says Mr. Phillips, “Breton is unknown. It is, therefore, wholly confined to Bas Bretagne, comprising the three westerly departments of Finisterre, Morbihau, and Côtes-du-Nord. A line drawn from the north to the south coast, so as to pass a little to the west of St. Brieux, through Pontivy to Vannes, will show the extent of country in which this language is spoken. On the west side of this line, and from Vannes along the seashore in a southerly direction, towards the department of Lower Loire, it continues to be the prevailing language, while on the eastern side of this supposed line you hear both Breton and French for some distance.”¹ Deducting the French part of the population, Mr. Phillips estimates the number of persons in Lower Brittany ordinarily employing the Breton language at 800,000: of these he considers that upwards of half a million are unacquainted with French, and unable to read or converse in any language but Breton. The religion of Brittany is the Roman Catholic, and Latin is therefore the liturgical language; but the priests in the country districts preach in Breton. French is now the only language used in all the elementary schools: it is also the language chiefly employed in commerce and in the courts of law, and appears likely soon to supersede the native Breton in the larger towns. The priests however, from a principle, it is thought, of ecclesiastical conservatism, oppose the encroachments of the French language; and Breton will, in all probability, continue to be for ages the vernacular of the uneducated section of the population.

CHARACTERISTICS OF THE LANGUAGE.—The affinity between Breton and Welsh is so close, as to admit little room for doubt concerning their original identity. After the capture of Belle Isle by the English in 1761, such of the soldiers as were natives of Wales were able to make themselves

¹ Wales, by Sir Thomas Phillips, p. 573.

intelligible to the Bretons, and to act as interpreters for their English comrades; and it is found at the present day, that a Welshman requires but little study to enable him to converse, read, and even write in Breton. An old and current tradition represents the country of Brittany as having been peopled by a colony of ancient Britons, who fled thither to escape from the aggressions of the Saxons, while others of their countrymen sought refuge from the same enemy in Wales. If this account could be satisfactorily attested, there would be no occasion to seek further for the cause of the remarkable similarity that exists between the languages of Wales and Brittany; but Niebahr rejects the whole story as fabulous, and there certainly is a total want of all contemporaneous evidence on the subject. Still, the testimony of early writers, who mention the tradition as an undoubted historical fact, is entitled to some weight; and the resemblance between the names of many places in Brittany and in Wales is a further proof that some connexion anciently existed between the inhabitants of the two countries. It is also rather remarkable that the same kind of antiquities, supposed to be druidical remains, should be found in Brittany, Wales, and Cornwall, particularly as these antiquities are distinguished by the same names in each country.¹ These and other indications, together with the similarity of language, clearly establish the fact that Britain and Brittany were colonised by the same branch of the Celtic race; although as to the period and mode of this colonisation, and the nature of the intercourse which undoubtedly existed in very ancient times between the Bretons of Armorica and the Britons of Wales, history is silent. Breton resembles Welsh not only in the Celtic elements common to both languages, but also in the large stock of Latin words with which they are both intermixed.² Some difference has, however, of late years sprang up between Welsh and Breton, owing to the multitude of French words which the latter has admitted into its vocabulary, especially in the neighbourhood of towns: but these additions have not affected the structure of the language, which remains in all essential points precisely the same at the present time as at the most distant epoch from which written compositions in Breton have been transmitted.³

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—As early as the year 1814, an application was made by the Antiquarian Society of Paris to the British and Foreign Bible Society, on the subject of procuring a Breton version of the Scriptures. Another representation of the same purport was laid before the British and Foreign Bible Society in 1819; and in 1824 they authorised the Rev. Dr. Jones to proceed to Brittany, there to institute inquiries concerning any version or versions of the Bible in Breton that might be in existence. After a diligent search in all the libraries of the country, Dr. Jones ascertained that no portion of the Scriptures, either in print or MS., existed in the Breton language, with the exception of such scriptural extracts as had appeared in various Romish books of devotion. With the concurrence of the British and Foreign Bible Society, Dr. Jones, therefore, engaged the services of Legonidec, a Breton of considerable learning, to prepare a translation of the New Testament. Dr. Jones died during the progress of this work, but the sheets were regularly forwarded by Professor Kieffer of Paris to the Rev. T. Price, of Crikhowel, an eminent Celtic scholar. After having been carefully revised and corrected by Mr. Price, an edition of 1000 copies of this version of the New Testament was completed in 1827, at Angoulême, where Legonidec then resided; the copies were deposited in the Society's warehouse at Paris.⁴ This translation was made from the Vulgate, for Legonidec was a Catholic: it possesses many excellences of style and diction, yet at the same time is scarcely suitable for general circulation. Legonidec's great object was to restore the language to its pristine purity, by the rejection of all foreign words and phrases that had, in the process of time, been commingled with it. But in his efforts to attain to classical correctness, he unconsciously adopted a style of writing that appeared obscure, and almost unintelligible, to his less educated countrymen; and moreover being, like Dr. W. Owen Pughe in Wales, the inventor of a new system of orthography, he unadvisedly introduced his system into this version, and thus rendered it still more unintelligible to the mass of the people. When Protestant missionaries first commenced their labours in this country (about the year 1834), they were greatly discouraged to find that this New Testament, the only version possessed by the Bretons in their own language, was but imperfectly understood by them. Mr. Jenkins, of Morlaix, a native of Glamorganshire, and agent of the Baptist Missionary Society, therefore undertook a new translation, in which he was assisted by a native Breton. He translated from the Greek original, and consulted the Welsh and English authorised versions, and Martin's and Osterwald's French versions.⁵ This work, when completed, was found to be intelligible to the whole Breton population, except the

¹ Dr. Prichard's Researches, vol. iii. p. 511.

² Schlegel, Essais Littéraires et Historiques, p. 313.

³ Legonidec, Grammaire Celto-Bretonne, pref. vii.

⁴ Twenty-fourth Report of British and Foreign Bible Society, p. xxix.

⁵ Baptist Examiner, vol. ii. p. 112.

inhabitants of the neighbourhood of Vannes, who speak a peculiar dialect of Breton.¹ Attestations of its accuracy and faithfulness having been laid before the Committee of the British and Foreign Bible Society, they resolved on publishing an edition of 3000 copies. The edition was printed at Brest, before the close of the year 1847, and depositaries have been established both at Morlaix and Quimper. No edition of the Old Testament has yet been published; but a version executed by Legonidec, and revised by Mr. Price, is preserved in MS. in the library of the British and Foreign Bible Society.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The ignorance of the people, and the bigotry of the priests, have hitherto retarded the circulation of the New Testament in this country; but the recent sale of upwards of 1800 copies of the last edition, by the instrumentality of Protestant ministers and colporteurs, is a hopeful circumstance, and likely to lead to important results.

CLASS III.—INDO-EUROPEAN LANGUAGES.

D. TEUTONIC FAMILY.

G O T H I C.

SPECIMEN OF THE GOTHIC VERSION.

ST. JOHN, CHAP. XV. *v.* 1 to 12.

Ik im veinatriu thata sunjeino. jah atta meins vaurstvja ist. ² all taine in mis unbairandane akran goth usnith ita. jah all akran bairandane gahraincith ita. ei managizo akran bairaina. ³ ju jus hrainjai sijuth in this vaurdis. theatei rodida du izvis. visaith in mis jah ik in izvis. ⁴ sve sa veinatains ni mag akran bairan af sis silbin. niba ist ana veinatriva. svah nih jus. niba in mis sijuth. ik in thata veinatriu. ⁵ ith jus veinatains. saei visith in mis jah ik in imma. sva bairith akran manag. theatei inuh mik ni maguth taujan ni vaiht. ⁶ niba saei visith in mis. usvairpada ut sve veinatains jah gathaurisnith jah galisada jah in fon galagjand jah inbranjada. ⁷ aththan jabai sijuth in mis. jah vaurda meina in izvis sind. thatawah thei vileith. bidjith. jah vairthith izvis. ⁸ in thamma hauhihts ist atta meins. ei akran manag bairraith. jah vairthaith meinai sponjos. svasve frijoda mik atta. ⁹ svah ik frijoda izvis. visaith in friathvai meinai. ¹⁰ jabai anabusnins meinos fastaid. sijuth in friathvai meinai. svasve ik anabusnins attins meinis fastaida jah visa in friathvai is. ¹¹ thata rodida izvis ei faheths meina in izvis sijai jah faheds izvara usfulljaidau. ¹² thata ist anabusns meina ei frijoth izvis misso svasve ik frijoda izvis.

ON THE GOTHIC LANGUAGE AND VERSION.

GEOGRAPHICAL LOCATION.—The Goths formed an important section of the Teutonic or Germanic race, but their idiom is now extinct, and what little we know concerning it is deduced from the immortal work of Ulphilas, and a few other existing monuments. The earliest mention of the Goths by name occurs in some fragments of the Periplus of Pytheas, the renowned navigator from

¹ Wales, by Sir T. Phillips, 573.

Marseilles. From these fragments we may infer that they inhabited the coasts of Jutland about 325 years before the Christian era; but it is probable that they had arrived in Europe several centuries prior to that period. Many authors are of opinion that their first seat in Europe was Scandinavia. It appears from the statement of Tacitus that they were settled in Pomerania and Prussia, near the mouth of the Vistula, about the year A.D. 80. Sword in hand they gradually extended their dominion in Eastern Germany until the age of the Antonines (about A.D. 180), when suddenly, from some unknown cause, they began to migrate in vast hordes towards the northern coast of the Black Sea. From this point they made frequent incursions into the Roman empire, and possessed themselves of Dacia, and some of the neighbouring states. As their dominions increased, they became distinguished, according to the geographical position of the territories they occupied, by the appellation of the Eastern, Ostro, or Austro-Goths, and of the Western or Visi-Goths. About the year A.D. 377, the inroads of the Huns caused some of the Visi-Goths to implore the protection of the Roman Emperor Valens. In compliance with their request, he assigned them the province of Moesia, the present Bulgaria and Servia; and it was on account of their long residence in that province that some have called the language the Meso-Gothic. They subsequently revolted from their allegiance to the imperial government, and in 409, under Alaric, they took and pillaged Rome. Their next migration was to the South of France; and then, crossing the Pyrenees, they established themselves in Spain, where they reigned nearly three hundred years, until finally subdued by the Saracens. In the meantime the Eastern or Austro-Goths had established a monarchy in Italy, which continued from the time of Theodoric the Great, A.D. 493, until the power of this nation was crushed by Belisarius and Narses, under Justinian, the emperor of the East. These Italian Goths used the same language as those in Moesia, as is proved by the monuments of the language at Arezzo and Naples.

CHARACTERISTICS OF THE LANGUAGE.—Although the Gothic is by no means the oldest Teutonic language, being nearly cognate with Saxon, Friesic, Alemannic, and other ancient branches of the Germanic family, yet it is especially interesting to the philologist, because, owing to its preservation in the precious version of Ulphilas, it affords means for the examination of one of the earliest stages through which the speech of the great Germanic family has passed. Many of the elements of the modern Germanic languages are traceable in the Gothic, and it is through the medium of this ancient language that their original connection with Sanscrit, Persian, Greek, and Latin is most clearly to be demonstrated. The Gothic retains several ancient forms which have wholly disappeared in modern languages. Like the Sanscrit and the Greek it possesses a dual number and a passive form of the verb, and it forms its past tense by means of a reduplication. It is also remarkable for uniformly exchanging the *p* of Latin, Greek, and Sanscrit words for *f*: thus, the Latin word *pes*, in Greek *πούς*, and in Sanscrit *padas*, is in Gothic *fofus*; so *πολύ* in Greek is converted into *filu* in Gothic, and the Latin *piscis* becomes *fishs*. In the same way the *t* of the Sanscrit, Greek, and Latin becomes *th* in Gothic; and other uniform mutations of consonants might be cited. The characters used in writing the Gothic language were invented by Ulphilas, and are merely modifications of the Greek and Roman capitals.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—One of the most valuable remnants of antiquity, part of a version of the Scriptures belonging to the fourth century, exists in this language. The version of the New Testament was made with great accuracy and fidelity from Constantinopolitan MSS., and that of the Old Testament from the Septuagint. Many readings from the Latin have been interpolated in more recent times, but they are easily distinguished from the genuine version. This work is, therefore, of great importance in the history of the sacred text, as it affords a correct representation of the state of Constantinopolitan MSS. during the fourth century of our era. Unfortunately the fragments of this version, now known to be in existence, consist only of large portions of the Four Gospels, part of the Pauline Epistles, a sentence from the Psalms, and a few remnants of the books of Ezra and Nehemiah. The translator was Ulphilas, the celebrated bishop of the Meso-Goths. He was a Goth by birth, but of Cappadocian ancestry. He was born A.D. 318, and was educated at Constantinople, where he embraced Christianity, and was ordained bishop in 348. By his moral and mental endowments he acquired unlimited influence over his countrymen, and easily induced them to embrace a religion the doctrines of which were exemplified in his own holy life. It became at last a proverbial saying among the Goths, "whatever is done by Ulphilas, is well done."¹ But Arianism

¹ Bosworth's Anglo-Saxon Dictionary, p. cxvi.

was then the prevailing form of religion in the eastern part of the empire, and the history of Ulphilas affords but too many proofs that he upheld this heresy. In one passage of his version his Arianism is apparent: Phil. ii. 5 is rendered "*galeiko Gutha,*" like God; instead of the true rendering, "equal to God."

The most important codex of the Gothic version now extant is that called Codex Argenteus, or the Silver Book, from the circumstance of the letters being of a silver hue, except some of the initials, which are of gold. The vellum itself is chiefly purple, but in some parts of a violet colour. The MS. was produced in Italy, but the time of its execution is doubtful: by some authors it is attributed to the fifth century. It has evidently no claim to be regarded as the autograph of Ulphilas, for it possesses some marginal readings which clearly attest that several transcripts had been made since his time. This valuable codex was not generally known to be in existence till it was discovered in the Benedictine Library at Werden on the Ruhr, in Westphalia, where it had lain for several centuries; but when or by what means it found its way thither cannot be ascertained. Its subsequent history is curious. About the beginning of the seventeenth century it was removed to Prague; but in 1648, Prague being taken by the Swedes, it was sent among other spoils to Christina, queen of Sweden, who presented it to the Royal Library at Stockholm. Vossius, the keeper of that library, by some means now unknown, possessed himself of the codex, and took it in 1655 to Holland. Here it was borrowed by his uncle Junius for the purpose of publication, as will hereafter be mentioned. Puffendorf, who in 1662 was travelling through Holland, purchased it for the Swedish Count de la Gardie; the purchase money was 400 rix dollars.¹ The count had it bound in silver, and presented it to the Royal Library at Upsal, where it is still carefully preserved in a glass box, under lock and key; and no one, whatever be his rank, is allowed access to it. This jealous care appears to have arisen from eleven leaves having been stolen by some one who examined it. Gabelenz and Loebe, however, were allowed the free use of the MS.

Another Gothic codex was discovered in 1756 in the Ducal Library at Wolfenbützel, in the duchy of Brunswick, by Knittel, archdeacon and counsellor of the consistory of that city. This MS. contains part of Ulphilas' version of Paul's Epistle to the Romans (namely part of the 11th and following chapters, as far as the 13th verse of the 15th chapter), with a parallel Latin version. It is familiarly known as the "*Codex Carolinus,*" which name it received in honour of Charles, duke of Brunswick, the patron of Knittel. The text of this MS. was expunged during the eighth or ninth century, to make room for a Latin work, the *Origines* of Isidore of Seville, which was written over it in Spain on the same vellum. The letters of this latter composition, however, faded, and Knittel was thus enabled to detect the vestiges of the original writing, which had not been completely obliterated. The characters are similar to those of the Codex Argenteus, but not so beautifully formed.

Other fragments of the Gothic version have been since discovered. In 1817, Angelo Mai, then keeper of the Ambrosian Library at Milan, found portions of St. Paul's Epistles under the homilies of Gregory the Great on Ezekiel. In subsequent years he discovered other remnants of the version concealed under various works. Among the most important of his discoveries were passages from the Gospels, which supplied chasms in the Codex Argenteus. In other Palimpsest MSS. he found fragments of the Old Testament and a Gothic homily, rich in quotations from the version of Ulphilas, which have also been used in filling up some of the lacunæ in the Upsal MS.

The first portion of this version committed to the press was the mutilated copy of the Gospels contained in the Codex Argenteus. It was printed from a beautiful facsimile MS. made by Derrer, but with continual reference to the original codex. It was edited by Junius and Marshall, and published in two volumes 4to., at Dort, in 1665. This edition was provided with a glossary, and contained the Anglo-Saxon and Gothic versions in parallel columns, printed in their original characters from types cast for the purpose at Dort. Such copies of the work as remained uncirculated were re-issued, by means of a new titlepage affixed to them in 1684, at Amsterdam. In 1671, Stiernhelm published an edition at Stockholm in Roman characters, but it is not esteemed so accurate as that of Junius. In addition to the Gothic, the edition of Stiernhelm contains the Icelandic, Swedish, German, and Latin versions. Dr. Eric Benzell, archbishop of Upsal, made a new copy of the original codex, with a literal Latin translation, and prepared it for the press. He wished to publish the whole MS. in facsimile, engraved on wood: a specimen which he had thus engraved was published in 1705. After his death, his MS. was edited and published by Lye at Oxford, in 1750, in small folio. This edition is in Gothic letters, and has a short Gothic grammar prefixed by Mr. Lye.

¹ Hug's Introduction to the New Testament, vol. i. p. 455.

In 1762, Knittel published the first impression of the Codex Carolinus, with several other fragments connected with biblical criticism, especially the text of two Palimpsest MSS. of part of the Gospels in Greek: the whole was accompanied by an elaborate commentary: but, for want of sale, many copies were used as waste paper, and the twelve copper-plates, employed in printing, were sold for old copper: this edition, though esteemed very correct, is in consequence scarce.¹ The Codex Carolinus was reprinted at Upsal in 1763, by Ihre, a learned Swede: this edition was in quarto, and consisted of ninety pages: it was in Roman characters, and accompanied by a Latin version and notes. Another impression of this codex has been given by Manning in the appendix to his edition of Lye's Anglo-Saxon Dictionary, printed in 1772. The codex was again printed in 1773 by Busching, at Berlin.

A corrected and very important edition of the fragments of Ulphilas, including those of the Codex Argenteus, was published by Zahn at Weissenfels, in 1805, from a revised text which had been carefully prepared by Ihre, and from which he had expunged errors of preceding editors. This work comprises critical annotations on the text, a Latin version by Ihre, a literal interlinear Latin version, a grammar and glossary by Fulda, and a history of the version by Zahn.

In 1819 some extracts from the Ambrosian Palimpsest MSS. were published with a Latin version by Mai and Castiglione, at Milan.² Ten years afterwards, Count Castiglione published the Second Epistle to the Corinthians, from one of the codices discovered by Mai; and in 1834 he published, at Milan, the Epistle to the Romans, the First Epistle to the Corinthians, and the Epistle to the Ephesians.

During the same year (1834) a work was published by H. F. Maschmann at Munich, containing a Gothic Commentary on the Gospel of St. John, with a Latin translation, and several critical appendages of great service in the study of the Gothic codices. In 1835, Castiglione published the Epistles to the Galatians, Philippians, Colossians, and 1 Thessalonians; and in 1839 he published 2 Thessalonians, 1 and 2 Timothy, and Titus. This completed the publication of the fragments that had been discovered.

Two editions of the version of the Gospel according to St. Matthew yet remain to be noticed: the first was published from the Codex Argenteus in London, in 1807, by Samuel Henshall, with the corresponding English or Saxon, from the Durham book of the eighth century, and various etymological dissertations. The other separate editions of this Gospel appeared at Stuttgart, in 1827. Schmeller, the editor, drew the text from the Codex Argenteus and from the fragments of the version discovered by Mai: his design in this publication was to compare the version of Ulphilas with the translation of the Harmony incorrectly ascribed to Tatian, executed by a Saxon writer of the ninth century, and he therefore printed both versions in this volume.

We now come to the latest and the most complete edition of the remains of the Gothic version. This edition comprises all the Gothic fragments, both of the Old and the New Testament, now known to be extant: it is furnished with collations and emendations from MSS. and from printed editions; and also with a glossary, a grammar, learned prolegomena, and various critical annotations. This valuable work was published at Leipsic, between the years 1836 and 1847: it was edited by Dr. H. C. de Gabelenz and Dr. J. Loebe. The editors recollated the MSS. at Upsal and Wolfenbuttel, and corrected many errors of previous editions: the Milan MSS. were re-examined for this work by Count Castiglione. This edition has, therefore, superseded all that went before it.³ A small edition has recently been published by Gaugengigl, at Passau, in 8vo., 1848; from which our Specimen is taken.

¹ Allgemeines Bibliographisches Lexicon, von F. A. Ebert, vol. 1. p. 992.

² Transactions of the Royal Society of Literature, vol. 1. part I. p. 129.

³ Bosworth's Anglo-Saxon Dictionary, p. cxiix.

OLD SAXON.

SPECIMEN OF OLD LOW SAXON,

FROM TATIAN'S "HARMONY," IN SCHILTER'S "THES. ANT. TEUTONICARUM."

St. JOHN, CHAP. I. v. 1 to 4.

¹ In anaginne uwas uuort,
inti thas uuort uwas mit Gote,
inti Got selbo uwas thas uuort.

² Thas uwas in anaginne
mit Gote, alliu thuruh thas
uurdun gitan, inti uzzan siu
ni uwas uuilt gitanes,
thas thar gitan uwas.

³ Thas lib uwas in imo,
inti thas lib uwas liht manno.

⁴ Inti thas liht in finstarnessen,
leuhta, inti finstarnessen.
thas ni bigriffun.

¹ In principio erat verbum,
et verbum erat apud Deum,
et Deus ipse erat verbum.

² Hoc erat in principio
apud Deum, omnia per ipsum
facta sunt, et sine ipso
factum est nihil,
quod factum est.

³ Vita erat in ipso,
et vita erat lux hominum.

⁴ Lux in tenebris
leucebat, et tenebræ
eam non comprehenderunt.

ON THE OLD SAXON, OR "ALT-NIEDER-DEUTSCH," LANGUAGE AND HARMONY OF THE GOSPELS.

ALTHOUGH no version, strictly so called, of the Scriptures exists in this ancient dialect, yet it possesses a Harmony of the Gospels, translated in the ninth century, which has a special claim on the attention of philologists, and which can, therefore, be scarcely passed over without notice. This harmony is the earliest document extant which exhibits the stock whence Anglo-Saxon sprang. The language in which it is written has been spoken almost from time immemorial in the greater part of Low, Platt, or Northern Germany. The Saxons who emigrated from this part of Germany to Britain, and founded the Saxon Heptarchy, spoke this language; but from various causes, hereafter to be mentioned, it underwent several modifications in consequence of their residence in this country. Their brethren, on the contrary, who remained in their fatherland, preserved the purity of their language; and the original vernacular idioms of our Saxon progenitors are still to be heard, with comparatively little variation, among the peasantry of Hanover, Holstein, Sleswick, Mecklenburg, Magdeburg, Brandenburg, Pomerania, and the kingdom of Prussia; in part of Westphalia and of Jutland, and as far north as Livonia and Esthonia.¹

CHARACTERISTICS OF THE LANGUAGE.—The old Saxon, more appropriately designated by Grimm the *Alt-nieder-deutsch*, (i. e. *Old Low German*), was probably cognate with the Gothic, for it is impossible to say which has the strongest claims to antiquity: judging from the close similarity of structure which prevails between these two dialects, the Friesic, and the Alemannic, or Old High German, we may infer that at some very remote period they all branched off from the language originally common to the whole Teutonic family. Old Saxon, like all the Low German dialects, is far more soft and flowing than High German. It substitutes smooth consonants for the harsh, aspirated sounds of High German, and regularly changes *sch* into *s*, and *sz* or *z* into *t*. The most flourishing period, it has been remarked, of Low German was that immediately preceding the Reformation; and

¹ Dictionary of the Anglo-Saxon, by Dr. Bosworth, p. lxxxii.

many have regretted that the influence of Luther should have caused the harsh High German dialect, spoken by him, to prevail as the language of the educated classes throughout Germany, to the exclusion of the Low German dialects, now confined to the poorer classes in the regions above mentioned. Dr. Bosworth observes that the Low German equals the High in strength and compositive power, while it exceeds it in richness and facility of enunciation; and that "the true old German freedom, sincerity, and honesty can have no better medium to express its full mental and political independence, its genuine and confidential feelings of the heart, than its old, unsophisticated, open, Low German dialect."

HARMONY OF THE GOSPELS IN THIS LANGUAGE.—This ancient Harmony, written by some unknown author in the ninth century, bears the title of *Heliand*, or the Healer. The reason of this appellation can be best explained in the words of our own King Alfred, who says that the history of our Lord is thus designated, because He "*sothlice hys folc HAL qedeth fram hyra synnum*:" that is, He truly maketh His people to be *healed* from their sins.¹ The *Heliand* is written in alliterative lines, and adheres pretty closely to the prototype. It is of some importance to the biblical student, from its showing the interpretation affixed by the early Saxons to the various passages of Scripture in which the words and actions of the Saviour when on earth are recorded.

Two MS. copies of this poem have been preserved, although in a very mutilated condition. One of these copies belongs to the Cottonian Library in the British Museum, and is marked Caligula, A. vii. An old tradition has been circulated, to the effect that this very copy formed part of Canute's collection, and hence it is still generally known as "Canute's Bible;"² but we possess no direct evidence in proof that it was ever in the hands of that monarch. The other codex was found in 1794 by Gerard Gley, a Frenchman, in the library of the cathedral church at Bamberg: it has since been removed to Munich. Some extracts from the *Heliand* were published, (erroneously under the name of Franco-Theotisc,) in the second volume of Hiekes's Thesaurus, and also by Nyerup at Copenhagen in 1787. A complete and splendid edition was published at Munich in 1830, by Schmeller. The Munich MS. was taken as the base of this edition, and the various readings occurring in the London MS. are given in the notes.³

It may here be mentioned that, in the year 890, a Harmony of the Gospels, erroneously attributed to Tatian, was translated by an unknown writer into a sort of old Saxon. The dialect of this translation is softer than the Alemannic and Bavarian; it contains words peculiar to Old Saxon, and may be considered as a kind of transition between Low and High German.⁴ MSS. are preserved at Oxford and St. Gallen. In an edition published by Palthenius, in 1706, the dialect is styled "the ancient Theotisc." This work was republished by Schilter in the second volume of his Thesaurus.

¹ Alfred's Bede, l. 21; Foreign Quarterly Review, No. xiv.

² Foreign Quarterly, No. xiv.

³ Meidinger, Dictionnaire des Langues Teuto-Gothiques, p. xxx.

⁴ Dictionary of the Anglo-Saxon, p. lxxxiv.

ANGLO-SAXON.

SPECIMEN OF THE ANGLO-SAXON VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

FROM THE GOSPELS IN ANGLO-SAXON, EDITED BY B. THORPE, F.S.A.

LONDON, 1842.

ON fruman wæs Word, and þæt Word wæs mid Gode, and God wæs þæt Word. ² Þæt wæs on fruman mid Gode. ³ Ealle þing wæron geworhte þurh hyne; and nan þing næs geworht butan him. ⁴ Ðæt wæs lif þe on him geworht wæs, and þæt lif wæs manna leoht. ⁵ And þæt leoht lyht on þystrum; and þystro þæt ne genamon. ⁶ Man wæs fram Gode asend, þæs nama wæs Iohannes. ⁷ Þes côm to gewitnesse þæt he gewitnesse cyððe be þam Leohte, þæt calle men þurh hyne gelyfdon. ⁸ Næs he Leoht, ac þæt he gewitnesse forð-bære be þam Leohte. ⁹ Soð Leoht wæs, þæt onlyht ælcne cumendne man on þysne middan-eard. ¹⁰ He wæs on middan-earde, and middan-eard wæs geworht þurh hine, and middan-eard hine ne geceneow. ¹¹ To hys agenum he côm, and hig hyne ne underfengon. ¹² Soðlice swa hwylce swa hyne underfengon, he sealde hym ánweald þæt hig wæron Godes bearn, þam þe gelyfað on his naman: ¹³ þa ne synd acennede of blodum ne of flæsces willan, ne of weres willan; ac hig synd of Gode acennede. ¹⁴ And þæt Word wæs flæsc geworden, and eardode on ús, (and we gesawon hys wuldor, swylce án-cennedes wuldor of Fæder,) þæt wæs ful mid gyfe and soðfæstnysse.

ON THE ANGLO-SAXON LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND ORIGIN.—Anglo-Saxon was the language introduced into England with the Saxon domination by three distinct tribes of the Saxon Confederacy; namely, the Old Saxons properly so called, (of whom mention is made in the foregoing memoir,) the Angles from Anglen in the south-east of Sleswick in Denmark, and the Jutes from Jutland. The whole of England was divided between these three tribes: the Old Saxons established themselves in the West and South, forming the kingdoms of Essex, Sussex, and Wessex; the Angles obtained large dominions in the North and East of England, and the South of Scotland; and the Jutes possessed a small territory in Kent and the Isle of Wight. Of these tribes the Angles appear to have been most numerous; in fact, they flocked to our island in such numbers as to leave their native country almost destitute of inhabitants. But from the time of Egbert, A.D. 827, the power of the West Saxons became predominant, and although the Angles gave their name to their adopted country, (Angle or Engle-land,) yet their descendants are to the present day termed, not Angles, but Saxons by the Irish and the other Celtic nations. One and the same form of paganism prevailed among Angles, Saxons, and Jutes from the period of their first arrival in England, A. D. 449, till the end of the sixth century, when Christianity was introduced among them by Augustine and the forty monks sent by Pope Gregory from Rome.

CHARACTERISTICS OF THE LANGUAGE.—The three Saxon tribes who thus established their eight separate kingdoms in Britain, all spoke dialects of one language. The dialect of the Angles was broader and more harsh than that of the West Saxons, and was distinguished by the name of the Dano-Saxon, whereas the dialect of the West Saxons was called pure Anglo-Saxon. These two dialects remained distinct as long as Anglo-Saxon was the language of England, yet the difference between them probably was not greater than that which now exists between the dialects of English

spoken in different counties. Alfred the Great, a West Saxon king, gave predominance not only to the power but to the dialect of his countrymen; he patronised learning and learned men, devoted himself to literature, and produced several translations from Latin into his vernacular tongue. Under his auspices, therefore, the language of the West Saxons became the cultivated dialect of Anglo-Saxon, though afterwards modified more or less by the influence of the other dialects. The supremacy of the Danes during twenty-six years in England, under Canute and his two sons, had some slight effect in altering the language of the Anglo-Saxons. The Norman-French, introduced in 1066, had a still further influence on Anglo-Saxon, which afterwards, by gradual and successive alterations, insensibly merged into the English. The Anglo-Saxon ceased to be spoken during the reign of Henry III., about A.D. 1258; it then took its place among the dead languages. In some degree, however, it still lives in the English language, of which it forms the very groundwork and substratum; nor is it possible, without some acquaintance with this ancient language, to understand thoroughly the structure of our own.

Anglo-Saxon itself however is, as we have just shown, but a scion of the Old Saxon language described in a preceding memoir: among other evidences that it is not an original language may be cited the singular fact, that no less than five different fragments of verbs, of which the principal terminations appear in other languages, are huddled together in the conjugation of the substantive verb.¹ As compared with its cognate languages, Anglo-Saxon bears the nearest resemblance to the ancient Friesic, and it is more than probable that many of the Friesians accompanied their Saxon neighbours in the invasion and colonisation of England. In its grammatical forms, Anglo-Saxon presents comparatively few deviations from the early branches of the Germanic family. It has two numbers, singular and plural, and three genders. The gender of nouns is chiefly determined by their terminations, and the adjectives have variable terminations to correspond with their nouns in gender, number, and case. There are four cases, and three declensions. Adjectives have a definite and an indefinite form of declension; the latter (of which the inflections are the same as those of nouns of the second declension) is used when the adjective has a definite article, a demonstrative, or a possessive pronoun before it.² In nouns the final syllable *ing* is sometimes patronymic, like *ἰδης* in Greek: in the Anglo-Saxon version of the Bible, the servant of Elisha is called *Elising*:³ from this source arise our words duckling, gosling, nestling, etc. But, perhaps, one of the most remarkable characteristics of Anglo-Saxon is the multiplicity of its synonymous words. It has ten synonyms for the word man, and as many for woman: it has eighteen different words to denote persons in authority, besides ten compounds, and several official titles. It has also eighteen words expressive of the mind, and fourteen to denote the sea; and to express the name of the Supreme Being, it has more terms and periphrases than perhaps any other language. The Anglo-Saxons possessed a strong partiality for metaphor and periphrasis: thus, to describe the Ark, the poet *Cædmon* used no less than thirty consecutive phrases, such as, "the sea house," "the ocean palace," "the wooden fortress," "the building of the waves," etc. This poetical combination of words was so continually resorted to, especially in poems, that many of the words thus combined became current in the language as compound terms. The Anglo-Saxon language displayed extreme aptitude in the formation of compounds, but, like most ancient languages, it drew its materials from its own resources, and formed its compound words by the combination of its own roots, without drawing, like modern English, from foreign vocabularies. "Great, verily," observes Camden, "was the glory of our tongue before the Norman Conquest, in this, that the Old English (or Anglo-Saxon) could express most aptly all the conceits of the mind without borrowing from any."

ALPHABETICAL SYSTEM.—The Teutonic and the Celtic nations possessed an alphabetical system, of which the origin and the history are lost in remote antiquity. This system was styled the Runic, from the Teutonic word *Rûn*, denoting a mystery, because the Runic characters were used in pagan rites. "The heathen Teutons," says Sir Francis Palgrave, "believed that the Runes possessed magical influence, could stop the vessel in her course, divert the arrow in its flight, cause love or hatred, raise the corpse from the grave, or cast the living into death-like slumbers."⁴ The Runes, however, of the Teutons and of the Celtic varied in form; and even the Runes of the Anglo-Saxons and the Scandinavians differed from each other as much as the languages themselves.⁵ On account of the idolatrous veneration with which Paganism invested these Runes, the early preachers and missionaries of

¹ History of the Anglo-Saxons, by Sharon Turner, vol. iv. p. 510.

² Bosworth's Anglo-Saxon Dictionary, p. clxxxvi.

³ Latham's English Language, p. 259.

⁴ History of the Anglo-Saxon Period, by Sir F. Palgrave, p. 145.

⁵ Kemble in *Archæologia*, vol. xxviii. p. 327.

Christianity endeavoured to set them aside, and to introduce the use of the Latin characters in their stead. It was doubtless, from this cause, that Ulphilas refrained from writing his version in the Runic letters employed by the Germanic tribes, and adopted a modification of the Greek and Latin alphabets. The Anglo-Saxons, who had brought their Runes with them from Germany, as is evident from several ancient inscriptions, continued to use them till the time of Augustine, when they were induced to substitute the Latin characters. The Anglo-Saxon alphabet, however, has preserved a relic of the Runes in its two peculiar characters þ, j, and Ð, ð, the former of which had the hard sound of *th* as in *thing*, and the latter the soft sound of the same letters as in *thine*. The other Anglo-Saxon letters, though very dissimilar from the Roman letters of the present day, are precisely the same as those used at Rome during the age in which Augustine flourished. Five letters of our English alphabet, *j, k, q, v, and z*, are not found in genuine Anglo-Saxon, but *c* and *cw* are invariably placed where *k* and *q* would be used by us.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—It is very doubtful whether the entire Scriptures have ever been translated into Anglo-Saxon. We have no traditionary account of a complete version, and all the biblical MSS. in Anglo-Saxon now in existence contain but select portions of the sacred volume. The poems on sacred subjects usually attributed to Cædmon, afford the first feeble indications of an attempt being made by our Saxon forefathers to convey the truths of Scripture in their vernacular tongue. Cædmon lived in the seventh century; he was a monk in the monastery of Streonshaleh in Northumbria. It is said that he could neither read nor write, but that some of the other monks used to teach him portions of sacred history, and that he afterwards sang his lesson to his instructors in poetical strains. His poems have been strung together so as to form a sort of metrical paraphrase on some of the historical books of Scripture. He commences with the fall of the angels, the creation and fall of man, and proceeds to the history of the deluge, carrying on his narrative to the history of the children of Israel, and their wanderings in the desert. He also touches on the history of Nebuchadnezzar and of Daniel. The authenticity of this work has been doubted, some writers being of opinion that it was written by different writers at various periods; the striking similarity between some of the poems and certain passages in Milton's *Paradise Lost* has been repeatedly noticed. Two editions have been printed; the first by Francis Junius at Amsterdam in 1655, and the second, with an English translation and notes, by Mr. Thorpe, in London, in 1832.

The literal versions of such portions of the Scripture as have been translated into Anglo-Saxon have chiefly been transmitted to us in the form of interlineations of Latin MSS. A Latin Psalter, said to have been sent by Pope Gregory to Augustine, is still preserved among the Cottonian MSS., and contains an Anglo-Saxon interlinear version, of which the date is unknown. Aldhelm, bishop of Sherborn, and Guthlac, the first Anglo-Saxon anchorite, translated the Psalms soon after the commencement of the eighth century, but their MSS. are lost, and nothing is known with certainty respecting them. The same may be said concerning the portions of Scripture reported to have been translated by the venerable Bede. At the time of his death, this renowned historian was engaged in a translation of the Gospel of John, and almost with his latest breath he dictated to his amanuensis the closing verse of the Gospel. Alfred the Great also took part in the translation of the Scriptures. He translated the Commandments, in the twentieth chapter of Exodus, and part of the three following chapters, which he affixed to his code of laws. He likewise kept a "hand-book," in which he daily entered extracts from various authors, but more especially verses of Scripture translated by himself from Latin into Anglo-Saxon.¹

There are three different versions of the Four Gospels at present known to be in existence. The most ancient of these is the famous Northumbrian Gloss, or Durham Book, preserved among the Cotton MSS. in the British Museum. This MS. is one of the finest specimens extant of Saxon writing. The Vulgate Latin text of the Four Gospels was written by Eadfrid, bishop of Lindisfarne, about A.D. 680; his successor in the see adorned the book with curious illuminations, and with bosses of gold and precious stones; and a priest named Aldred added an interlinear gloss or version, probably about the year 900. The second Anglo-Saxon version of the Gospels belongs to the tenth century, and was written by Farnen and Owen at Harewood, or Harwood, over Jerome's Latin of the Four Gospels. The Latin text was written about the same period as that of the Durham Book, having been made during the seventh century. This valuable MS. is in the Bodleian Library, and is called the Rushworth Gloss, from the name of one of its former proprietors. The other translation of the Gospels

¹ History of the Anglo-Saxon Period, by Sir F. Palgrave, p. 173.

was made by an unknown hand, apparently not long before the Norman Conquest, and is thought to have been translated from the Latin version which was in use before Jerome's time. These important MSS., with the version of Ælfric hereafter to be mentioned, were for two or three centuries thrown aside as useless lumber. With the disuse of the Anglo-Saxon language they ceased to be understood, and were consigned to the shelves of monasteries. At the time of the Reformation, some Anglo-Saxon MSS. on doctrinal subjects were drawn from their places of concealment, and placed before the world in testimony that the early Saxon Church withstood the growing heresies of the Church of Rome. The Reformers, aware that the translation of part of the Scriptures into Anglo-Saxon was a precedent in favour of their own translation into the vernacular tongue, collected the fragments of the Anglo-Saxon version, and in 1571 issued an edition of the Four Gospels with an English parallel version. The text of this edition was a late MS. belonging to the Bodleian Library at Oxford: it was edited by Archbishop Parker, and a preface was written by John Fox, the martyrologist. This edition was carefully collated with four MSS. by Francis Junius, jun., and published by Dr. Marshall at Dort, in 1665, in parallel columns with the Mæso-Gothic version. Some copies of this edition were provided with new titlepages, bearing the date, Amsterdam, 1684. The most complete edition of the Anglo-Saxon Gospels is that of Mr. Thorpe, printed in London, 1842. Two Cambridge MSS. form the basis of this text, which in all doubtful passages is carefully collated with other MSS.

Two editions of the Anglo-Saxon Psalter have been published. The first appeared in 1640: it was printed in London under the care of Spelman, from an ancient MS. by an unknown translator, and collated with other MSS. of equal antiquity. This version was undoubtedly made from the Latin Vulgate.¹ A splendid edition of the Psalms was published in 1835 at Oxford: the MS. which forms the text formerly belonged to the Duke of Berri, the brother of Charles V., king of France, and was preserved in the Royal Library at Paris. Mr. Thorpe, the editor, attributed this MS. to the eleventh century; and by some it is supposed to be a transcript of the version executed by Aldhelm, bishop of Sherborn, in the early part of the eighth century. It is, however, rather a paraphrase than a version, and is written, partly in prose, and partly in metre.

A partial interlinear translation of a Latin version of Proverbs, made in the tenth century, is preserved among the Cotton MSS. in the British Museum. To the same century belong the celebrated translations of Ælfric, archbishop of Canterbury: they consist of the Heptateuch, or first seven books of the Bible, and the book of Job. An edition of this version was published by Mr. Thwaites, at Oxford, in 1699, from an unique MS. belonging to the Bodleian Library: the book of Job was printed from a transcript of a MS. in the Cottonian Library. Ælfric, in some portions of his version, adheres literally to the text; but in some parts he appears to aim at producing a condensation, or abridgment, rather than a translation of the events related by the inspired historian. Like the other Anglo-Saxon fragments, his translation was made from the Latin version.

A few MSS. of the Psalms, written shortly before, or about the time of, the Norman Conquest, are extant, and show the gradual decline of the Anglo-Saxon language. The history of the language may still further be traced in three MSS. yet in existence, which were made after the arrival of the Normans. They are MSS. of the same translation, and two of them are attributed to the reign of Henry the Second; but the language in which they are written is no longer pure Anglo-Saxon; it has merged into what is designated the Anglo-Norman.

FACTS RELATIVE TO THE DISSEMINATION OF THIS VERSION.—The Anglo-Saxon version was never disseminated among the people, for the art of reading was, during the Anglo-Saxon period, exclusively confined to priests and kings. Learning was then cultivated chiefly in monasteries, and the Latin version of the Scriptures was there generally studied. Some members of the clerical body were, however, but imperfectly acquainted with the Latin tongue, and it was for their benefit that the interlinear glosses were added to the Latin MSS., in order that they might understand themselves the portions which it was their duty to read to the people.

¹ Butler, *Horæ Biblicæ*, vol. i. p. 148.

ENGLISH.

SPECIMEN OF THE ENGLISH VERSIONS.—ST. JOHN, CHAP. I. v. 1 to 12.

WICLIF, 1380.

¹ IN the begynnynge was the word and the word was at god, and god was the word, ² this was in the bigynnyng at god, ³ alle thingis wereu made bi hym : and withouten hym was made no thing. that thing that was made ⁴ in him was liif, and the liif was the list of men, ⁵ and the list schyneth in derknessis: and derkness comprehendid not it.

⁶ A man was sente fro god to whom the name was Ion, ⁷ this man cam in to witnessynge, that he schulde bere witnessynge of the list, that alle men schulden bileue bi hym, ⁸ he was not the list, but that he schulde bere witnessynge of the list, ⁹ ther was a verri list: whiche list-neth eche man that cometh in to this world, ¹⁰ he was in the world, and the world was made bi hym: and the world knewe hym not,

¹¹ he cam in to his owne thingis: ¶ hise resecyueden hym not: ¹² but hou many euer resecyueden hym: he gaf to hem power to be made the sones of god, to hem that bileueden in his name.

TYNDALE, 1534.

¹ IN the begynnynge was the worde, and the worde was with God: and the worde was God. ² The same was in the begynnynge with God. ³ All thinges were made by it, and with out it, was made nothinge, that was made. ⁴ In it was lyfe, and the lyfe was the lyght of men, ⁵ and the lyght shyneth in the darcknes, but the darcknes comprehended it not.

⁶ There was a man sent from God, whose name was Iohn. ⁷ The same cam as a witness to beare witness of the lyght, that all men through him myght beleue. ⁸ He was not that lyght: but to beare witness of the lyght. ⁹ That was a true lyght, which lygheteth all men that come into the worlde. ¹⁰ He was in the worlde, and the worlde was made by him: and yet the worlde knewe him not.

¹¹ He cam amonge his (awne) and his awne receaved him not. ¹² But as meny as receaved him, to them he gave power to be the sonnes of God in that they beleved on his name.

COVERDALE, 1535.

IN the begynnynge was the worde, and the worde was with God, and God was y^e worde. The same was in the begynnynge with God. All thinges were made by the same, and without the same was made nothinge that was made. In him was the life, and the life was the light of men; and the light shyneth in the darcknesse, and the darcknesse comprehended it not.

There was sent from God a man, whose name was Iohn. The same came for a witness, to beare wytnesse of y^e light, that thorow him they all might beleue. He was not that light, but that he might beare witness of y^e light. That was the true light, which lygheteth all men, that come in to this worlde. He was in the worlde, & the worlde was made by him, and y^e worlde knewe him not.

He came in to his awne, and his awne receaved him not. But as many as receaved him, to them gaue he power to be the children of God: euen such as beleue in his name.

MATTHEW, 1537.

IN the beginnyng was the worde, and the worde was with God: and the worde was God. The same was in the beginnyng wyth God. All thinges were made by it, and wythout it, was made nothyng that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shyneth in y^e darcknes but the darcknes comprehended it not.

There was a man sent from God, whose name was Iohn. The same cam as a witness to beare wytnes of the lyght, that all men through him myght beleue. He was not that lyght: but to beare witness of the lyght. That was a true lyght whych lygheteth all mē that come into the worlde. He was in the worlde, and the worlde was made by hym: and yet the worlde knewe hym not.

He cam amonge hys awne, and hys awne receaved him not. But as many as receaved hym, to them he gaue power to be the sonnes of God in that they beleued on hys name:

ON THE ENGLISH LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—The population of the united kingdom of Great Britain and Ireland, according to the census of 1841, is 27,019,558 souls, and that of England alone, 15,000,154. But the extension of the English language must by no means be estimated by that of England, or even of the united kingdom. It may also be said to be coextensive with the habitable world, for of all people, except the Jews, the English are the most widely scattered, and thus their language may be heard in every country, and amongst every nation, under heaven. The United States of America are inhabited almost exclusively by an English-speaking population. English is also the predominant language in the Canadas and the West Indies. In the East its ascendancy is being gradually increased and established: amongst the millions of India, for instance, it is becoming more and more cultivated; and with the progress of education it will probably speedily predominate over all the various dialects spoken in the numerous colonies and settlements established by the enterprise, and maintained by the energy, of the Anglo-Saxon race.

CHARACTERISTICS OF THE LANGUAGE.—The English language is the daughter of the Saxon, and preserves to a great extent the lineaments of its parent. So far, however, as respects its vocabulary, English is essentially a compound language, and borrows freely from all sides and from all sources. In the first period of its history it was greatly influenced by the Norman-French, introduced by William the Conqueror. During the first century after the Conquest, the two languages subsisted side

by side; but a fusion gradually took place, in which the language of the people triumphed over that of their invaders, for although Norman words were freely admitted into the vocabulary, the genius and structural character of the new language, evolved by this intermixture, were Saxon. The exact period of the transmutation of Saxon into English has been disputed, but it seems most reasonable to believe that the process was gradual.¹ A fragment of the Saxon Chronicle, published by Lye, and concluding with the year 1079, exhibits the language in the first stage of its transition state, no great deviation having then been made from Anglo-Saxon. But in the continuation of the same chronicle, from 1135 to 1140 A.D., the commencement of those changes may be distinctly traced, which subsequently formed the distinctive peculiarities of the English language. The principal change introduced about this period was the gradual substitution of particles and auxiliary words for the terminal inflections of the Anglo-Saxon. The English has happily retained the facility of its parent language in compounding words, the only difference in this respect being, that, in the formation of its compound terms, the Anglo-Saxon drew only from its own resources, whereas the English has had recourse to the Latin, the Greek, the French, the Italian, and even the Arabic languages. It has been remarked by a distinguished foreigner, that "everywhere the principle of utility and application dominates in England, and constitutes at once the physiognomy and the force of its civilisation."² This principle is certainly legible in its language, which although possessed of remarkable facility in the adaptation of foreign terms and even idioms to its own use, is at the same time free from the trammels with which the other languages of its class are encumbered. In the gender of nouns, for instance, we meet with no perplexity or anomaly, every noun being masculine, feminine, or neuter, according to the nature of the object or idea it represents; and as the adjectives are all indeclinable, their concordance with the noun is at once effected without the apparently useless trouble of altering the final letters. This perfect freedom from useless encumbrance adds greatly to the ease and vigour of expression.

CRANMER, 1539.

¹ IN the begynnynge was the worde, and the worde was wyth God: and God was the worde. ² The same was in the begynnynge wyth God. ³ All thynges were made by it, and without it, was made nothyng that was made. ⁴ In it was lyfe, and the lyfe was the lyght of men, ⁵ and the lyght shyneth in darcknes, and the darcknes comprehended it not.

⁶ There was sent from God a man, whose name was Iohn. ⁷ The same cam as a wytnes to beare wytnes of the lyght, that all men through hym myght beleue. ⁸ He was not that lyght: but was sent to beare wytnes of the lyght. ⁹ That lyght was the true lyght, which lyghtheth euery man that cometh into the worlde. ¹⁰ He was in the worlde, and the worlde was made by hym: and the worlde knewe hym not.

¹¹ He cam amonge hys awne, and hys awne receaued him not. ¹² But as many as receaued hym to them gaue he power to be the sonnes of God: euen them that beleued on hys name.

TAVERNER, 1549.

IN the begynnynge was the worde, and the word was wyth God, and the worde was God. The same was in the begynnynge wyth God. All thynges were made by it and without it was made nothyng that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shyneth in the darcknes, but the darcknes comprehended it not.

There was a man sent from God, whose name was Iohn. The same came as a wytnes to beare wytnes of the light, that all men through him myght beleue. He was not that lyght but to beare wytnes of the lyght. That was a true lyght, which lyghtheth all men that come into the worlde. He was in the worlde, and the worlde was made by him, and yet the worlde knewe him not.

¶ He came amonge his (owne) and his owne receiued him not. But as manye as receyued him to them he gaue power to be the sonnes of God in that they beleued on his name.

GENEVA, 1557.

IN the begynnynge was the word, and the worde was wyth God, and that worde was God. ² The same was in the begynnynge wyth God. ³ Althynges were made by it, and without it was made nothyng that was made. ⁴ In it was lyfe, and the lyfe was the light of men. ⁵ And the light shineth in darckenes, and the darcknes comprehended it not. ⁶ There was a man sent from God, whose name was Iohn. ⁷ The same came for a wytnes, to beare wytnes of the light, that all men through hym might beleue. ⁸ He was not that light, but *was sent* to beare wytnes of the light.

⁹ That was that true lyght, which lyghtheth all men that come into the worlde. ¹⁰ He was in the worlde, and the worlde was made by hym: and the worlde knewe him not. ¹¹ He came among his owne, and his owne receaued him not.

¹² But as many as receaued hym, to them he gaue power to be the sonnes of God, euen to them that beleue in his name.

BISHOPS, 1568.

IN the begynnynge was the worde, and the worde was wyth God: and that worde was God. ² The same was in the begynnynge wyth God. ³ All thynges were made by it: and without it, was made nothyng that was made. ⁴ In it was lyfe, and the lyfe was the lyght of men. ⁵ And the lyght shyneth in darckenesse: and the darckenesse comprehended it not.

⁶ There was a man sent from God whose name was Iohn: ⁷ The same came for a wytnesse, to beare wytnesse of the lyght, that all men through hym myght beleue. ⁸ He was not that lyght: but was sent to beare wytnesse of the lyght. ⁹ That [lyght] was the true lyght, which lyghtheth euery man that cometh into the worlde. ¹⁰ He was in the worlde, and the worlde was made by hym, and the worlde knewe hym not.

¹¹ He came among his owne, and his owne receaued hym not. ¹² But as many as receaued hym, to them gaue he power to be the sonnes of God, euen them that beleued on his name.

¹ Rask's Anglo-Saxon Grammar, Preface, p. 47.

² History of Civilisation in France, by Guizot, p. 276.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—During the period of the gradual disappearance of the Anglo-Saxon and evolution of the English language, as above described, England was under papal domination, and the Scriptures were no longer sought after. The Anglo-Saxon versions became useless from the alteration in the language, and until the fourteenth century the efforts made to produce a new translation were few and feeble. An ecclesiastic named Orm, or Ormin, supposed from his dialect to have been a native of the North of England, composed a metrical paraphrase of the Gospels and Acts, in lines of fifteen syllables, during the latter part of the twelfth century. This work is entitled the *Ormulum*, from the name of its author, and is preserved in the Bodleian Library. A more extensive metrical paraphrase, comprising the whole of the Old and New Testaments, is to be found amongst other poetry of a religious nature in a work entitled *Sowle-hele* (Soul's health), belonging to the Bodleian Library: it is usually ascribed to the end of the twelfth century. Another metrical version, probably of the same date, is preserved in Corpus Christi College, Cambridge: it comprises only the first two books of the Old Testament, and is written in the dialect then spoken in the North of England. In the same college, a metrical version of the Psalms, apparently written about the year 1300, has been deposited: this version adheres to the Latin Psalter, corrected by Jerome, as closely as the nature of the composition will admit. Several other MSS. of the old English Psalter, preserved in the British Museum and the Bodleian Library, are supposed to be exemplars of the same version, with the orthography altered in conformity with the state of the language at the periods in which they were written. A translation of the Psalms from the same text, (the corrected Latin of Jerome,) was executed by Richard Rolle, of Hampole, near Doncaster, during the early part of the fourteenth century. This version is remarkable as being the first portion of the Scriptures ever translated into English prose. Rolle, or Hampole as he is more generally called, also wrote a paraphrase in verse of a part of Job. Two other versions of the Psalms, belonging to the same period, are likewise extant. In Benet College, Cambridge, there is a version of Mark, Luke, and the Pauline Epistles, but the translator and the date are unknown; and in the British Museum there is a translation of the Gospels appointed to be read on Sundays, written in the northern dialect.

RHEIMS, 1582.

¹ IN the beginning *vv*as the *WORD*, and the *WORD* *vv*as *vv*ith *God*, and *God* *vv*as the *WORD*. ² This *vv*as in the beginning *vv*ith *God*. ³ All things *vv*ere made by him; and *vv*ithout him *vv*as made nothing. That *vv*ich *vv*as made, ⁴ in him *vv*as life, and the life *vv*as the light of men: ⁵ and the light *shineth* in *darknesse*, and the *darknesse* did not comprehend it. ⁶ There *vv*as a man sent from *God*, *vv*hose name *vv*as *John*. ⁷ This man came for *testimonie*: to *giue* *testimonie* of the light, that all might *beleue* through him. ⁸ He *vv*as not the light, but to *giue* *testimonie* of the light. ⁹ It *vv*as the true light, *vv*hich *lighteneth* *euery* man that *cometh* into this *vv*orld. ¹⁰ He *vv*as in the *vv*orld, and the *vv*orld *vv*as made by him, and the *vv*orld *knev* him not.

¹¹ He came into his *ovvne*, and his *ovvne* received him not. ¹² But as many as received him, he gave them *power* to be made the *sonnes* of *God*, to those that *beleue* in his name.

DOUAY, 1847.

¹ IN the beginning *vv*as the word, and the word *vv*as with *God*, and the word *vv*as *God*. ² The same *vv*as in the beginning with *God*. ³ All things were made by him: and without him *vv*as made nothing that was made: ⁴ In him *vv*as life, and the life *vv*as the light of men: ⁵ And the light *shineth* in *darkness*, and the *darkness* did not comprehend it.

⁶ There was a man sent from *God*, whose name *vv*as *John*. ⁷ This man came for a witness: to give testimony of the light, that all men might believe through him. ⁸ He was not the light, but was to give testimony of that light. ⁹ That was the true light, which enlighteneth every man that cometh into this world. ¹⁰ He was in the world, and the world was made by him, and the world knew him not.

¹¹ He came into his own, and his own received him not. ¹² But as many as received him, he gave them power to be made the sons of *God*, to them that believe in his name.

AUTHORISED, 1611.

¹ IN the beginning *vv*as the *Word*, and the *Word* *vv*as with *God*, and the *Word* *vv*as *God*. ² The same *vv*as in the beginning with *God*. ³ All things were made by him, and without him *vv*as not any thing made that was made. ⁴ In him *vv*as life, and the life *vv*as the light of men. ⁵ And the light *shineth* in *darknes*, and the *darknes* comprehended it not.

⁶ There was a man sent from *God*, whose name *vv*as *John*. ⁷ The same came for a witness, to bear witness of the light, that all men through him might believe. ⁸ He was not that light, but *vv*as sent to bear witness of that light. ⁹ That was the true light, which lighteth every man that cometh into the world. ¹⁰ He was in the world, and the world was made by him, and the world knew him not. ¹¹ He came into his own, and his own received him not. ¹² But as many as received him, to them gave hee power to become the *sonnes* of *God*, *even* to them that believe on his Name.

BLAYNEY, 1769.

¹ IN the beginning *vv*as the *Word*, and the *Word* *vv*as with *God*, and the *Word* *vv*as *God*. ² The same *vv*as in the beginning with *God*. ³ All things were made by him; and without him *vv*as not any thing made that was made. ⁴ In him *vv*as life; and the life *vv*as the light of men. ⁵ And the light *shineth* in *darkness*; and the *darkness* comprehended it not.

⁶ There was a man sent from *God*, whose name *vv*as *John*. ⁷ The same came for a witness, to bear witness of the Light, that all men through him might believe. ⁸ He was not that Light, but *vv*as sent to bear witness of that Light. ⁹ That was the true Light, which lighteth every man that cometh into the world. ¹⁰ He was in the world, and the world was made by him, and the world knew him not.

¹¹ He came into his own, and his own received him not. ¹² But as many as received him, to them gave hee power to become the sons of *God*, *even* to them that believe on his name.

Such were the principal translations of scriptural portions executed before the time of Wickliffe. A version has been commonly ascribed to John de Trevisa, vicar of Berkeley in Gloucestershire, who flourished towards the close of the fourteenth century; but he only translated a few detached passages, which he introduced in certain parts of his writings. Some texts translated by him were painted on the walls of the chapel belonging to Berkeley Castle.

To Wickliffe, therefore, "the Morning Star of the Reformation," belongs the honour of having produced *the first version of the entire Scriptures in the English language*. His translation was made immediately from the Latin Vulgate, and was completed about the year 1380. So great was the opposition it excited, that in 1390 a bill was brought into the House of Lords for its total suppression. The motion, however, was thrown aside through the influence of the Duke of Lancaster, who is reported to have said, "We will not be the dregs of all, seeing other nations have the law of God, which is the law of our faith, written in their own language." It was perhaps, about this period, that the followers of Wickliffe revised and corrected his version: several copies of this revision are extant. In 1408 the further translation, and even the perusal, of the Scriptures was formally prohibited in a convocation held at Oxford, by Archbishop Arundel. Great persecution followed this edict, and many suffered unto death for having read the English Bible.

Although Wickliffe's version of the English Bible was the earliest in point of execution, yet, as the art of printing was unknown during the age in which it was produced, it was among the latest of the English versions in being committed to the press. The first printed edition was published in 1731, by Mr. Lewis. This edition, which was preceded by a history of the English biblical translations by the editor, included only the New Testament. The same version of the New Testament was re-edited in 1810 by the Rev. H. H. Baber, with very valuable prolegomena. It was again published with extreme accuracy in 1841, as a portion of the English Hexapla, the best MSS. having been most carefully collated for this purpose by George Offor, Esq.; a MS. then in the possession of the Duke of Sussex was used as the basis of this edition. Another edition has been lately published by Pickering: it is printed from a contemporary MS. written about A.D. 1380, formerly in the Monastery of Sion, and now preserved in the collection of Lea Wilson, F.S.A. The Old Testament of Wickliffe's version remained in MS. till within the last few years; but a complete edition of both Testaments has been very recently published at Oxford, under the editorship of the Rev. J. Forshall and Sir F. Madden.

We now come to the history of our authorised version of the Scriptures, which may be said to date from the year 1524, when the Gospels of Matthew and Mark, the first portions of Tyndale's translation, were printed at Hamburg. Tyndale's version, which has served as the basis of all succeeding versions of the English Scriptures, was executed directly from the sacred originals. It was produced in the midst of persecution, and furnishes a wonderful example of the result of steadfast faith and firm determination of purpose. Though opposed by the combined power of the king of England, his whole council, and the emperor, William Tyndale contrived to elude their vigilance until the great work, upon which his heart was set, was accomplished. "Having from the first consulted only with God and his own conscience, he possessed an indescribable severity of conviction that he had but *one thing to do*, and though perpetually exposed to seizure and death, not a day was to be lost by him, nor was lost."¹ And although he finally sealed his testimony with his blood, (for he was martyred at Vilvorde, near Brussels, in 1536,) yet he died in the midst of victory, for before he expired no less than fourteen editions of his version of the New Testament had been published, the last of which, being the *first* edition of the English Scriptures ever printed in his native country, was passing through the press in London, "before or at the very time that he was receiving at Vilvorde the crown of martyrdom."² It seemed as if all who had been concerned in this first translation of the English Scriptures from the original tongues were to be admitted to the glory of martyrdom, for John Fryth, who had yielded some assistance in the work, was afterwards burnt to death in Smithfield; and William Roye, who had at one time been Tyndale's amanuensis, was put to death in Portugal on a charge of heresy. Although the enemies of the truth thus succeeded in removing the translators from the earth, their efforts to suppress the translation, by destroying all the printed copies, were utterly unavailing. On one occasion Sir Thomas More, who was then chancellor, inquired of an individual who was suffering imprisonment for conscience sake, how Tyndale subsisted abroad, and who were the persons in London that abetted and supported him: the prisoner replied, that it was the Bishop of London who maintained him by sending a sum of money to buy up the impression of his New Testament. The chancellor admitted the truth of the statement, and suffered the man to escape.

¹ Introduction of the English Bible, by Anderson, p. 4.

² Introduction of the English Bible, by Anderson, p. 3.

COVERDALE'S VERSION of the entire Scriptures was published in 1535: it was printed on the continent, but at what place is uncertain. In producing this version, Coverdale, by his individual energy, accomplished what the combined efforts of the king, of the two Houses of Convocation, and of Archbishop Cranmer, had been unable to effect; for in 1533 an edition of the complete English Bible had been resolved upon, and actually commenced by Cranmer, but the attempt proved utterly abortive. In his preface, Coverdale states that he had used five different Latin and "Douche" (or German) versions in the formation of his own. It is also certain from internal evidences that he availed himself largely of the labours of Tyndale. "His style," observes Scrivener, "is vigorous; the renderings of particular texts are very perspicuous, though they are often questionable and diffuse; while an air of freshness and novelty pervades the volume, since no one of our translators has ventured on such bold interpretation as Coverdale, and but little of his peculiar diction was adopted by those who followed him." This translation, happily, was regarded with favour by Henry VIII., and was the first English Bible allowed by royal authority. This capricious monarch further directed in 1536, that a copy of the whole Bible in Latin and in English should be laid in the choir of every church throughout the realm, "for every man that would, to look and read therein."

MATTHEW'S BIBLE was edited by John Rogers, the ardent friend of Tyndale and the protomartyr of Mary's reign. The whole of the New, and the first part of the Old Testament, as far as the end of the Second of Chronicles, was merely a reprint of Tyndale's version with a few orthographical alterations. Tyndale had also translated a number of chapters from the Prophetical Books, which had been printed along with the New Testament.¹ These Rogers inserted, and the portions which Tyndale had left untranslated he supplied from Coverdale's version. The printers, Grafton and Whitchurch, bore unaided the entire expense of the publication of this work; and from prudential motives Rogers affixed to it the fictitious name of Thomas Matthew. It was printed in folio in 1537, probably at Marlborrow in Hesse. It is remarkable that up to the day of its arrival in London, the very existence of this Bible was unknown to Henry and his ministers. During the previous ten years this version had been denounced and proscribed; the copies surreptitiously imported into England had been searched for and burnt; even the persons by whom they had been read had been committed to the flames, and, only the year previously, the death of the translator himself had been compassed; and yet, no sooner was the entire version, "the desire of Tyndale's heart," printed for the first time in one volume and sent to England, than the hearts of those who had heretofore been persecutors were overruled to receive and to sanction it.² The volume received the royal license, and enactments were forthwith issued commanding the clergy to place copies in all the churches that the parishioners might obtain constant access to them.

CRANMER'S GREAT BIBLE (so called from its containing a prologue by Archbishop Cranmer, as well as from its size) is a revision of Matthew's Bible. The edition was commenced at Paris, where the paper was better and cheaper, and the workmen more skilful than in England. But before the work could be completed at press, the Inquisition interfered, and the edition, consisting of 2500 copies, was seized and condemned to the flames. Some copies, however, were rescued and brought to England; the French printers were prevailed upon to bring their types and presses to London, and the edition was completed under the correction and revision of Coverdale in 1539.

TAVERNER'S BIBLE is likewise a revision of Matthew's Bible, edited, as the name imports, by Richard Taverner. It appeared in folio in 1539, and was dedicated to the king.

THE GENEVA VERSION of the Bible is a revision of Tyndale's version, executed after the immortal work of Tyndale had been again diligently compared with the Hebrew and Greek texts. It was usual to ascribe this translation to the principal reformers who had taken refuge in Geneva during the persecutions of Mary. Anderson, however, has shown that so far from this version being the collective work of several individuals, the New Testament can in all probability be correctly attributed only to one individual, the Rev. William Whittingham, afterwards dean of Durham;³ while in the translation of the Old Testament, the names of Gilby and Sampson only are to be associated with that of Whittingham.⁴ The New Testament was published at Geneva in 1557, and is the first in our language which contains the distinction of verses by numerical figures. The Old Testament appeared in 1540.

¹ Introduction of the English Bible, by Anderson, p. 8.

² Introduction of the English Bible, by Anderson, p. 13.

³ Annals of the English Bible, vol. ii. pp. 308, 312.

⁴ Annals of the English Bible, vol. ii. pp. 320, 321.

ARCHBISHOP PARKER'S, OR THE BISHOPS' BIBLE, was completed in 1568, after having been in course of preparation during three years. Several individuals were engaged in the work, for the Bible was divided into at least fourteen different portions, each of which was allotted to persons of learning and ability: eight of the individuals who thus took part in the revision were bishops; hence the edition is generally known as the "Bishops' Bible." Archbishop Parker, the promoter of this revision, employed other critics to compare the version with the sacred texts, and he directed and reviewed the whole work himself. His object in setting forth this edition was, not to produce a new version, but to test and correct Crammer's Bible, the translation then commonly in use, by a critical examination of the inspired originals. This Bible was in 1571 appointed to be used in churches, and for forty years it continued to be the church version, although the Geneva Bible was more generally used in private houses. A reprint of the Bishops' Bible, published in 1572 in large folio, with corrections and prolegomena, is commonly called "Matthew Parker's Bible."

KING JAMES'S BIBLE, as our present authorised version is sometimes called, was commenced with the sanction of that monarch in the year 1604. It was undertaken on account of several objections having been made to the Bishops' Bible at the Conference held at Hampton Court during the preceding year. Fifty-four men, selected on account of their eminent classical attainments, were appointed to execute the work; but from death, or some other cause, only forty-seven eventually engaged in it. They were divided into six companies, to each of whom a separate portion was assigned. They met periodically, for the purpose of conferring on the result of their individual labours; and at these meetings, says Selden, "one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on." The basis of the excellent version thus produced still continued to be Tyndale's; for, according to the directions given them at the outset, the translators followed the Bishops' Bible (which, as we have shewn, was based on that of Tyndale) as closely as the original would permit; but they compared it with the early editions of Tyndale's version, and with Coverdale's, Matthew's, Crammer's, Taverner's, and the Genevan Bibles, and adopted from each the renderings which were the most faithful to the sacred text. Our present authorised version, therefore, so far from being a new translation, was a compilation from previous translations; but its inestimable value arises from the fact, that it is a compilation founded on a collation with the original Scriptures, conducted by men duly qualified for so momentous an undertaking.¹ It was commenced in the spring of the year 1607, and was completed at press in 1611. Selden, Lowth, Horsley, Middleton, and other learned men who have critically examined this Bible, bear testimony to its great excellence. Dr. Adam Clarke justly remarks, that "the translators have seized the very spirit and soul of the original;" and that, of all European translations, King James's version is "the most accurate and faithful." Although this precious volume bears the name of King James, we are not indebted to him even for pecuniary aid in its production. Its publication was a mere business transaction; the entire expenses of the work were undertaken by Robert Barker, patentee of the office of king's printer, and it was printed and published by him as a speculation in trade. This Bible of 1611 is, with some trifling emendations and orthographical alterations, the Bible of all who use the English language at the present day.

It must be observed, however, that the Roman Catholics have a version of their own, which is in general use among them in preference to ours. Their version of the New Testament was printed at Rheims in 1582, and that of the Old Testament at Douay in 1609-10. The real character and object of this version can only be learned from the preface and notes: the text does not contain many real departures from the Vulgate, although a studied obscurity involves the entire diction. A great number of Greek words, such as *azymes*, *pasche*, etc., are left untranslated, for the purpose, no doubt, of misleading and perplexing common readers. And the notes breathe such a spirit of treason, and such a recklessness of assertion, that now they are commonly omitted in reprints. The text has been frequently revised and printed for distribution among Roman Catholics, and from time to time it has been rendered more and more conformable to our own authorised text.

The Socinians have also a version of the New Testament: it was published in London in 1808, by anonymous editors, professedly on the basis of Archbishop Newcome's translation; but his authority is disregarded in all passages where their peculiar sentiments can be obtruded.

Several translations of portions of the Scriptures have been executed in English since the year 1611; but our venerable authorised version has not hitherto, in whole or in part, been superseded by

¹ Bishop Marsh on the Criticism of the Bible, *Appendix*, p. 2.

any. Passing over the translations of Bellamy and Geddes, which are too extravagant to deserve mention, several translations of particular books of Scripture by Lowth, Newcome, Horsley, Lee, Henderson, and others, might be enumerated; yet these can scarcely be called versions in the popular sense of the term, being adapted rather for the learned than for the people.

PRINTED EDITIONS OF THE ENGLISH SCRIPTURES.—The editions of the Bible and Testament in our language have been so numerous, that even the bare enumeration of them would be a matter of absolute impossibility. During the eighty-seven years which elapsed from the appearance of the first portion of Tyndale's version (A. D. 1524) to the publication of the authorised version in 1611, at least 278 editions of the Bible and Testament are known to have been printed; of these the principal are the following:—

1524. The Gospels of Matthew and Mark, translated by Tyndale, printed at Hamburgh.
1525. The New Testament of Tyndale's version in 4to., published at Cologne and Worms: only one fragment of this work is known to be in existence: it was discovered in 1834 by Mr. Rodd, a bookseller, who happening to examine a quarto tract by Ecolampadius, which he had received from a friend, perceived that there was attached to it, by binding, a portion in the English language, black letter. This proved to be a relic of the three thousand copies of Tyndale's first edition of the New Testament. It afterwards adorned the library of the Hon. Thomas Grenville, and by his munificent gift it is now in the British Museum.
1526. The New Testament of the same version in 18mo., published at Worms. Until recently this has been generally believed to have been the first edition of Tyndale's version. A copy, wanting the titlepage, is in the Baptist Museum at Bristol, from which the London reprint, published by Mr. Bagster in 1836, was executed.
1526. The New Testament of the same version, published at Antwerp. This was the first surreptitious edition, and was followed by two other editions, printed at the same place, during the two subsequent years. A corrected edition, compared with the Greek by Tyndale, was published in 1534: it forms one of the versions in the English Hexapla.
1535. The entire Bible, translated from the Latin and Dutch, or rather German versions, by Coverdale, some time lord bishop of Exeter, published in London, in folio. This Bible was reprinted in 4to. in 1838, from a copy in the possession of the late Duke of Sussex. The second edition, likewise published by Mr. Bagster, appeared in 1847.
1537. Matthew's Bible in folio, probably printed at Marlborow, in Hesse. Matthew was the cognomen adopted by Rogers, the translator. This Bible was a revised edition of Tyndale's version, with the chapters which he had left untranslated supplied from Coverdale's version, the whole being carefully corrected by Rogers.
1539. Hollybushe's New Testament, 8vo., London. This is a reprint of Coverdale's translation, with the Latin version. The printer, Nicolson, inserted the name of Hollybushe, a man employed by him, in the titlepage. This New Testament was reprinted in 8vo., in London, A. D. 1839.
1539. Cranmer's Great Bible, folio. This edition was commenced at Paris, and finished in London. It is a revision of Matthew's Bible, produced by a re-examination of the sacred texts; and with the prologues and notes by Tyndale, and the other notes appended to Matthew's Bible, wholly omitted. It contains a prologue, or preface, by Archbishop Cranmer.
1539. Taverner's Bible, folio, London. This was a correction of Matthew's Bible, with a large proportion of his marginal notes retained, and others added by Taverner.
1550. The Gospel of Matthew, and part of the first chapter of Mark's Gospel, was translated by Sir John Cheke, from the Greek, about the year 1550; but this version, with the original notes that accompanied it, remained in MS. till 1843, when it was committed to the press under the editorship of the Rev. James Goodwin. Sir John Cheke made much use of the older English versions, and especially endeavoured to avoid the introduction of any word derived from a Latin root.¹
1557. The Geneva New Testament in 8vo., printed at Geneva, by Conrad Badius. The second edition was published at the same place in 1560. An exact reprint of the edition of

¹ Introduction to the Scriptures, by the Rev. T. H. Horne, vol. v. p. 90.

1557, with the italic supplements and marginal annotations of the original, was published by Mr. Bagster in 1842: it also appears as one of the versions of the English Hexapla.

- 1560. The Geneva Bible (containing the Old and New Testaments, with annotations), printed in 4to. at Geneva. The second edition was published in folio, in London, the following year: numerous other editions were subsequently printed at Geneva and London. Some editions of the Geneva Bible (as those of 1599 and of 1611) contain Beza's translation of the New Testament, Englished by L. Tompson.¹ At least 129 editions of the Geneva Bible and Testament are known to have been printed between the years 1560 and 1611.
- 1568. Archbishop Parker's, or the Bishops' Bible, folio, London: another edition, in quarto, was issued the following year for the use of families. This Bible has numerous marginal references, notes, and tables. The words which are printed in italics by James's translators are here printed in a smaller type, and placed between brackets. The chapters are divided into verses, and the 7th verse of I John v., which was before printed in a different letter, is here inserted in the same type as the rest of the volume.
- 1611. The present authorised version, commonly called King James's Bible, folio, London. In 1649, in consequence of the high estimation in which the Genevan version continued to be held, this version was printed with the Genevan notes; but about this period, says Anderson, it prevailed, and took the place it has occupied ever since.
- 1769. A revised edition of the authorised version, prepared by Dr. Blayney, under the direction of the vice-chancellor and delegates of the Clarendon press at Oxford. This is considered the standard edition, on account of its great accuracy; yet one hundred and sixteen typographical errors, which evaded the scrutiny of Dr. Blayney, were rectified by Eyre and Strahan in their editions of 1806 and 1813.

There is no land which has been so highly favoured as Britain in the multiplicity of editions of the Scriptures printed since the year 1611. The number of copies of the Scriptures printed by the British and Foreign Bible Society alone, since its establishment in 1804 to March, 1849, is as follows:—

Bibles	6,048,430
Testaments	7,010,413
Psalms	359,296
Gospels and Acts	5,198

If to these be added the number published by the Society for Promoting Christian Knowledge, and other kindred Societies, with the numerous editions published by Mr. Bagster, as well as those issued in Scotland, the aggregate amount seems almost incredible. "The number of English Bibles and New Testaments separately, which have passed through the press within the perfect recollection of many now living, has exceeded the number of souls in Britain! It has been more than double the population in 1801!"² And yet there is in many places an awful destitution. A large proportion has been sent to the colonies; and if Mr. Dudley's calculation be correct of wear and tear (in schools particularly) of 15 per cent. *per annum*, we shall cease to wonder at the continued demands.

¹ Introduction to the Scriptures, by the Rev. T. H. Horne, vol. v. p. 91.

² Anderson's Annals of the English Bible, vol. i. Preface, p. viii.

FLEMISH.

SPECIMEN OF THE FLEMISH VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

[BRUSSELS, 1838.]

IN het beginne was het Woordt, en het Woordt was by Godt, en het Woordt was Godt. ² Dit was in het begin by Godt. ³ Alle dingen zyn door het zelve gemaekt, en zonder dat en is 'er niet gemaekt van al dat 'er gemaekt is. ⁴ In 't zelve was het leven, en 't leven was het licht der menschen. ⁵ En het licht schynt in de duysternisse, en de duysternis en heeft 'et niet begrepen. ⁶ Daer was enen mensch van Godt afgezonden, met name Joannes. ⁷ Dezen quam als getuyge, om getuygenisse van het licht te geven, op dat sy alle door hem gelooven zouden. ⁸ Hy en was het licht niet, maer om getuygenisse te geven van het licht. ⁹ Dit was het waeragtig licht, het welk alle menschen verlicht, komende in deze wereldt. ¹⁰ Hy was in de wereldt, en de wereldt is door hem gemaekt, en de wereldt en heeft hem niet gekent, ¹¹ Hy quam in syn eyge, en de syne en namen hem niet aen. ¹² Maer aen alle, die hem aengenomen hebben, heeft hy de magt vergunt van kinderen Godts te worden, aen hen, die in synen naem gelooven. ¹³ Welke niet uyt den bloede, noch uyt den wille des vleesch, noch uyt den wille des mans, maer uyt Godt geboren zyn. ¹⁴ En het Woordt is vleesch geworden, en heeft onder ons gewoont : en wy hebben syne glorie gezien, een glorie als van den eenig-geborenes des Vaders, vol van gratie en waarhey.

ON THE FLEMISH LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—Flemish, though merely a dialectic variety of the Dutch, is entitled to prior consideration on account of its being the older dialect of the two. It is spoken in East and West Flanders, in Antwerp, and in part of Limburg, the collective population of which, according to the last census, is about 2,000,000.¹ It is also spoken in the arrondissements of Brussels and Louvain, in Brabant, and even in parts of the neighbouring departments of France. In the other provinces of the kingdom of Belgium, (namely, Liege, Namur, Hainault, part of Luxemburg, and the arrondissement of Nivelles in Brabant,) Walloon, which is derived from the French of the thirteenth century, is spoken. German is extensively spoken in portions of Luxemburg and Limburg; but Modern French is the language of the court, of the legislature, and of general literature throughout Belgium. It is extensively cultivated by the educated classes, and even in the proper Flemish provinces, all government notices are drawn up in French as well as in Flemish. The dominant religion in Belgium is Roman Catholicism: during the frightful persecutions of the Duke of Alva, under Philip II. of Spain, the Protestants of Belgium, having no alternative between recantation and martyrdom, fled the country; and it was not until the period of the French revolution that Protestantism was even tolerated.

CHARACTERISTICS OF THE LANGUAGE.—One language, sometimes called the Belgic, a branch of the *Platt-Deutsch*, or Low German, was originally common to the people of Holland and Belgium. It was introduced into this country by various Germanic tribes, among whom may be mentioned as the most remarkable the Batavi, celebrated as the brave allies of the Romans, and the Saxons and

¹ McCulloch's Dictionary of Geography, vol. i. p. 337.

Salian Franks, who, on the fall of the Roman empire, dispossessed the Batavi, and established themselves in their territories. The Belge, from whom the whole country received its ancient denomination, are by some regarded as a Celtic, and by others as a Germanic, race; while others contend that they were a mixed race of borderers. It is, however, generally admitted that the present language of the Netherlands results from the coalescence of the petty dialects of numerous tribes of Germanic extraction, among whom the country was subdivided. In the thirteenth century, the language then predominant in Holland as well as in Flanders, received the appellation of Flemish on account of the flourishing state of the Flemings, and the superior diction and grammatical accuracy of their writers; and by this name it continued to be frequently designated until the language we now call the Dutch, from being a mere provincial dialect of the Flemish, acquired the dignity of a written and polished tongue. "Even at the present day," says a recent writer, "Flemish appears nothing more than the Dutch of the preceding century." Flemish differs from Dutch chiefly in orthography and pronunciation; and owing, perhaps, to the great ascendancy of the French language in Belgium, it has adopted many French words.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The earliest specimen of the language of the Netherlands, is by some thought to be a translation of the Psalms, made about A.D. 800, and published by Von der Hagen at Breslaw, in 1816, under the title of "*Niederdeutsche Psalmen.*"¹ Brandt, in his History of the Reformation, speaks of certain Protestants in the Netherlands turning the Scriptures into Low Dutch rhymes, in the early part of the thirteenth century, "according to the custom of these ages, and in imitation of the Old Germans, who used to record their most memorable transactions in verse."² A prose version of the Scriptures is also said to have been executed about the year 1300, and Le Long gives the following short list of ancient MSS.:—

1. Pentateuch, Joshua, Judges, four Books of Kings, Tobit, Daniel, Judith, Esdras, Esther, and Maccabees, in Belgic; folio. In the Colbert Library.
2. Four Gospels, written 1472. In the Bodleian Library.
3. Epistles of Paul, the Acts, and the Apocalypse; also in the Bodleian Library.
4. Apocalypse in the Brabant (or Flemish) language. In the Basle Library.

The first printed edition of the Belgic, or Flemish, Bible appears to have been that published in two volumes, folio, at Cologne in 1475: it was reprinted in folio, in two volumes, at Delft in 1477, and again at Gouda, in folio, in 1479. It is unknown when the translation was executed; Le Long says, that the text is the same as that of 1300. It is evidently translated from the Latin Vulgate, and the Gouda edition of 1479 contains several fabulous narratives intermixed with the text. Other editions were printed at Antwerp in 1518 and 1525.

In 1526 another translation of the Scriptures into Belgic was made by several learned men, whose names, unfortunately, have not been transmitted to us, and was published at Antwerp. It seems to have been collated with such parts of Luther's version as had then been published; and in later editions was rendered still more conformable to that celebrated version. The printer, Jacob ã Liesveldt, published several successive editions of this Belgic translation at Antwerp, but he was at last condemned and beheaded, because, in the annotations of one of his Bibles, he had said that "the salvation of mankind proceeds from Christ alone."³

The next edition was that of the Old Testament by William Vosterman, who represented it as having been printed from a very carefully corrected translation of the Latin text; but Le Long says, that "it sometimes departs from Luther's version, and in other cases follows it." The Old Testament was published at Antwerp, in folio, in 1528, and the New Testament in 1531, and again in 1533.

This edition was followed by others, almost too numerous to be here specified. Many of these editions were afterwards prohibited by the Inquisition, and their continued publication was suspended by the edict of Charles V. in 1546, which ordered "that none should presume to print any books unless they first obtained from the emperor a license for exercising the trade of a printer, &c., on pain of death." It was, however, found impossible to withhold the Scriptures from the people, and certain divines of the University of Louvain took upon themselves the task of revising and correcting the Belgic version according to the last revision of the Latin Vulgate. Nicholas von Wingham, a regular canon of Louvain, was the principal conductor of this work: an edition of the whole Bible was

¹ Bosworth's Dictionary of the Anglo-Saxon, *Preface*, p. xcvi.

² Townley's Illustrations, vol. i. p. 452.

³ Townley's Illustrations, vol. ii. pp. 348, 353.

published by him and his assistants in folio at Louvain and Cologne in 1548. This version was examined and approved by learned doctors of the faculty of theology of Louvain, deputed by Charles V.; and it was published under the sanction of that emperor.

After numerous editions of this version had been issued at Antwerp, it was revised and corrected by the doctors of Louvain, according to the text of the Vulgate, as revised by order of Pope Clement VIII. This revised translation was printed at the celebrated Plantin press, at Antwerp, in 1599; again at Cologne in 1604, and at Antwerp, 1626: and it may, perhaps, be regarded as the standard Flemish version.

Several other revised editions of this version followed. In 1717 another version of the Belgic Scriptures was published with short notes on difficult passages, by Egidius Wit, a Ghent divine. This version chiefly follows the Vulgate, but in certain parts the original texts have been consulted: the idiom in which it is written is that of the provinces of Flanders and Brabant.

About the same time another translation of the Belgic Bible was commenced by Andrew Scurius of Gorcum, licentiate of the University of Louvain. Two volumes were printed at Utrecht in 1715, 1717: but the death of the translator in 1719 put an end to the work, when he had carried it only as far as the Second Book of Kings. It is said to be in the purest dialect of the Flemish.

Several other translations of the whole, or parts, of the Scriptures into Flemish might be enumerated, but little is known concerning them beyond the mere name of the translator, and date of execution. In 1689-90 a Flemish version was published at Emmerick, which had been made by Andrew Vander Schuren, from the French edition of Mons, the first edition of De Sacy's French version. This version went through several editions at Emmerick and at Antwerp. Another Flemish translation according to the Vulgate was printed at Antwerp in 1717, and again at Utrecht in 1718. This is the last Flemish version mentioned by Le Long.

In 1820, in accordance with the wishes of the people, permission was given by the Archbishop of Malines to an individual to print an edition of the Flemish New Testament, translated by Maurentorf, without note or comment, for the use of the Roman Catholics; and it was at the same time stated that no such edition had been printed since the year 1717. The edition, sanctioned by the archbishop, appeared at Brussels about the year 1821; and an edition of the whole Bible was printed at the same time from the Louvain edition of 1599. This latter edition found a wide circulation, the Bible having, from the scarcity of copies, become almost an unknown book in the Flemish provinces. It does not appear that the British and Foreign Bible Society granted any assistance in the publication of this edition; but owing to its favourable reception, an edition consisting of 2656 copies was printed by order, it is generally supposed, of that Society at Brussels in 1825. It was printed from the Antwerp edition of the Flemish Testament published in 1717, and in the same 12mo. form. Owing however to the overthrow of the Orange family, and the consequent increased influence of the priests, this edition remained very much as a dead stock upon the hands of the Society, until the arrival of Mr. W. P. Tiddy in the country about the year 1833. Affected with the state of Belgium, and its awful destitution of the Scriptures, he made several applications for small supplies in French and Flemish, which were cheerfully granted. At length, in 1835, he was invited to settle at Brussels as the agent of the Society, when he very soon disposed of the remaining copies of the Flemish Testament. A second edition of the Flemish Testament, of 8000 copies, was printed under his superintendence at Brussels in 1837, followed by a third edition of the Testament, and an edition of the entire Bible. The total number of copies issued by the Society have been 5000 Bibles, and 70,350 Testaments.

D U T C H .

SPECIMEN OF THE DUTCH VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

IN den beginne was het Woord, en het Woord was bij God, en het Woord was God. ² Dit was in den beginne bij God. ³ Alle dingen zijn door hetzelfde gemaakt, en zonder hetzelfde is geen ding gemaakt, dat gemaakt is. ⁴ In hetzelfde was het leven, en het leven was het licht der menschen. ⁵ En het licht schijnt in de duisternis, en de duisternis heeft hetzelfde niet begrepen. ⁶ Er was een mensch van God gezonden, wiens naam was Johannes. ⁷ Deze kwam tot eene getuigenis, om van het licht te getuigen, opdat zij allen door hem gelooven zouden. ⁸ Hij was het licht niet, maar *was gezonden*, opdat hij van het licht getuigen zou. ⁹ *Dit* was het waarachtige licht, hetwelk verlicht een' iegelijk mensch, komende in de wereld. ¹⁰ Hij was in de wereld, en de wereld is door hem gemaakt; en de wereld heeft hem niet gekend. ¹¹ Hij is gekomen tot het zijne, en de zijnen hebben hem niet aangenomen. ¹² Maar zoo velen hem aangenomen hebben, dien heeft hij magt gegeven kinderen Gods te worden, *namelijk* die in zijnen naam gelooven; ¹³ Welke niet uit den bloede, noch uit den wil des vleesches, noch uit den wil des mans, maar uit God geboren zijn. ¹⁴ En het Woord is vleesch geworden, en heeft onder ons gewoond (en wij hebben zijne heerlijkheid aanschouwd, eene heerlijkheid als des eeniggeborenen van den Vader), vol van genade en waarheid.

ON THE DUTCH LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—Dutch is a language spoken by all classes of society in Holland. This kingdom comprises the territories which formerly belonged to the Seven United Provinces; and its total area, including Dutch Limburg and Dutch Luxemburg, is 13,598 square miles. The population, according to the last census, is 2,915,396. The number of Roman Catholics in Holland has been estimated at from 1,000,000 to 1,500,000: the majority of the Protestants belong to the Calvinistic or Dutch Reformed Church, which is similar in many respects to the Presbyterian Church of Scotland. There are, likewise, considerable numbers of Lutherans, Remonstrants, and Mennonites in Holland; all sects are freely tolerated; and the Church and State having been separated since 1816, the teachers of every denomination can receive pay from the State. The Dutch language is also spoken to a great extent in Southern Africa, which was formerly under the dominion of Holland: it is likewise spoken, more or less, in Java, the Moluccas, and the other Dutch colonies, and among the Dutch colonists of the United States.

CHARACTERISTICS OF THE LANGUAGE.—Except in orthography and pronunciation, Dutch, in almost every respect, resembles the Flemish language. Like Flemish, it is very rich in compound words, which it forms freely from its own indigenous roots: it possesses more terms of Latin origin than the German,¹ though fewer than the English; and being derived, like the English, from the low German stem, many of its words present a remarkable analogy to the corresponding English terms. In pronunciation it is more guttural than the Flemish, and even than the German; but although neither soft or musical, it is sonorous and emphatic: “it has not,” says Dr. Bowring, “the beauties of the vowelled idioms of the South, but it has beauties they can never possess; and especially in the

¹ Meidinger's Dict. des Langues Teuto-Gothiques, p. xxxiii.

variety and grace of its diminutives (a quality in which our language is singularly deficient), it may be compared with the richest among them."

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—It has been remarked, that the experience of the Dutch churches in the production of a standard version has been rather similar to our own, for, like us, they had long to wait before the great work could be completed. The first Dutch version, concerning which any thing is accurately known, was a bad translation of Luther's German version, made about the middle of the sixteenth century, by an elder of the Reformed Church, at Embden. The necessity of procuring an improved version was publicly discussed as early as 1571, and seems to have occupied the attention of all the synods of the Dutch churches from that period till 1618. Political troubles, however, drew the public funds into another channel; and it was not till the famous Synod of Dort, in 1618-19, that actual preparations were made for the immediate commencement of a new translation. Six translators and eight revisers for the Old, and as many for the New Testament, were chosen by the votes of the Dutch members of the synod; and the States General were requested to undertake the expense of the work. In the directions delivered to the translators, the foremost were,—“That they should adhere religiously to the original text, and solicitously retain the very phrases of the original tongues, so far as perspicuity and the idiom of the Dutch language permitted; and that in supplying ellipses, when the sense actually required it, they should use as few words as possible; and express those in the text by a different character, and included in brackets, that they might be distinguished from the text itself.”¹ The translators of the Old Testament entered upon their work at Leyden, in 1626, and held daily meetings, which they invariably commenced with prayer. The translation of the New Testament was conducted in the same spirit of prayer; it was commenced in 1628, and finished in 1634: the translation of the Old Testament was completed in 1632. Each book was printed as soon as finished, and a copy was sent to each of the revisers. The revision of the Old Testament was begun in 1633, and completed in 1634. Six hours daily were devoted to the work, and the revisers commenced each meeting with prayer, and ended with thanksgiving; those who were not punctual in attendance were fined a small sum, which was given to the poor. The revisers of the New Testament commenced their undertaking in 1634, and during the latter part of the year which they devoted to it, the plague was raging at Leyden; yet, although their meetings were held in a room overlooking a churchyard, in which interments were continually taking place, not one of their number was attacked by the disease. It is also remarkable, that none of the translators long survived the completion of the work. It may have been that the arduous nature of the undertaking tended to abridge their lives, for, although they were all men of great literary attainments, many of them declared that they had never before laboured as they did at the translation of the Bible.

The first edition was printed at Leyden, in 1637. The Remonstrants, who were followers of Arminius, and vehemently opposed to the translators in their religious opinions, deputed four of their most learned men to examine the translation. After strict investigation, they were so struck with the faithfulness and accuracy of the version, that they adopted it as their own, and the Old Testament has been in use among the Remonstrants ever since. After the lapse of more than forty years, a version of the New Testament was executed expressly for their use by Christian Hartsoecker, an Arminian minister, at Rotterdam. It was printed at Amsterdam in 1680; but although professedly a new translation from the Greek, it chiefly follows the version of the synod.

The orthography of the established version was altered in one edition, according to the system introduced in 1806 by Professor Siegenbeek, and which received the sanction of the government. The Rev. Henry Cats, minister of the Dutch Reformed Church at Leyden, was employed to effect the necessary alterations; but he died before he had finished the work, and it was completed by Professor Van Hengel; and the revised edition appeared in 4to. in 1834. Siegenbeek's system has since fallen into disrepute, and has not been adopted in subsequent editions.

This beautiful and emphatic version still retains its place, as the authorised text of the Dutch Church; but a new translation has since been made, in the modern style and orthography, by the learned Professor Van der Palm, of Leyden: it was published in 1825, and though not adopted in churches, it is greatly esteemed and extensively used.² Another translation, which, however, included only the Gospel of Matthew and the Epistle to the Romans, was made from the Greek, by Adam Boreel, of Zealand: it was published at Amsterdam in 1693, with the Greek text.

¹ Christian Review, vol. i.

² Bosworth's Dict. of the Anglo-Saxon, p. cix.

Within the last two or three years the Netherlands Bible Society appointed a commission to modernise the orthography of the Bible, and the alterations which were introduced both in spelling and in some points of grammar were considerable. All the editions of that Society are now printed with these alterations.

Several editions of the authorised Dutch version have been issued by the British and Foreign Bible Society. Their first edition, consisting of 5000 copies of the New Testament, appeared in 1809; and was designed primarily for the Dutch prisoners of war in this country, and eventually for the Dutch settlements and colonies. Considerable numbers of these copies were forwarded to the Cape of Good Hope, and were most thankfully received; for it was ascertained, that not a single Dutch Bible could be had for money throughout that extensive colony. On receipt of this intelligence, the Society immediately commenced a large edition of the entire Dutch Bible. The total number of copies issued by the Society up to the present year (1849) amounts to 91,395 Bibles, 450,104 Testaments, and 5000 Psalters.¹ The Netherlands Bible Society has distributed since its formation altogether 378,667 copies.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—During the last five years no less than 236,000 copies of the Scriptures have been sold in Holland by colporteurs, and many instances have been reported of the blessing of God accompanying their perusal. A colporteur, labouring in Drenthe and Gröningen, met with an instance in which one New Testament had been blessed to several persons. A Roman Catholic family, in whose house there were continual quarrels before the introduction of the Scriptures, now live in peace and harmony. The parents, through the power of the word, have become converted characters. “We have evidence,” it is further stated in the last Report, “that the work in Holland has been blessed by the Lord. Many who, when first offered the Scriptures, mocked or insulted the colporteurs, have more lately purchased them with avidity. Others, who were remarkable for their awful oaths, have become humble worshippers of the living God. At Rotterdam, and in the environs, there has been a great revival, through the distribution of the Bible.”² Recent issues of the Dutch Scriptures by the British and Foreign Bible Society to the Cape have been very large, and have been attended with a great blessing to the colony, particularly in schools.

¹ Forty-fifth Report of the British and Foreign Bible Society, p. 51.

² Forty-fifth Report of the British and Foreign Bible Society, p. xlv.

ALEMANNIC, OR OLD HIGH GERMAN.

SPECIMEN OF OLD TEUTONIC.

FROM OTFRID'S "HARMONY," IN SCHILTER'S "THES. ANT. TEUTONICARUM."

ST. JOHN, CHAP. I. v. 1, &c.

ER allen uuorolt kreftin,
joh engilo gisceftin,
So rumo ouh so mahton,
man ni mag gidrahton
Er so ioh himil uuurti,
joh erda ouh so herti.
Ouh uuilht in thiū gifuarit
thaz siu ellu thiū ruarit
So uuas io uuort uuonanti,
er allen zitin uuorolti.
Thaz uuir nu sehen offan,
thaz uuas thanne ungiscafan.
Er alleru anagifti
theru Druhtines giscefti,
So uuas iz mit gilusti
in theru Druhtines brusti.
Iz uuas mit Druhtine sar,
ni brast imo es io thar.

ANTE omnes mundi vires,
et Angelos creatos
Tum spatium tum potentias,
nemo potest concipere,
Antequam cælum factum
ac terra atque mare horridum,
Et quicquid in his productum,
quod hæc omnia tria movet,
Erat verbum habitans
ante omnia secula mundi.
Quæ nunc conspicimus palam
erant tunc nondum creata.
Ante principium omnium
Domini creaturarum,
Erat id cum iucunditate
in Domini pectore.
Erat cum Domino illico
nec defecit ipsi unquam.

ON THE ALEMANNIC LANGUAGE AND HARMONY OF THE GOSPELS.

THIS ancient language was spoken by a people of the Teutonic, or High German race, who at one period of their history were called the Suevi, or Suabians, probably from their having settled near the Baltic, then known as the Mare Suevicum, or Suabian Sea. In the beginning of the third century they migrated to the borders of the Roman empire, between the Danube, the Rhine, and the Main, and they there associated themselves with other Germanic tribes, forming a confederacy to which the designation of Alemannic was subsequently applied.¹ The modern Germans, who are partly descended from these confederated tribes, are still called Alemanni (or *Allemands*) by the French and Spanish.

This language appears to have been in use from the sixth to the eleventh or twelfth century, nor can it even yet be said to be extinct, for it is still spoken with slight modifications in the north of Switzerland, Alsace, the grand duchy of Baden, Wurtemberg, Bavaria, the Tyrol, and Styria. In this ancient dialect we can distinctly trace the rudiments of the modern German; its chief peculiarities consist in the prevalence of the first vowel *a*, which is generally used in cases where the modern Germans use *e*; and in the general substitution of the diphthong *au* for the German *o*.

¹ Bosworth's Dictionary of the Anglo-Saxon, Preface, p. cxx.

The earliest and most important monument of this language which has been transmitted to our times, is a Harmony of the Gospels, composed by Otfrid, a Benedictine monk of Weissenburg in Alsace, about the year 870. We are told of this Otfrid that "he was profoundly versed in the knowledge of the Holy Scriptures, and extensively acquainted with literature in general; a philosopher, a rhetorician, and a famous poet; eloquent in speech, and excellent in disposition." His Harmony is written in verse, and is the first German poem in which rhyme is introduced, for, in all previous poetical compositions, alliteration is adopted instead of rhyme. His motive in composing it was, as he himself tells us, to provide a substitute for the vain and worldly songs which his countrymen were in the habit of singing. This Harmony can scarcely be called a translation, for although it relates the facts of the Saviour's life as recorded by the four evangelists, yet the events are not ranged in chronological order, but seem to be related as they occurred to the memory of the writer. There are three MSS. of this work extant, preserved at Munich, Heidelberg, and Vienna. It was first printed at Basle in 1571, and in *Schilter's Thes.* vol. i. with Scherz's annotations. It was afterwards published at Bonn in 1821; and again at Königsberg in 1831, under the title of *Krist*.¹

The gradual transition of Alemannic into pure High German may be traced by means of the Alemannic version of the Psalms, executed by Notker, abbot of St. Gallen, in Switzerland. He is said to have undertaken the work for the benefit of the monks under his care, that they might understand what they read. This Notker is distinguished from others of the same name by the surname of Labeo, given to him on account of his thick lips. He died in 1022. Besides the Psalms he translated the book of Job, but this version is lost. His translation of the Psalms is in prose, and is much valued on account of its grammatical accuracy, its eloquence, and its faithfulness. It was published by Schilter, in his *Thesaurus*, at Ulm, 1726.

The Paraphrase of the Canticles, by Willeram, may be here mentioned. Willeram was abbot of Ebersberg in Bavaria, and died 1085. Between the years 1070 and 1084 he composed a prose paraphrase of the Canticles in the Francic, (a dialect akin to the Alemannic,) accompanied by a rhythmical Latin version. This work was published at Leyden in 1598, edited by P. Merula, and at Worms in 1631, under the editorship of F. Vogel. It also appeared in Schilter's *Thesaurus*; and was again published by Hoffman, at Breslaw, in 1827.

¹ Bosworth's Dictionary of the Anglo-Saxon, *Preface*, p. cxxx.

GERMAN.

SPECIMEN OF THE GERMAN VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 14.

LUTHER, Leipsic, 1825.

Im Anfang war das Wort, und das Wort war bey Gott, und Gott war das Wort.

2 Dasselbige war im Anfang bey Gott.

3 Alle Dinge sind durch dasselbige gemacht, und ohne dasselbige ist nichts gemacht, was gemacht ist.

4 In ihm war das Leben, und das Leben war das Licht der Menschen.

5 Und das Licht scheinet in der Finsterniß, und die Finsterniß haben es nicht begriffen.

6 Es war ein Mensch von Gott gesandt, der hieß Johannes.

7 Derselbige kam zum Zeugniß, daß er von dem Licht genete, auf daß sie alle durch ihn glaubten.

8 Er war nicht das Licht, sondern daß er zeugte von dem Licht.

9 Das war das wahrhaftige Licht, welches alle Menschen erleuchtet, die in diese Welt kommen.

10 Es war in der Welt, und die Welt ist durch dasselbige gemacht; und die Welt kannte es nicht.

11 Er kam in sein Eigenthum, und die Seinen nahmen ihn nicht auf.

12 Wie viele ihn aber aufnahmen, denen gab er Macht, Gottes Kinder zu werden, die an seinen Namen glauben.

13 Welche nicht von dem Geblüt, noch von dem Willen des Fleisches, noch von dem Willen eines Mannes, sondern von Gott geboren sind.

14 Und das Wort ward Fleisch, und wohnte unter uns, und wir sahen seine Herrlichkeit, eine Herrlichkeit als des eingebornen Sohnes vom Vater, voller Gnade und Wahrheit.

VAN ESS, Sulbach, 1842.

Im Anfange war das Wort, und das Wort war bei Gott; und Gott war das Wort.

2 Dieß war im Anfang bei Gott.

3 Alles ist durch dasselbe erschaffen, und ohne dasselbe ist nichts, was da ist, erschaffen.

4 In ihm war Leben, und das Leben war das Licht der Menschen.

5 Dieß Licht leuchtet in der Finsterniß; aber die Finsterniß faßte es nicht.

6 Es war ein Mensch von Gott gesandt, Namens Johannes.

7 Dieser trat zum Zeugniß auf, um von dem Lichte zu zeugen, damit Alle durch ihn glaubten.

8 Er selbst war nicht das Licht; nur sollte er zeugen von dem Lichte.

9 Es war das wahre Licht, das jeden Menschen erleuchtet, der in die Welt kommt.

10 Er war in der Welt; und die Welt ist durch ihn erschaffen; doch erkannte die Welt ihn nicht.

11 Er kam in das Seinige; allein die Seinigen nahmen ihn nicht auf;

12 wie Viele ihn aber aufnahmen, denen gab er das Vorrecht, Kinder Gottes zu werden, denen nämlich, welche an seinen Namen glauben;

13 welche nicht aus dem Geblüte, nicht nach dem Willen des Fleisches, noch nach dem Willen eines Mannes, sondern von Gott geboren sind.

14 Das Wort wurde Fleisch, und wohnte unter uns, (wir sahen seine Herrlichkeit, eine Herrlichkeit, wie des Eingebornen vom Vater) voll Gnade und Wahrheit.

ON THE GERMAN LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—The limits of Germany have varied considerably at different eras of its history. It now consists, politically, of a confederation of about thirty-five independent sovereignties and four free cities. The territories of this confederation include an area of 242,867 English square miles, and a population of 38,715,600.¹ The population is composed partly of the Germanic, partly of the Slavonic, and partly of the Greco-Latin race: the Germanic race, however, preponderates, for about four-fifths of the inhabitants of Germany are of German extraction. The whole of Austria, and the greater part of Styria and of the Tyrol are occupied by Germans; but they

¹ M'Culloch's Dictionary of Geography, vol. i. p. 894.

form a minority of the population in Illyria, Bohemia, Moravia, Silesia, Hungary, and Transylvania. German is the predominant language throughout the German states properly so called; it also prevails in the north of Switzerland, and in the German colonies in various parts of Russia. Calvinism, Lutheranism, and Roman Catholicism are all professed in Germany; but at least one half of the inhabitants are said to be Roman Catholics, and this form of religion predominates in the Austrian states. Calvinism and Lutheranism have for some years been united, in almost all the other states, under the denomination of the Evangelical Church.

GOSNER, Munich, 1836.

Im Anfange war das WORT, und das Wort war bey Gott, und das Wort war Gott.

2 Dasselbe war im Anfange bey Gott.

3 Alles ist durch dasselbe gemacht, und ohne dasselbe ist nichts gemacht, was da gemacht ist.

4 In Ihm war das Leben, und das Leben war das Licht der Menschen.

5 Und das Licht leuchtete in der Finsterniß, aber die Finsterniß hat es nicht begriffen.

6 Es war ein Mensch von Gott gesandt, der hieß Johannes.

7 Dieser kam zum Zeugniß, um Zeugniß zu geben von dem Lichte, damit alle durch ihn glauben möchten.

8 Er selbst war nicht das Licht; sondern nur Zeugniß sollte er vom Lichte geben.

9 Das [Wort] ist das wahre Licht, das alle Menschen erleuchtet, die in diese Welt kommen.

10 Er war in der Welt, und die Welt ist durch Ihn gemacht, und die Welt erkannte Ihn nicht.

11 Er kam in sein Eigenthum, und die Seinen nahmen Ihn nicht auf.

12 Allen aber die Ihn aufnahmen, gab Er Macht, Kinder Gottes zu werden, denen nämlich, die an seinen Namen glauben,

13 Die nicht aus Blut, nicht aus dem Willen des Fleisches, nicht aus dem Willen des Mannes, sondern aus Gott geboren sind.

14 Und das Wort ist Fleisch geworden, und hat unter uns gewohnt (wir sahen seine Herrlichkeit, eine Herrlichkeit, wie sie der Eingeborne des Vaters hat,) voll Gnade und Wahrheit.

KISTEMAKER, Munster, 1848.

Im Anfang war das Wort; und das Wort war bei Gott; und Gott war das Wort.

2 Dieses war im Anfang bei Gott.

3 Alles ist durch Dasselbige gemacht; und ohne Dasselbige ist nichts gemacht, was gemacht ist.

4 In Ihm war das Leben, und das Leben war das Licht der Menschen.

5 Und das Licht scheint in der Finsterniß; und die Finsterniß hat Dasselbige nicht erfasset.

6 Es war ein Mensch, gesandt von Gott; sein Name war: Johannes.

7 Dieser kam zum Zeugniß, damit er zeugete von dem Licht, auf daß alle glauben würden durch ihn.

8 Er war nicht das Licht; sondern damit er zeugete von dem Licht.

9 Das war das wahrhaftige Licht, Welches erleuchtet jeden Menschen, der in diese Welt kömmt.

10 In der Welt war Es; und die Welt ist durch Ihn gemacht worden; und die Welt kannte Ihn nicht.

11 Er kam in sein Eigenthum, und die Seinen nahmen Ihn nicht auf.

12 Wie viel Ihn aber aufnahmen, denen gab Er Macht, Kinder Gottes zu werden, denjenigen, die an seinen Namen glauben;

13 welche nicht aus dem Geblüt, noch aus dem Willen des Fleisches, noch aus dem Willen eines Mannes, sondern aus Gott geboren sind.

14 Und das Wort ist Fleisch geworden; und Es wohnte unter uns: und wir sahen Seine Herrlichkeit eine Herrlichkeit als des Eingebornen vom Vater, voll Gnade und Wahrheit.

CHARACTERISTICS OF THE LANGUAGE.—The German language branches off into two grand divisions, the High German, or *Hoch Deutsch*, distinguished by its rough, guttural sounds, and the Low German, or *Nieder Deutsch*, characterised by a softer enunciation. The former prevails in Southern, and the latter in Northern, Germany, and both are subdivided into several minor dialects. One language, however, pervades all Germany as the medium of intercourse between the educated classes, and as the language of religion, legislation, and literature: this language, called by way of preeminence the German, was originally merely a dialect of *Hoch Deutsch*, and was spoken in the circle of Misnia in Saxony. It was the native dialect of Luther, and to the influence of that great man is to be ascribed its present predominance. The primitive elements of Modern German are to be found in the Gothic, the Francic, and more especially the Alemannic dialects. Somewhere about the twelfth century the language termed the Old High German gradually displaced the more ancient dialects, and in this language the lays of the Minnesingers, the troubadours of Germany, were composed. The writings of Luther gave stability to his own provincial dialect of this language, and in

point of copiousness, vigour, and flexibility, it now ranks among the most cultivated tongues of Europe. The character in which it is in general written is an ancient form of the Latin, or Roman alphabet; it is called the Gothic, and is very similar to old English.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—Montfaucon in his *Diarium Italicum* says, that there are several ancient Bibles in German preserved in the Vatican Library. But the earliest German version of which anything is known with certainty, appears to have been executed about A.D. 1405, at the expense of Wenceslaus, emperor of Germany: it is in the Vienna Library, and consists of three folio volumes: it only contains the Old Testament as far as the end of Ezekiel. Struvius, however, in the introduction to his *Historia Literaria* (sect. 9), speaks of a German Bible of earlier date in the library of Gotha in Upper Saxony; and a triglot version of the Gospels, in German, Bohemian, and Latin, is said to have been in the possession of "the good Queen Anne," wife of Richard II. of England. Several early German versions of the Psalms are mentioned by Le Long, and also a translation of the Old Testament as far as Amos, executed A.D. 1458. The other principal MSS. enumerated by him are, a version of the Bible in two volumes folio, written on vellum in the year 1464, and preserved in the Vienna Library; a Bible in the Zurich Library, translated by Nicholas Bruchmal, and bearing date 1472; and a version of the Bible from the Vulgate, translated by Melchior Brunus, of Cologne, in 1590. Other translations of the Bible, but of a very inferior kind, appeared at Nuremberg in 1477, 1483, 1490, and at Augsburg 1518.¹ The first German edition ever issued from the press was that of 1466, translated by an unknown writer from the Vulgate: a copy of this scarce work is in the collection of Earl Spencer.

But the most important version that has ever appeared in Germany is unquestionably that of Luther, the great reformer. Although the New Testament was published as early as the year 1522, yet this version still continues to be the standard, not only of the German Scriptures, but of the German language. Luther's first biblical publication consisted of the seven penitential Psalms from the Latin of John Reuchlin, which appeared in 1517. His version of the entire Scriptures, which was executed immediately from the original text, was issued in successive portions. The Pentateuch was published in 1523; the book of Joshua and the other historical books, the book of Job, the Psalms, Proverbs, Ecclesiastes, and the Canticles followed in 1524; the prophecies of Jonah and Habakkuk were published in 1526, and it was not till 1530 that the remaining portions had all issued from the press. Melancthon, and some of the most eminent scholars of Germany, aided in the revision of this version. "A select party of learned men at Wittenberg assembled every day with Luther to revise every sentence; and they have been known to return fourteen successive days to the reconsideration of a single line, and even of a word."² Each individual in this little assembly had a separate task assigned him, according to his peculiar qualifications. Luther collated the ancient Latin versions, and the Hebrew text; Melancthon examined the Greek original, Cruciger the Chaldee, and other professors referred to the rabbinical writings. Besides Melancthon and Cruciger, the principal coadjutors in this most important undertaking were Justus Jonas, John Bugenhagen or Pomeranus, and Matthew Aurogallus. George Rorarius was the corrector of the press. The revised edition of the entire Bible was published in 1530, and again in 1534, 1541, and 1545. Luther is said to have devoted the greatest care to the revision of the edition of 1541; he had it printed in two folio volumes, ornamented with woodcuts; and a copy of this edition, which was constantly used by him, and which was in fact *his own copy*, after having passed through several hands, is now deposited in the British Museum.

Immediately on the publication of Luther's version, other translations were undertaken on its basis by friends of the Reformation. A version in the Low German, or Saxon dialect, executed at the suggestion of Luther, was published almost simultaneously with his own: Bugenhagen superintended the work, and the first edition was printed in 1533-4 at Lubeck. A version in the Pomeranian dialect was made from Luther's Bible, by command of Bogislaus XIII., duke of Pomerania, and printed in 1545. In 1525-1529, a translation was published at Zurich, in the German Swiss dialect, for which Luther's version, so far as it was then printed, was also used. A revision of this German Swiss version was published at Zurich in 1667, by Hottinger, Müller, Zeller, and others; and so many were the alterations and corrections introduced, that it was regarded as a new translation; and it is still generally called the New Zurich Bible, to distinguish it from the first edition. The original texts, Luther's German, and Diodati's Italian versions, the Septuagint, the Latin, and the

¹ Cox's Life of Melancthon, p. 221.

² Cox's Life of Melancthon, p. 222.

Belgian Bible were consulted during the progress of this revision. Another version in the German Swiss dialect was published in 1602-1604, by John Piscator, from the Latin version of Junius and Tremellius.

The publication of Luther's version was, likewise, the proximate cause of the production of other German translations, even by the enemies of the Reformation. Emser, one of the counsellors of George, duke of Saxony, was the first who undertook a new translation with the view of disparaging that of Luther; yet so far from succeeding in his design, his version when completed proved, says Milner, to be little more than a transcript of Luther's labours, some alterations in favour of the peculiar tenets of the Church of Rome alone excepted. Yet several editions of Emser's New Testament were speedily printed; and, in 1530, the monks of Rostock published a version of it in the dialect of Lower Saxony. In these later editions, various alterations were made, causing them to differ exceedingly from those of an earlier date.

A German version of the whole Bible was next undertaken at the request of Albert II., by John Dietenburg, a Dominican monk, with the same design of counteracting the labours of Luther. It was printed in folio at Mentz, in 1534. In this version Dietenburg had no recourse to the Hebrew and Greek originals, with which he confessed himself unacquainted, and, like Emser, he only succeeded in producing a bad transcript of Luther; so that the truth triumphed in consequence of the very efforts made to subvert it, and the version of Luther was read and studied in the pages of his enemies. Dietenburg's version has gone through many editions. It was published at Cologne in 1550, 1556, 1564, 1572, 1575, 1584, 1587, 1592, 1594, 1600, 1604, 1607, 1609, 1610, 1619, 1621, 1626, 1702, and other editions were published at Mentz and at Nuremberg.

Another of Luther's opponents, John Eckius, of Ingolstadt, in Bavaria, published a German translation of the Old Testament in 1537, to which he subjoined a corrected edition of Emser's version of the New Testament. It is without the name of the place or printer, and is dedicated to the Archbishop of Saltsburg. Several editions were afterwards published, and in 1602 the version was corrected according to the Sixtine edition of the Vulgate. A version of the Old and New Testaments was made immediately from this edition of the Vulgate in 1630 by Caspar Ulenberg, under the patronage of Ferdinand, archbishop and elector of Cologne: this version has gone through numerous editions. Another version of the Vulgate was published by Kistemaker in 1825, at Munster. In 1806, in consequence of the impulse given to the circulation of the Scriptures by the formation of the British and Foreign Bible Society, a Roman Catholic Bible Society was formed at Ratisbon, and, under the direction of Regens Wittman and other Catholic clergymen, an edition of the New Testament from the Vulgate was published in 1808. In 1813, this version had reached the eighth edition, and the copies had found a ready sale among the Catholics of Bavaria, Suabia, Franconia, and Switzerland. About the year 1812, another translation of the New Testament was executed by two Catholic clergymen, Charles and Leander Van Ess, from the Greek text. The British and Foreign Bible Society assisted liberally in the publication and circulation of the numerous editions through which this version has passed. Another Roman Catholic clergyman, named Gosner, printed a German version at Munich in 1815.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The mighty results of the publication of Luther's version are to be traced throughout the whole history of the Reformation in Germany. The effect of recent endeavours to circulate the Scriptures in that country has been the conversion of many individuals from the vain, theoretical systems of German metaphysicians, to the simplicity of the Gospel of Christ. The results of the labours of the Bible Society were described as follows in 1838, by Dr. Pinkerton, the agent of the Society:—"That we have laboured successfully in Germany during the last twenty-four years, against infidelity in every form, will not be questioned by impartial judges; and though the success we have had has not been everywhere in proportion to our expectations, yet, be it remembered, it is the return of evangelical light to many districts of this country, which is daily exposing, more and more, the fearful extent of the spiritual darkness in which human systems have involved the present generation. We lament over the chaos encompassing us, but we are not in despair; we know and believe that the wisdom and power of Divine truth shall finally triumph."¹

¹ Thirty-fourth Report of British and Foreign Bible Society, p. xvii.

NORSE, OR ICELANDIC.

SPECIMEN OF THE NORSE, OR ICELANDIC, VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

[COPENHAGEN, 1813.]

3 Upphæfe var ord, og þat ord var hiá Gude, og orded var Gud. ² Þat sama var i upphæfe hiá Gude. ³ Allir hluter ern fyrir þat gerder, og án þefs er eðri jgert, hvað gert er. ⁴ I þonum var líféd, og líféd var líóð mamanna. ⁵ Og líóðs stefn i myrkrunum, og myrkurenn hafa þat eigi hýndlad. ⁶ Þar var einn maður af Gude sendur, þa het Jóhannís. ⁷ Hann kom til vitnisburðar, at hann bære vitnisburð af líóðinu, at allir stýlðu fyrir hann trúa. ⁸ Eigi var hann líóðed, heldur at hann bære vitnisburð af líóðinu. ⁹ Þat var þat fanna líóð, hvort upplýser alla menn, sem foma i þennann heim. ¹⁰ Þat var i heimenum, og heimurenn var fyrir þat gerdur, og heimurenn þeðte þat eigi. ¹¹ Hann kom til stunnar eignar, og hans eignir meðíófu hann eigi. ¹² Einn svo marger, sem hann meðíófu, há gaf hann þeim makt Guds þonnum at verða, þeim sem á hans nafn trúa. ¹³ Þeim sem eigi af blóðenn, ne af hölðsins villd, ne mannsins vilia, heldur þeim sem af Gude ern borner. ¹⁴ Og orded var hölld, og kygde með ofð, og ver þáum hans byrd, byrd svo sem eingetins sonar af fœðurnum, fullann náðar og fannleifa.

ON THE NORSE, OR ICELANDIC, LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—Iceland lies on the confines of the polar circle, and comprises an area which has been roughly estimated at 30,000 square miles. Its population in 1834 was 56,000. The island was first peopled about the year 874, by refugees from Norway, who fled thither to escape the tyranny of Harald Harfager, or the Fair-haired, king of Norway. In the course of the next half century, all the inhabitable parts of Iceland became occupied by Scandinavian settlers; and, about 928, the inhabitants established a republic, which form of government subsisted till 1275, when Iceland became subject to Norway. On the annexation of that kingdom to Denmark, Iceland was transferred with it; and the island is now governed by a stiftamtman, or governor, appointed by the king of Denmark. The established church in Iceland is the Lutheran, under one bishop and 300 clergy. A dialect of Norse was formerly spoken in the isles of Orkney and Shetland, but all vestiges of it have now disappeared.

CHARACTERISTICS OF THE LANGUAGE.—The ancient language of the Scandinavians was planted in Iceland by the Norwegian refugees, in the ninth century. The insular and remote position of Iceland, and its consequent isolation from foreign intercourse, have caused the language to be preserved in the utmost purity; and so few are the changes which the lapse of ages have effected in its structure, that the humblest Icelandic peasant can read and understand the most ancient written documents extant in the island. By means of the Icelandic, the connexion of the Scandinavian with the Teutonic languages is distinctly to be traced. The Old Danish, or Scandinavian, now the living language of Iceland, was intimately connected with the Gothic, Alemannic, Francic, and other cognate dialects, so that the members of these nations were intelligible to each other without the aid of interpreters;¹ and in the “Young Edda,” a compilation of the eleventh century, it is said of the Anglo-Saxons and the Icelanders, *ver erum einnar tungu*, “we are of one tongue.” The aspiration of the consonants *l* and *w* is an infallible characteristic of the Gothic, Anglo-Saxon, and Icelandic languages: these peculiar sounds cannot be enunciated by Germans or Danes; and, except in the province of Dalecarlia, in Sweden, they are now no longer to be heard in the Scandinavian peninsula.

¹ Meidinger's Dict. des Langues Teuto-Gothiques, p. xxviii.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—No version of the Scriptures was made in Icelandic before the Reformation, although an ancient compendium of scriptural history, entitled the *Stjorn*, has sometimes been mistaken for a biblical translation. Oddur Gotshalkson, son of a bishop of Holum, in Iceland, was the instrument chosen by God to impart to his countrymen the first version of the Bible in their own language. Oddur was educated in Norway; and, happily for himself and for Iceland, he remained abroad till the doctrines of the Reformation began to excite a general sensation throughout the North of Europe. His own attention was forcibly arrested by the truths which were then unfolded; and we are told that, for three successive nights, he prostrated himself half-naked before the Father of lights, beseeching him to open the eyes of his understanding, and to show him whether the principles of Rome or those of Luther were from heaven. The result of his prayers and meditations was a deep-rooted conviction that the cause of the reformer was the cause of God; and with the view of obtaining further information he repaired to Germany, and attended the lectures of Luther and Melancthon. On his return to Iceland he entered upon a translation of the Scriptures; and, to avoid persecution, he commenced his important labours in a small cell in a cow-house. He completed a version of the New Testament in 1539; but finding it impossible, from the state of public opinion, to print it in Iceland, he sailed for Denmark, and published it at Copenhagen, under the patronage of Christian III. The translation was made from the Vulgate, except in a few passages where Oddur mistrusted that version, and where he consequently followed Luther. Besides the New Testament, Oddur is believed to have translated part of the Old Testament; but the only portion of this latter translation which he committed to the press was the 53rd chapter of Isaiah, printed with some short expository notes, at Copenhagen, in 1558. All his translations were published at his own private expense.

In 1562, Olaf Hjalteson, the first Lutheran bishop of Holum, published the Gospels and Epistles in the order appointed to be read in churches: this was chiefly a reprint from Oddur's version.

In 1580, the Proverbs of Solomon and the Book of Sirach were published at Holum, translated, it is supposed, by Gissur Eincerson, the first Lutheran bishop of Skalholt. This version of the Proverbs was made from Luther's translation, except in a few passages where it follows the Vulgate.

At length, in 1584, the entire Bible was printed in Icelandic at Holum. The work was conducted by Gudbrand Thorlakson, bishop of Holum. It is not known what share this prelate had in the translation; the Old Testament was evidently executed by several hands, but the whole was revised and corrected by Gudbrand; and the New Testament, and such portions of the Old as had been translated by Oddur Gotshalkson, were adopted. The edition consisted of 1000 copies, small folio; the expense of which was defrayed partly by a munificent donation from Frederic II. of Denmark, and partly by the collection of a rix-dollar from every church in the island. This version has been called "a faithful mirror of Luther's German version," and, on account of the purity of its diction, it is still held in high estimation. Another edition of the New Testament was published at Holum, by Bishop Gudbrand, in 1609, "revised and corrected according to the best translations that could be obtained."

A revised edition of this version was published at Holum, in 1644, by Thorlak Skuleson, the grandson of Gudbrand, and his successor in the episcopate. The expense was partly defrayed by Christian IV. of Denmark, and he directed the bishop to remodel the version according to the Danish translation of Resenius. But as the peculiar renderings of Resenius are only adopted in a few isolated passages of this revision, Dr. Henderson has conjectured that the old version was rendered conformable chiefly to the Danish Bible, published at Copenhagen in 1633, which follows Luther's version. The text of this Icelandic edition may be considered as exhibiting the version now in standard use.

Another Icelandic Bible was published in 1728, under the inspection of Stein Jonson, bishop of Holum. He obtained from Frederic IV., of Denmark, a renewal of the grants made to his predecessors, of raising a rix-dollar from every church in aid of its publication: but instead of printing the text of the former edition, he was enjoined to make a new translation from the Danish Bible, printed at the Orphan-house, Copenhagen. In complying with this injunction, the bishop followed the Danish version with so much servility, that his work, when complete, was found to be full of Danicisms, and scarcely intelligible to the Icelanders. It never obtained much circulation, and is still considered the worst edition of the Icelandic Bible.

In 1747, the fourth edition of the Icelandic Bible was published at Copenhagen, and the edition of 1644 was adopted as the text. This was followed, in 1750, by an edition of 2000 New Testaments in 8vo.

This supply of Bibles was not, however, sufficient to meet the wants of the population of Iceland;

and, in 1806, information was transmitted to the British and Foreign Bible Society, to the effect, that although the island scarcely contained one person in a hundred, above the age of twelve or fourteen, who could not read, yet that the Scriptures were no longer to be obtained for money; and that, as the only press of which the Icelanders were possessed had not been used for many years, they had to resort to the tardy expedient of transcribing books;¹ and, moreover, that not above forty or fifty copies of the Bible were to be found throughout Iceland. An edition of the Bible, consisting of 5000 copies, printed from the approved text of 1644, was accordingly undertaken, chiefly at the expense of the British and Foreign Bible Society: it was carried through the press under the direction of Justiciary Thorkelin, privy-keeper of the royal archives of Copenhagen, and himself a native of Iceland. The impression was completed at Copenhagen in 1807, and 1500 copies were immediately sent to Iceland. The remaining copies narrowly escaped destruction at the bombardment of Copenhagen, where they were preserved in the midst of a conflagration which laid almost every thing on the spot in ashes.²

In 1812, in the midst of the war between Great Britain and Denmark, permission was given to the Rev. Dr. Henderson to reside at Copenhagen, with every requisite privilege, for the purpose of publishing another edition of the Icelandic Bible: this concession was obtained from the king of Denmark, through the medium of a Danish member of the Committee of the British and Foreign Bible Society. In the course of the year 1813, an edition of 5000 Bibles, and 5000 additional New Testaments, was printed at Copenhagen, under the direct superintendence of Dr. Henderson, from the text of 1644, or rather from the reprint of 1747. The Edinburgh Bible Society, the Fuhnen Society, the British and Foreign Bible Society, and some friends in Holstein, combined to defray the expenses of the edition. Before Dr. Henderson quitted Copenhagen in 1814, he had the satisfaction of seeing the formation of a society for the purpose of furnishing Iceland with adequate supplies of the Scriptures. The first efforts of the Society were directed to a thorough revision of the existing Icelandic text, but some time appears to have elapsed before they issued a fresh edition. In the Report for 1841, it is stated that a version of the Bible was then being printed in the island, and that the type was of large size, adapted to the use of the Icelanders, who, owing to the high latitude of their island, are for the most part obliged to read by lamplight.³

¹ Owen's Hist. of British and Foreign Bible Society, vol. ii. p. 221.

² Owen's Hist. of British and Foreign Bible Society, vol. ii. p. 221.

³ Thirty-seventh Report of British and Foreign Bible Society, p. li.

DANISH.

SPECIMEN OF THE DANISH VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

[CHRISTIANIA, 1848.]

3 Begyndelsen var Ordet, og Ordet var hos Gud, og Ordet var Gud. 2 Det var i Begyndelsen hos Gud. 3 Alle Ting ere ved det bleve til; og uden det er ikke end een eneste (Ting) bleven til (af det), som er bleven til. 4 I det var Liv, og Livet var Menneffets Lys. 5 Og Lyset sfinner i Mørket, og Mørket fattede det ikke. 6 Der blev et Menneffe udfendt af Gud; han hedte Johannes. 7 Denne kom til et Vidnesbyrd, at han skulde vidne om Lyset, paa det at Alle skulde troe ved ham. 8 Han var ikke Lyset, men (kom før) at han skulde vidne om Lyset. 9 Det var det sande Lys, som oplyser hvert Menneffe, der kommer til Verden. 10 Han var i Verden, og Verden er bleven til ved ham, og Verden fjendte ham ikke. 11 Han kom til sit Eget, og (hans) Egne annamede ham ikke. 12 Men saa Mange som ham annammede, dem haver han givet Magt at blive Guds Børn, dem, som troe paa hans Navn; 13 Hvilke ikke ere fødte af Blod, ei heller af Kjøds Billie, ei heller af Mand's Billie, men af Gud. 14 Og Ordet blev Kjød, og boede iblandt os,—og vi saae hans Herlighed, en Herlighed, som den Genbaarnd af Faderen,—fuld af Raade og Sandhed.

ON THE DANISH LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—The superficial area of the Danish territories, exclusive of Iceland and the Faroe Isles, has been estimated at 21,856 square miles. The entire population at the last census, February 1840, was 2,406,800, divided as follows:—

Denmark Proper	1,355,000
Duchy of Slesvig	348,526
Duchy of Holstein	455,093
Lauenborg	43,342

Danish is the language of Denmark Proper; in Slesvig the Danish, German, and Frisic are all found; and in Holstein, German prevails. Danish is, likewise, the vernacular tongue of the Norwegians, who, in 1835, numbered 1,194,827 individuals.

Lutheranism is the established religion of the Danish states, but all others are tolerated. It has been computed that there are 8000 Jews in Denmark, 2330 Roman Catholics, 1600 Calvinists, 678 Hernhutters or Moravians, and 30 members of the Anglican Church.¹

CHARACTERISTICS OF THE LANGUAGE.—We have already shown that the Norse, or Old Danish tongue, embalmed among the snow and ice of Iceland, has been preserved almost in its pristine purity from the ninth to the present century; but this ancient language has in its parent country undergone so many alterations, that an Icelander and a Dane, speaking in their respective dialects, are utterly unintelligible to each other. So great, indeed, is the divergence of the modern idioms of Denmark and Sweden from the parent stem, that the language of the Edda has not been understood for at least four hundred years, by Swedes or Danes, without previous study. These modern dialects are, however, still distinguished from the other branches of the Teutonic family by the possession of a passive voice, and of two articles, one of which is prefixed, and the other affixed, to nouns. In point of pronunciation the Danish is considered the softest language in Europe, the consonants being pronounced so softly as to be almost imperceptible.

¹ Seventeenth Report of the British Association, p. 96.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The earliest translation of any portion of the Scriptures into Danish is contained in a MS. preserved in the Royal Library of Copenhagen, supposed to have been written in the thirteenth, or beginning of the fourteenth, century. It is a servile imitation of the Vulgate, and defective in several parts; it proceeds no further than the Second Book of Kings. In 1515, Pedersen, who is said to have been the first Lutheran clergyman in Zealand, published at Paris a Danish version of the Gospels and Epistles appointed to be read in churches: this work was reprinted at Leipsic in 1518.

The first Danish version of the whole New Testament was made by Hans Mikkelsen, sometimes called John Michaelis. It was published at Leipsic in 1524, and reprinted at Antwerp in 1529. This version was executed by the command, and under the immediate patronage of Christian II.; "a monarch," says Dr. Henderson, "whose character earlier writers have depicted in the blackest colours, but whom posterity, though not blind to his faults, seems on the whole inclined to favour." Like our Henry VIII., he seems to have been actuated less by zeal for the progress of truth than by the desire of freeing his kingdom from the domination and tyranny of Rome. During a rebellion in Denmark, he fled for safety to Holland, and it was during his state of expatriation that he promoted the translation and publication of the New Testament. Hans Mikkelsen, the translator, was originally mayor of Malmoe in Scania, and afterwards secretary to Christian II.; he voluntarily forsook his country, his connections and interests, and accompanied his sovereign into exile. When compelled at length, by the resentment of the Catholics of the Netherlands, to quit his royal patron, he retired to Harderwick in Guelderland, where he died about eight years after his New Testament had left the press.

This version is professedly "properly translated according to the Latin;" but Dr. Henderson has shown that this designation in all probability applied only to the first part of the work which contained the Four Gospels, and in which the Latin version of Erasmus was followed. In the Acts, and remainder of the New Testament, Mikkelsen has followed the German version of Luther so closely, that his translation is little else than a verbal transmutation of Luther's.¹ Some writers have attempted to account for this circumstance by suggesting that Mikkelsen had probably commenced his translation before Luther's version had appeared; but that when he came to the Epistles, the first edition of Luther's version having then been published, he preferred the version of the faithful and intrepid reformer to that of the timid and indecisive Erasmus. The language in which Mikkelsen wrote is partly Danish and partly Swedish, resembling the dialect still spoken in his native place Scania, in the south of Sweden.² He has arranged the books of his New Testament in the same order as in that of Luther, and the Epistle to the Hebrews, and those of James and Jude, are placed after the rest, on account of the doubt then entertained by the reformers as to their authenticity.³

In 1528, two versions of the Danish Psalms were published: the one at Rostock (by Francis Wormord, originally a Carmelite friar, but who afterwards espoused the principles of the Reformation, and became bishop of Lund), and the other at Antwerp, by Pedersen, who has been already mentioned as the translator of the Gospels and Epistles of the church service. In his version of the Psalms, Pedersen appears to have translated both from the Hebrew text and from Jerome's translation: his diction is considered too paraphrastic, and too much accommodated to Christian sentiments; yet the style is remarkably pure for the age in which it was written, and an admirable preface on the beauty of the Psalms enhances the value of the work. It was reprinted in 1531, and again in 1584 and 1586 at Copenhagen.

In 1529, Pedersen translated and published the New Testament at Antwerp. This version was executed on the basis of Mikkelsen's, but it is written in a superior style, foreign words and idioms are excluded, and a better system of orthography is adopted. The Epistle to the Hebrews here finds its proper place, but the Epistle of James is found last in order, as in Luther's version. Pedersen, however, had obtained clearer views as to the real value and importance of the Epistle of James than his predecessors, for he expresses his disapprobation of the irreverent manner in which Luther and Mikkelsen had spoken of it. This version obtained so wide a circulation that Pedersen republished it at Antwerp with the Psalms in 1531.

In 1535, some progress was made towards the production of a Danish version of the Old Testament, by the publication of the Pentateuch at Magdeburg, translated by Hans Tausen, afterwards bishop of Ripen. This version was made from the Hebrew text, with constant reference to the

¹ Henderson's Dissertation on Hans Mikkelsen's Translation, p. 19.

² Henderson's Dissertation on Hans Mikkelsen's Translation, p. 22.

³ Townley's Illustrations, vol. ii. p. 308.

Vulgate and to Luther's version: it was so well received that a second edition was printed at the same place the following year. The book of Judges, translated by Peter Tideman, a clergyman of Zealand, was published at Copenhagen in 1539: it sometimes follows the Vulgate, and sometimes Luther's version.

It was not till 1550 that the whole Bible was published in Danish. Denmark was indebted for this treasure to her monarch Christian III. The translation was undertaken at the suggestion of Bugenhagen, the celebrated reformer, who had been invited to the court of Copenhagen to assist in the correction of ecclesiastical abuses. The execution of the work was committed to the theological faculty at Copenhagen, then consisting of Peter Palladius, Olave Chrysostom, John Synning, and John Macehæus, or Macalpine. Tideman, the translator of the book of Judges, was also engaged in it; and Pedersen, the translator of the Psalms and of the New Testament above mentioned, was employed in writing out a fair copy from the several translations which were made by those appointed to the work. The version was made from that of Luther, and follows it closely, except in a few instances, in which the translators have mistaken the meaning of the German. The first edition consisted of 3000 copies of the entire Bible, and, to meet the expense, a tax of two rix dollars was levied on every church in Denmark. A separate edition of the New Testament of this version in 4to. was published at Wittenburg, with some slight orthographical corrections. Le Long speaks of another translation of the New Testament having been made by Jonas Turreson at Copenhagen in 1584, but Dr. Henderson expressly states that no such translation is known in Denmark.

A revision of the entire version was undertaken in 1586 by the command of Frederiek II. That monarch wrote to the rector, professors, and others of the University of Copenhagen, ordering them, "with the assistance of three of the Copenhagen preachers, to read through the version of the Bible, which had been made in the reign of his royal father; to collate it with the Hebrew text; and where any defect was found, or any passage in which the true sense had not been expressed, to amend and correct it." The heads of the university appointed the most learned divines of the day to execute this important undertaking. The New Testament was revised by Nicholas Hemmingius, D.D., whose name is famous in the ecclesiastical history of Denmark for his attachment to the doctrines of Calvin. The revision of the entire Scriptures was not brought to a close till 1589, when an edition was issued in folio at Copenhagen, with Luther's notes.

Two editions of the Psalms, from the version of Palladius, were published at Copenhagen in 1591 and 1598; and, in 1599, an edition of the Psalms, in German and Danish, was published in 8vo. at Lubeck. Early in the following century some more extensive measures were taken for the spread of the divine word. An edition of the New Testament was issued at Copenhagen in 1604, printed from the former text, as a temporary supply; and a royal letter was, at the same time, addressed to the rector of the university on the subject of obtaining a more correct impression. The king, Christian IV., eventually appointed Dr. Resen, bishop of Zealand, to superintend a fresh revision of the Scriptures. The old version was again collated with the original texts, and several European translations were consulted; but Dr. Resen, considering the version of Luther too free and paraphrastic, fell into the opposite error, and followed the originals too literally, without sufficiently considering the genius and properties of his own language. The New Testament was published in two volumes, 18mo., in 1605: an edition of the Pentateuch, also in 18mo., was published the same year; and, in 1607, the entire Bible was completed at press in 8vo. These editions were printed at Copenhagen, at the expense of the king.

Several editions of the Psalms succeeded the publication of Resen's Bible; among which was one at Copenhagen, in 8vo., 1614, and another in 1632, at the expense of the benevolent Lady Marsvin.

An edition of the entire Bible, printed from the revised text of 1589, was published in 1633 at Copenhagen; and Le Long speaks of it as "the *mater* of other smaller editions in 8vo., which the printers from that time exposed for sale." The expense of its publication was borne by means of a sum levied from every church in Zealand and Norway.

In 1639, the royal permission was obtained for reprinting Resen's Bible, the former impression being completely exhausted. This edition is designated "Swaning's Bible," because it was corrected principally by Hans Swaning, archbishop of Zealand. The New Testament appeared in 1644, and the entire Bible in 1647, at Copenhagen. Another edition of this Bible was also published during the same year at Copenhagen, in six volumes, 8vo.; followed by several editions of the Psalms, and, in 1670, by another edition of the Bible in small 8vo. for common use.

The College of Missions was established at Copenhagen in 1714, and Denmark was indebted to this institution for several successive editions of the Scriptures. The New Testament, from the edition

revised by Swaning, was issued from the mission press in 1716; followed in 1717 and in 1720 by editions of the entire Bible, also from Swaning's text. In the preface to a Bible printed by the college in 1722 it is stated that, in the space of six years, 22,580 copies of the New Testament and 13,784 Bibles had been published at the mission press. In the fire which occurred at Copenhagen in 1728, the mission press was destroyed, and the Orphan-house then obtained the exclusive privilege of printing the Danish Bible; and several editions of the New Testament and of the entire Bible were published by that institution between the years 1732 and 1745. In the meantime efforts were made to obtain a more correct and faithful edition of the Scriptures than any that had yet appeared, and a specimen of a revised edition was published in 1742, by the Committee of Revision appointed by royal authority. In 1748, the Committee published a revised New Testament, but it is not believed that they corrected any portion of the Old Testament.

About this period a specimen of a new and singular translation of the Scriptures was printed by Schwartz, councillor of justice to his majesty, but he does not appear at any subsequent period to have published further portions of his translation. A translation of Habakkuk was given in 1752 by Monrad, a clergyman in Aagerup; and in 1780 a new version of the Testament was printed at Copenhagen, translated by Dr. Bastholm from the Greek, but disfigured by too servile an adherence to the idiom of the original. Numerous other editions of the established text were printed at Copenhagen before the formation of the Danish Bible Society.

The first edition of the Danish Scriptures, undertaken by the British and Foreign Bible Society, was designed for the benefit of the Danish prisoners of war, of whom there were, in 1808, no less than 2782 in this country; and also for distribution in the Danish colonies in the East and West Indies. This edition, which consisted of 5000 copies of the New Testament, was printed in 12mo. in 1810, from the Copenhagen edition of 1799; and the press was superintended by the Rev. W. F. Rosing, minister of the Danish church in London. A second edition of 5000 copies of the New Testament, in the same form, was published by the Society in 1814. In the course of the following year, another revision of the Bible was commenced at Copenhagen by royal authority. Bishop Mûnter and five learned professors were formed into a commission of revisal by his Danish majesty, and an edition of 10,000 New Testaments, corrected and revised by them, left the press in 1819. A second and stereotype edition, also of 10,000 copies, was printed under the authority of the king at the Orphan-house, about 1820. The same royal commissioners continued their labours in a similar revision of the Old Testament; and in the year 1824 appeared, under the same royal sanction, from the Orphan-house press, a 4to. edition of the whole Bible. The revised New Testament on its first appearance was received with general approbation, and was reported by Dr. Pinkerton and others to be "a faithful and excellent version." With its accustomed liberality, therefore, the British and Foreign Bible Society granted several sums in aid of the publication; but this assistance was afterwards withheld, on its being discovered that several exceptionable renderings and marginal notes had been admitted by the revisors.

EDITIONS OF THE DANISH SCRIPTURES FOR NORWAY.—Upon the incorporation of Norway with Sweden, a Norwegian Bible Society was formed at Christiania in 1816, under the patronage of the King of Sweden; and, aided by a grant of £500 from the British and Foreign Bible Society,¹ an edition of 6000 New Testaments was printed in 1819, not from the revised and exceptional edition, but from the former authorised version of the Danish Scriptures, which had been executed on the basis of Luther's. In 1820 further assistance from London was granted to the Norwegian Society; and another edition of 10,000 copies of the New Testament, from the same text as the preceding, left the press at Christiania in 1823.

Representations having been laid before the British and Foreign Bible Society concerning the scarcity of Bibles in Norway, an edition of 5000 copies was printed in London in 1823, from the Christiania edition, under the editorship of the Rev. Mr. Treschow, a native of Norway. Another edition of Mr. Treschow's revised Christiania New Testament, consisting also of 5000 copies, was printed in 1827, Mr. Troilius correcting the press, and the Rev. C. Rahm reading the proof sheets. An edition of the entire Bible was published by the Society in London in 1829: the edition consisted of 5000 Bibles, and about 10,000 additional New Testaments, and was superintended by Mr. Rahm. The text selected was the authorised version of 1644, or rather the reprint of 1744, generally considered the most correct edition that had appeared.

The British and Foreign Bible Society established an agency of its own at Christiania about the

¹ Thirteenth Report of British and Foreign Bible Society, p. 153.

year 1827, for the purpose of printing and circulating the Danish Bible alone, without the addition of the Apocryphal Books, which the continental Societies were in the habit of binding up with the inspired volume. Several stereotype editions have been issued under the superintendence of this agency on behalf of the British and Foreign Bible Society. The total number of copies published at the expense of that Society is 15,848 Bibles, and 85,810 New Testaments.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—To the light diffused in Denmark, Norway, and Sweden by the early publication of Danish versions of the New Testament, may be attributed the rapid progress which was made by the Reformation, on its first promulgation in those countries. Concerning the result of modern efforts in the dissemination of the Danish Scriptures, much encouragement may be obtained from the reports of the several Societies engaged in that important work. In their annual statement (for 1847) the agency of Christiania write, that “almost everywhere in Norway the desire for the word of God is to a certainty increasing, though, perhaps, only by slow degrees.” And in the same report there is the following account respecting Denmark:—“If I cannot,” says the writer, “point out many striking instances here of the triumphs of the divine word over the world, sin, and infidelity, as the result of its abundant circulation among us, still the moral and spiritual benefits which accompany it are great and undeniable; and the more the saving truths of the sacred volume are made known, the more they are appreciated, and its possession sought after.”

Between March 4, 1848, and March 4, 1849, 736 Bibles and 2428 Testaments were issued from the depot of the agency in Christiania, and concerning the results of these issues, the last report contains the following remarks:—“During the past eventful year, when the fearful judgments of the Lord have been poured out on many of the countries and states of Europe, and when in our own remote northern fatherland we have been reminded by sickness, famine, and unexampled distress, that all below is vanity, and nothing but vanity, the Agency of the British and Foreign Bible Society have nevertheless been privileged to continue their even course, and to dispense the bounty of their generous benefactors among their suffering countrymen, whom outward evils have in many cases driven to seek for spiritual comfort and hope in that never failing treasury, the word of God. Indeed the communications of several clergymen bear ample testimony that their distributions of the sacred volume were everywhere received with unfeigned gratitude; and our humble trust and persuasion is, that the Lord will cause the divine truths of his gospel to sink deep into the hearts of many, and in due time to bring forth abundant fruit.”

S W E D I S H .

SPECIMEN OF THE SWEDISH VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

[STOCKHOLM, 1848.]

1 I begynnelsen war Ordet, och Ordet war när Gudi, och Gud war Ordet. 2 Det samma war i begynnelsen när Gudi. 3 Genom det äro all ting gjord, och thy förutan är intet gjort, det gjort är. 4 I thy war lifvet; och lifvet war menniskornas ljus: 5 Och ljuset lyser i mörkret, och mörkret hafver det icke begripit. 6 En man war sänd af Gudi, som het Johannes: 7 Han kom til vittnesbörd, på det han skulle vittna om Ljuset, at alle skulle tro genom honom. 8 Icke war han Ljuset; men (han war sänd) til at vittna om Ljuset. 9 Det war det fanna Ljuset, hvilket uplyser alla menniskor, som komma i werlden. 10 I werldene war det, och igenom det är werlden gjord; och werlden kände det icke. 11 Han kom til sitt eget, och hans egne anammade honom icke. 12 Men allom den, som honom anammade, gaf han magt at blifwa Guds barn, dem som tro på hans Namn; 13 Hwille icke af blod, icke heller af köttlig wilja, icke heller af någers mans wilja, utan af Gudi födde äro. 14 Och Ordet wardt kött, och bodde ibland oss; och wi sågem hans härlighet, såsom enda Sonens härlighet af Fadrenom, full med nåd och fanning.

ON THE SWEDISH LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—Sweden forms the eastern, southern, and most important part of the Scandinavian peninsula, and includes an area of about 170,700 square miles, with a population (in 1839) of 3,109,772. The religion of the state, and of almost all the inhabitants, is Lutheran. The hierarchy consists of 1 archbishop, 11 bishops, 70 archdeacons, and 102 provosts or deans. Although toleration is extended to all sects, there are not many dissenters from the national form of religion in Sweden. The Swedenborgians, the only distinct religious community that the country has produced, are comparatively few in number; and there are not more than about 2000 Roman Catholics and 1000 Jews.

CHARACTERISTICS OF THE LANGUAGE.—The Swedes are a branch of the same family as the Danes and Norwegians, and originally spoke the same language; at least, the most ancient documents extant of Old Swedish are so similar in idiom to the coeval productions in Old Danish, that little difference can be discerned between them. Long-continued political separation has, however, occasioned the modern dialects of the Old Norse to differ considerably from each other, and now books require to be translated from one language into the other. Yet it is said that the peasants of Norway and Sweden are able to converse together, and that their respective dialects do not differ much more than broad Scotch from vulgar English. The roots of words, and the rules of grammatical construction, are still the same in Swedish as in Danish; and both languages have been subjected to several alterations by the influence of the German language and literature. French words and forms have also been adopted in Swedish, and the only region in which the old language is spoken with comparative purity is in Dalecarlia, in the south of Sweden, where the Dalcarls, or Dalecman, still preserve traces of the manners and customs of their Gothic forefathers.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—A version of the Scriptures into Swedish is said to have been made in the fourteenth century by order of St. Birgit, or Bridget, who about the year 1344 founded the religious order called from her the Brigittins; but it is problem-

atical whether such a version was really executed, for no vestiges whatever of it remain, and it is not even mentioned by early writers. A translation of the New Testament, according to Luther's German version, (the first Swedish version of which we have any definite account,) was undertaken by command of Gustavus Vasa in 1523, by Laurentius Andreas, then a priest of the church of Stengnas, but afterwards archdeacon of Upsal, and at length chancellor. This New Testament was printed in 1526, in folio, at Stockholm, and was afterwards republished in various forms. At the same time that Gustavus Vasa gave directions for the translation of this New Testament from Luther's version, he enjoined John Gothus, archbishop of Upsal, to prepare another version accommodated to the tenets of the Church of Rome, in order that, by a careful comparison of both translations with the original, an easier access might be opened to the truth. The archbishop, not daring to resist the royal mandate, employed some of his clergy to prepare this translation; but, to evade its publication, he secretly left the kingdom, and died in 1544 at Rome; so that although the New Testament is said to have been actually translated on this occasion, chiefly by a Catholic doctor named Benedict, yet no portion of the work was printed.

The first Swedish version of the entire Bible was published at Upsal in 1541, along with the Apocrypha. The Old Testament was translated by Laurentius and Olaus Petri from Luther's German version of 1534, and the New Testament was that of Laurentius Andreas, printed, as we have seen, in 1526. Another version of the New Testament, prepared by Amund Laurent, was published at Stockholm in 1550, and again in 1605 and 1621; and in the course of subsequent years several editions of the Psalms were printed. But unless the Bible of 1541 was reprinted at Upsal in 1576, which seems very doubtful, Sweden remained for about seventy years without a second edition of the entire Scriptures. At length however, in the commencement of the seventeenth century, Charles IX. ordered Jonas Petri, bishop of Strengnes, and other learned men to collate Luther's editions of 1534 and 1545, noting such discrepancies as appeared to them of any importance, with the view of producing an improved edition of the Swedish translation. These notes, when completed, were called the "observations of Strengnes;" and it was decreed in the Synod of Stockholm in 1602, that they should be incorporated with the old version in a new edition of the Bible. The edition however, from various causes, did not make its appearance till 1617, when it was printed in folio at Stockholm. This edition was carried through the press by John Reidbeck and John Leneus, who were ordered to retain the text of the former edition, (which followed Luther's of 1535,) but to correct its numerous typographical errors, and to add summaries to the chapters, parallel references, brief annotations, and necessary indexes. In 1622 not a copy of this edition remained on sale, and a reprint was, therefore, issued in quarto at Lubeck, followed by several successive editions in 8vo. (but without the summaries and notes) at Leyden; and by two editions in 1636 and 1646 at Stockholm. In 1650, the Strengnes Bible was printed in 4to. under the care of Bishop Matthia; but, through the carelessness of the printers, whole verses were omitted in this edition. Several editions of the entire Bible in folio, quarto, and octavo were published in 1655 and subsequent years at Stockholm, professedly from the edition of 1618, but with many deviations from that text.

In 1671 the Four Gospels in the Sueco-Gothic, or vulgar Swedish dialect, translated by George Stiernhielm, appeared in a polyglot containing the Gospels of Ulfilas, the Norse or Icelandic Gospels, and the Vulgate.

A revised edition of the entire Bible was undertaken under the reign of Charles XII., and the execution of the work was committed to Eric Benzell, bishop of Strengnes, and afterwards archbishop of Upsal, assisted by Nicholas Berg and other learned men. Former editions were collated, and the marginal notes were revised for this edition; but variations from the text of 1618 were very sparingly admitted, except when they appeared more conformable to the originals and to Luther's German version. It was printed in 1703, in folio, at Stockholm, and is considered superior to any edition that has yet been published.

Another revised edition of the Bible appeared in 1709, in 4to., at Stockholm. The preparation for this edition was commenced by John Gezel, bishop of Abo, who collated it with the Greek and Hebrew texts; but he died in 1690, and the work was completed and published by his son. It is accompanied with the prefaces and notes of Luther, a portrait of Charles XII., and a chronological index. So many editions of the Swedish Scriptures appeared in the course of the eighteenth century, that the country was generally considered to be well supplied with Bibles; and it was not till the year 1808, when Dr. Paterson visited Sweden, that the real facts of the case were ascertained; and it was then found that the poorer inhabitants were almost destitute of the word of God, and that the high prices of Bibles placed them beyond the reach of the humbler classes. This discovery led to the

formation of the Evangelical Society, by whom several editions for the poor were issued, aided by grants from the British and Foreign Bible Society. The text used was that of the authorised version. The Swedish Bible Society was formed in 1815, and, with its numerous auxiliary Societies, still continues the important work of printing and disseminating the Scriptures. It received much assistance from the British and Foreign Bible Society until the year 1826, when the decision of the Apocryphal question in London severed the connexion between the two Societies.

In order to maintain the circulation of Bibles in Sweden without the Apocrypha, several editions of the Old and New Testaments have been issued by the British and Foreign Bible Society. Their first edition, which was stereotyped, was published in 1828, under the superintendence of the Rev. J. P. Wahlin, chaplain to the Swedish Embassy in London. The text adopted was that of the last edition of the Swedish Bible Society. Several editions from the same text have since been printed by the same Society in London, and likewise at Stockholm, through the medium of their Agency. The total number of copies printed by them has been 117,730 Bibles, 250,484 Testaments, 17,140 Testaments and Psalms, and 29,000 separate copies of the Psalms, besides 480 copies of Luke's Gospel, in embossed characters for the blind.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Several signal instances of the blessing of God accompanying the perusal of this version, have been manifested in individual cases. A colporteur, writing in 1846, speaks of a family whom he visited during one of his journeys, and found in great affliction: he passed a night at their house, and exhorted them to read the Scriptures; he continues his statement as follows:—"I did not see these people again before the month of March this year, when I happened to travel that way, and called upon them. How gloriously had all been changed with them! From their formerly gloomy countenances, the peace of the Lord was now shining forth, which reigned within their hearts by faith in the Saviour, whom they had found revealed in the Scriptures; and they were unable sufficiently to express their gratitude to the Lord, who had sent the stranger to them, in order to show them the precious treasure which they possessed in the Bible without knowing it. They could not comprehend their former blindness, which had not allowed them to understand that which was for them now as clear as the sun. The sick woman had received health for her soul, and this evinced such an influence upon her body, that she was able to be out of bed the greater part of the day, and could work at her distaff. But the good which proceeded from the great change went still further. Their manservant, who had formerly been a thoughtless youth, came to an earnest consideration of the welfare of his soul. Their nearest neighbour, a pedlar, had been a rude mocker at all that is holy; but he was persuaded to read the Scriptures, and he soon became convinced of his lost condition, and discontinued his unsteady life. Now the neighbours called upon each other by turns, in order to read the Bible with humble prayer to the Lord, and 'to edify one another by psalms and hymns and spiritual songs;' for now even our pedlar had found the pearl of great price, which he valued more than all his other riches. This man now commenced to read from the Bible for his family every morning and evening; and his wife and both his servants, with repenting hearts, became convinced of the saving grace that is in Jesus. This pedlar exercised likewise a blessed influence upon the souls of others, and became much esteemed by all on account of his mild and christianlike deportment: he died recently; and his last words were, 'Glory to the Lord! I have gained the victory for the sake of the blood of the Lamb.'"¹

¹ Forty-third Report of British and Foreign Bible Society, p. lxxii.

F A R O E S E .

SPECIMEN OF THE FAROESE VERSION.

ST. MATTHEW, CHAP. I. v. 1 to 13.

[RANDERS, 1823.]

Men taa-ui han faae Tølfje, gjøft han up aa ait Bjerg; o taa-ui han var fædstur, gingu Discipplar hanzara til hans. ² O han leád up Munn suin, lærdi tair, o seje: ³ Saali eru tei faatafu ui Mandni, thui Himmerigjís Muigje ér taira. ⁴ Saali eru tei, sum sregja, thui tei stullu hugsvælast. ⁵ Saali eru tei Sagtmouin, thui tei stullu arva Jørina. ⁶ Saali eru tei, ui hungra o tista ettur Mattelíhaid, thui tei stullu mettaft. ⁷ Saali eru tei Barmhartin, thui tei stullu ujenda Barmhartíhaid. ⁸ Saali eru tei reinu eáv Hjartanun, thui tei stullu súdja Gud. ⁹ Saali eru tei Trialiu, thui tei stullu tavlafi Gud's Bødn. ¹⁰ Saali eru tei, sum luja Þorfílgjilse firi Mattelíhaid's Stjilt, thui taira ér Himmerigjís Muigje. ¹¹ Saalíjir eru Tíð, um tei spotta o forfílgja Tíkun, o teála ui ødlun Tíðun idla um Tíkun firi muina Stjilt, o lígva teá. ¹² Óleji o fríji Tíkun, thui Bødn Tíkara fteál verra mi gjil ui Himlunun; thui só hæða tei forfílgit Þróphetarun, sum vouru firi Tíkun. ¹³ Tíð eru Jørina Salt; men qvíðui Salti misfur Dýjina, vi qvorjun fteál teá saltast? Teá dur til outje Anna, enn á blægast úð, o traktast undur Fólka Jøundun.

ON THE FAROESE DIALECT AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—The Faroe or Feroe Islands belong to Denmark, and lie in the Northern Ocean, between the Shetland Isles and Iceland. They are twenty-two in number, but only seventeen are inhabited. Their total area amounts to 495 square miles, and the population is about 7000.

The islanders are of Scandinavian origin, and speak a dialect of the Old Norse, or Icelandic language. All mercantile, judicial, and ecclesiastical affairs are carried on in Danish, but the natives employ their own dialect as the common medium of colloquial intercourse.

VERSION OF THE GOSPEL OF ST. MATTHEW IN THIS DIALECT.—About the year 1817, the Rev. Mr. Schrøter, rector of one of the churches in the Faroe Isles, offered to produce a translation of the New Testament into the Faroese dialect, provided that the directors of the Danish Bible Society would undertake to print an edition. He urged, among other reasons for engaging in this work, that the islanders are so situated that they cannot attend their churches more than from four to six times a year; and that most of them, especially the younger part of the community, are so little acquainted with Danish, that they are unable to read the Danish Bible. The Gospel of St. Matthew was accordingly prepared by Mr. Schrøter, but as there was some difficulty in writing in a dialect in which neither grammars nor even printed books existed, the publication was delayed, in order that greater accuracy might be ensured. The Danish Committee at length found a learned pastor in Jutland, the Rev. Mr. Lyngbye, who during his botanical rambles in the Faroe Isles had acquired a familiar acquaintance with the dialect. He was employed to correct the press, and under his superintendence 1500 copies of St. Matthew's Gospel were printed in Faroese at Randers in Jutland, with no assistance from the British and Foreign Bible Society apart from the grants made for the general purposes of the Danish Society. It does not appear that any other books of the New Testament have been printed, or even translated into Faroese.

CLASS III.—INDO-EUROPEAN LANGUAGES.

E. GRECO-LATIN FAMILY.

ANCIENT GREEK.

SPECIMEN OF THE ANCIENT GREEK VERSION,

ACCORDING TO THE "TEXTUS RECEPTUS."

ST. JOHN, CHAP. I. v. 1 to 14.

ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. ² Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. ³ Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. ⁴ Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. ⁵ Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. ⁶ Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ· ὄνομα αὐτῷ Ἰωάννης. ⁷ Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. ⁸ Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ⁹ Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ¹⁰ Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο· καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. ¹¹ Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ¹² Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· ¹³ Ὅτι οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρῶς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. ¹⁴ Καὶ ὁ λόγος σὰρξ ἐγένετο· καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,) πλήρης χάριτος καὶ ἀληθείας.

ON THE ANCIENT GREEK LANGUAGE AND NEW TESTAMENT.

GEOGRAPHICAL EXTENT.—At the time of the first preaching of Christianity, the more civilised nations of the Roman empire (however dissimilar their respective vernacular tongues) were united by the bond of a common language, which to them was almost the only known medium of poetry, learning, and philosophy. That language was the Greek. In certain countries, as in Greece itself, in Egypt, and, as some say, in Syria, it was used in the common affairs of life; but everywhere it was the language of literature, and as such held the same position that was occupied by Latin during the middle ages. The conquests of Alexander the Great had been the primary cause, under Providence, of the wide diffusion of this language; and although the Grecian empire was afterwards supplanted by the Roman, yet the civilisation, the arts, and the language of Greece long remained predominant.

CHARACTERISTICS OF THE LANGUAGE.—The ancient Greek language was divided into four principal dialects—the Attic, the Ionic, the Doric, and the Æolic—distinguished from each other by varieties of orthography and pronunciation. When under Philip of Macedonia the Grecian republics lost their freedom, and became more or less united under one government, the various dialects were gradually amalgamated into one. The language which thus sprang up from this intermixture of dialects differed materially from that of books, as preserved in the writings of the early poets and philosophers. It however became current wherever the Greek language was spoken; it was even used by the later writers; and, on account of its wide diffusion, received the name of *κοινὴ διάλεκτος*, the common dialect. The Septuagint version was written in this dialect, and it was also selected by Divine Providence as the appropriate medium of communicating to man the new covenant in Christ Jesus. It is characterised by the promiscuous employment of forms originally peculiar to one dialect; Attic, Ionic, and Doric words are indiscriminately used, and often placed in juxtaposition with words of foreign origin. Planck has observed, that in the New Testament there are, in the flexion of nouns, no traces of any of the ancient dialects except the Attic, but that in the flexion of verbs there is more variety, the Attic furnishing most examples, and the Doric affording others, while many of the forms

are exclusively to be met with in the later idiom. The influence of Hebrew characteristics is likewise to be traced in the New Testament, in several passages the phraseology being Hebrew, while the words are Greek. This is more especially observable in the frequent use of a double substantive (arising from the paucity of adjectives in Hebrew), and in the use of the words *of God* as indicative of the superlative degree. The Greek alphabet is a modification of the Phœnician, and it is to the adoption of this alphabet, which is but ill-adapted to express any sounds except those of Shemitic origin, that many of the anomalies of the Greek language are to be attributed.¹

CODICES OF THE NEW TESTAMENT.—There seems every reason to believe that the whole of the New Testament was originally communicated by the Holy Spirit to the inspired penmen in the Greek language. Some indeed have asserted, that the Gospel according to St. Matthew and the Epistle to the Hebrews were originally written in Hebrew, and at a subsequent period transferred into Greek; but the data on which this opinion is founded are by no means conclusive. It is generally thought that the autographs of the evangelists and apostles were not preserved beyond the commencement of the third century, even if they remained in existence so long; but, prior to that period, many copies of the sacred writings had been made and dispersed among the infant churches. The most ancient copies appear generally to have been made on Egyptian papyrus, a very perishable material, and of these none have been transmitted to us. As early as the fourth century we find vellum in common use for writing; and, in the eleventh century, paper made of cotton, wool, or linen, was adopted. The oldest MSS. have no divisions of words, and no accents, and are all written in capital, or, as they were formerly called, uncial letters. The earliest MS. written in letters of the present cursive form bears the date 890, but even after this period the old uncial characters were sometimes used on account of their beautiful regularity.²

Although the Scriptures were given in the first instance by the immediate inspiration of God, yet no supernatural power was communicated to those who transcribed them. The multiplication of copies was conducted on the same principle as that of other books which have been transmitted from ancient times. The MSS. of the New Testament are not, therefore, free from the errors of copyists; but as it is not likely, or even possible, that copies executed by different persons, and from different exemplars, should all contain precisely the same errors, it seems reasonable to believe that, by the careful comparison of copies, one copy can be used to correct another, and the purity of the original text be thus in a great measure restored. An error in an ancient exemplar would be perpetuated in all copies and versions made from it; and it is probably owing to this cause that a sort of family resemblance is to be traced in copies, certain MSS. indicating, by peculiar or faulty readings, the age and country of the exemplar to which they owe their origin. This circumstance has led to the classification of MSS. Griesbach has divided all MSS. of the New Testament into the following classes, generally termed families, editions, or recensions:—

- I. The *Alexandrian* recension, so called because it emanated from Alexandria: it is quoted by Clement of Alexandria, by Origen, Eusebius, and other Greek fathers. The Coptic version agrees wholly with it, and the Ethiopic and Armenian versions coincide with it in part.
- II. The *Western* recension, used in countries where the Latin language was spoken, and with which the Latin versions coincide. The Sahidic and Jerusalem Syriac versions also agree with it: Tertullian, Cyprian, Ambrose, Augustine, and other Latin fathers quote it.
- III. The *Constantinopolitan* recension, to which the mass of modern MSS. and the Moscow codices of Paul's epistles are referrible. Quotations from this recension appear in the works of the fathers who lived from the end of the fourth till the sixth century in Greece, Asia Minor, and the neighbouring provinces.³ The Gothic and Slavonic versions coincide with it.

The classification of MSS. is, however, a very intricate subject, the classes being so blended that it is difficult to separate them; and, besides, the discrepancies are so trifling, being chiefly of an orthographical nature, that in many cases it is not easy to determine to which class a given MS. may belong. Hence various systems of classification have been proposed by different writers: some affirm that there are four distinct classes, and others that there are only two. According to the system of Scholz, MSS. are divisible into the Alexandrian or African (including the first two classes of Griesbach), and the Constantinopolitan or Asiatic.

¹ Houghton's Short Enquiry into the Nature of Language, pp 22, 23.

² Davidson's Lectures on Biblical Criticism, p. 16.

³ Davidson's Lectures on Biblical Criticism, p. 230.

Individual MSS. are conventionally distinguished from each other by one of the letters of the alphabet being affixed to each. These marks do not point out the relative antiquity or value of the MSS., but seem to have been applied in the first instance in a very arbitrary manner, and to have been afterwards retained for the sake of convenience. The most ancient and valuable MSS. which have been handed down to us are the following:—

CODEx A, sometimes called the Alexandrine MS., having in all probability been written at Alexandria, whence it was certainly brought. It is commonly referred to the fifth century. It contains the Old Testament in three volumes, and the New Testament in one volume: appended to the latter is the First Epistle of Clement to the Corinthians, and a fragment of the second.¹ This MS. was presented by Cyrillus Lucaris, patriarch of Alexandria and afterwards of Constantinople, to Charles I. of England, in 1628, and it is now in the British Museum. A facsimile edition of the New Testament was published at the expense of the University of Oxford in 1726, under the editorship of Dr. Woide: the Old Testament was afterwards edited by the Rev. H. H. Baber.

CODEx B, generally termed the *Vatican MS.*, because it belongs to that library, marked 1209. It is one of the most ancient MSS. extant, being ascribed to the middle of the fourth century. It contains both the Old and New Testaments, but the book of Revelation has been added to it by a modern hand. It wants the end of the Epistle to the Hebrews, and those to Timothy, Titus, and Philemon. The Old Testament was printed from this MS. in 1587 by order of Sixtus V., and a translation of the New Testament has been given by Granville Penn.

Another MS., also marked B, and therefore sometimes confounded with the preceding, is in the Vatican Library. It is supposed to belong to the seventh century, and contains the Apocalypse, with the Homilies of Basil and Gregory of Nyssa: a facsimile of it is given in Blanchini's *Evangeliarium Quadruplex*. The text has been published by Tischendorf.

CODEx C, also called *Codex Ephraemi*, and sometimes *Codex Regius*, because preserved in the Royal Library of Paris. This valuable MS., which originally contained the whole of the New Testament, and the Septuagint version of the Old Testament, was written about the sixth century in Egypt, but was erased in the thirteenth century to make room for the works of Ephraem the Syrian, which were written over it. By means of chemical applications, however, the original text has been in a great measure restored. Weistein succeeded in deciphering and collating it; and, in 1843, a splendid facsimile edition with prolegomena was published by Tischendorf.

CODEx D, also known as *Codex Cantabrigiensis* or *Bezae*, because presented in 1581 to the University of Cambridge by Beza. It had for years previously lain neglected in the monastery of St. Irenæus at Lyons, whence Beza had procured it. It contains the Gospels and Acts with a Latin version. It belongs probably to the seventh century, but to what country is uncertain. A beautiful facsimile edition was published by Dr. Kipling at Cambridge, in 1793.

CODEx D, or *Codex Claromontanus*, probably marked D, because erroneously believed by Dr. Mill and other critics to form the second part of the preceding. It is a Greek and Latin copy of St. Paul's epistles, and is called *Codex Claromontanus* because procured from Clermont in France by Beza. It belongs either to the seventh or eighth century. It is preserved in the Royal Library at Paris. In the beginning of the eighteenth century, certain sheets were cut out of it by a thief, and sold in England, but they were restored to the library by Lord Oxford in 1729.

Facsimiles of several other MSS. have been published, but the bare enumeration of all the MSS. of the New Testament within our limits would be impossible. The number of MSS. known to have been collated in whole or in part amounts, according to Scholz, to 674. By far the greater number of these MSS. contain only the Four Gospels, this portion of Scripture having been most constantly in demand, because most frequently used in the public service of the church. Ancient copies of the entire New Testament are extremely rare. MSS. *Lectionaria*, which contain the detached portions of the Testament appointed to be read in churches, are by no means uncommon. Copies of the book of Revelation are remarkably scarce: there are in fact but three ancient MSS. in which this book is to be

¹ Butler's *Horæ Biberæ*, p. 89.

found, namely Codex A, one of the Codices marked B, and Codex C. Of these, Codex C is the most valuable, but it is unfortunately very defective, about nine chapters being missing; so that Codex B, the text of which has been lately published by Tischendorf, and Codex A (the Alexandrine MS.) are the only ancient exemplars to which we are indebted for our acquaintance with the whole of this incalculably important book.

PRINTED EDITIONS OF THE GREEK TESTAMENT.—Six chapters of the Gospel of John were printed at Venice as early as 1504, by Aldus Manutius, and the whole of that gospel was printed at Tübingen in Suabia, in 1512. But these editions are interesting only as literary curiosities, for though they constituted the first portion of the Greek Testament ever committed to the press, yet they exercised no influence whatever on succeeding editions.

The earliest printed edition of the entire New Testament is contained in the Complutensian Polyglot, a work we have already described in our account of the Hebrew Scriptures. The MSS. used for this impression were most probably, as it is stated in the prologue, furnished for the purpose by Pope Leo X. from the Vatican Library. There is abundant internal evidence to prove that these MSS. were of no great antiquity, for the text agrees with MSS. written in the thirteenth, fourteenth, and fifteenth centuries in all passages wherein they differ from ancient exemplars.

The earliest *published* edition of the Greek Testament was that of Erasmus, which appeared at Basle in 1516; whereas the Complutensian text, although printed in 1514, was not published till 1520. Erasmus prepared the text from four MSS., the most ancient of which belonged to the tenth century, and contained all the New Testament except the Apocalypse. His other three MSS. consisted of a copy of the Gospels, written, according to Weststein, in the fifteenth century; a copy of the Acts and Epistles of rather earlier date, and a document containing the book of Revelation, which he asserted was almost apostolic in age: but as the text in this MS. was accompanied with the Commentary of Arethas, who lived at least 900 years after the time of the apostles, its antiquity seems very doubtful.¹ It belonged originally to Reuchlin, but after its publication by Erasmus it seems to have disappeared, and no one knows what has become of it. The other three MSS. used by Erasmus are still preserved at Basle. In addition to these MSS., he seems to have possessed no other critical apparatus except the Latin Vulgate, and a commentary of Theophylact containing part of the Greek text: but this Theophylact was the last of the Greek fathers; he lived at the end of the eleventh century, and his testimony is therefore of little weight as compared with that of the early fathers. Erasmus professed, indeed, to have consulted Origen, Chrysostom, and Cyril; but he could only have seen the Latin versions of their writings, as no edition of their original texts had then been issued from the press.² He employed but nine months and a half in the preparation and printing of his first edition, although it comprised copious annotations and a Latin version printed in parallel columns with the Greek. Indications of this undue haste are clearly perceptible in many places, and it is nearly certain that in several passages where his MSS. were illegible, he supplied the defects by words of his own translation from the Vulgate. This is especially the case with the concluding six verses of the book of Revelation, which are well known to have been wanting in Reuchlin's MS.

The second edition of the Greek Testament was published by Erasmus three years after the first, and, according to Mill, it contains no less than 400 corrections. His third edition appeared in 1522, and he then inserted the text I John v. 7, which he had rejected in his two first editions because it was wanting in the MSS. he had originally employed. This alteration was made on the authority of a MS. now in Dublin. The first English version from the Greek was made by Tyndale from this third edition. A copy of the Complutensian text was not seen by Erasmus till after the year 1522, but his fourth and fifth editions, which appeared in 1527 and 1535, contain many alterations made in conformity to it. Dr. Mill states that in these editions there are ninety corrections from the Complutensian text in the book of Revelation, and twenty-six only in all the other books. These editions are of especial importance, as they form the basis of all subsequent editions, and contain, *substantially*, the Greek text in general use at the present day.

During the nineteen years which elapsed between the publication of the first and last editions of Erasmus, nine or ten other New Testaments were printed; but they were all taken from one or other of the editions of Erasmus, except that by Colinaeus, which was printed at Paris in 1534.³ Colinaeus drew his text partly from those of Erasmus, partly from the Complutensian, and partly from MSS. which he collated for the purpose. Three of these MSS. are preserved at Paris. This edition is

¹ Marsh's Lectures on Biblical Criticism, p. 101.

² Marsh's Lectures on Biblical Criticism, p. 105.

³ Marsh's Lectures on Biblical Criticism, p. 116.

particularly correct and valuable, but it met with undeserved neglect, and being shortly after its appearance eclipsed by the more popular editions of Stephens, it had no share whatever in the formation of the received text.

The four editions of Robert Stephens (the step-son of Colinaeus) appeared in 1546, 1549, 1550, and 1551: his son published a fifth edition in 1569. These editions are more celebrated for their typographical neatness than for their critical excellence: the text is drawn partly from Erasmus, and partly from the Complutensian; and even the third, or folio, edition, which was alleged by Stephens to have been formed on the authority of ancient MSS., was found, on subsequent examination, to be little more than a mere reprint of Erasmus's fifth edition, with marginal readings from about sixteen MSS. The verses into which the New Testament is divided were invented by Stephens, and first appeared in his edition of 1551.

The third edition of Stephens was reprinted by Beza, in 1565, with about fifty emendations. It is rather surprising that Beza did not introduce further improvements in the text, as he had the advantage of possessing two valuable MSS., the Codex Bezae and the Codex Claromontanus above described, besides the Syriac version, then lately published with a very close Latin translation by Tremellius; but Beza employed these critical materials almost exclusively in drawing up the polemical disquisitions which he inserted in the notes of his editions. Like Stephens, he was a native of France, and a Protestant; and being persecuted on account of his religion, he fled to Geneva, where, between the years 1565 and 1598, he published five editions of his Testament. All these editions are accompanied by the Latin Vulgate, and a Latin version executed by himself. The best reprint of Beza's Greek text is generally considered to be the edition which appeared at Cambridge in 1642, with the notes of Joachim Camerarius.

In 1624, the first of the celebrated Elzevir editions was published by the Elzevirs, printers at Leyden. The editor is unknown; but it is evident he had little recourse to MSS. authorities, the text, like that of Beza, being founded on the third edition of Stephens. This text, however, obtained so much celebrity, that it became commonly known as the *textus receptus*; and for upwards of a century it was (with few exceptions) reprinted in every successive edition of the New Testament. Among the most noted of the editions formed from this text, may be mentioned those published by Curcellæus, at Amsterdam, in 1658, 1675, 1685, and 1699: these editions contain a collection of parallel passages, and the greatest number of various readings to be found in any edition of the New Testament prior to that in the sixth volume of Walton's Polyglot. Some of these readings are said to be unfairly quoted, without authorities, in order to favour the Socinian heresy.

The Greek text in Walton's Polyglot is printed from the folio edition of Stephens. Dr. Fell published another edition, chiefly from the same text, at Oxford, in 1675; he copied the numerous readings of the Polyglot, to which he added collations from other sources.

A new era in biblical criticism commences with the year 1707, when the Rev. Dr. John Mill published, at Oxford, his important edition of the New Testament, with 30,000 various readings and useful prolegomena. He selected for his text the third edition of Stephens, as reprinted in Walton's Polyglot, and added all the collections of readings that had then been published: he also formed new collations himself of original editions, and of the quotations from the New Testament which occur in the writings of the fathers; and he obtained extracts of MSS. that had not previously been collated. During thirty years he devoted himself, with increasing assiduity, to the production of this work, and he survived its publication but fourteen days. A re-impression of his edition was executed by Küster, at Rotterdam, in 1710, with the readings of twelve additional MSS. The editions of the Greek Testament published at the present day are almost invariably, at least in this country, printed from Mill's text.

An attempt towards a critical amendment of the text was made by Dr. Wells, in his edition of the New Testament, published at Oxford, in detached portions, between the years 1709 and 1719. But far more considerable corrections of the received text were introduced in the edition published by Bengel, at Tübingen, in 1734: it is however remarkable, that except in the book of Revelation, Bengel does not adopt one reading which is not to be met with in some of the printed editions. His edition is distinguished by its accuracy; he does not alter the *text itself*, except in the book of Revelation, but the relative value of the various readings is signified by the characters of the Greek alphabet affixed to each citation.

The materials for the revision of the text were greatly increased in 1751-2 by the publication of Wetstein's edition, with its valuable prolegomena and its vast collection of readings. Wetstein collated several MSS. himself; (in thirty-eight years he collated about eighteen MSS. of the Gospels;)

others he examined, and the collations of others were diligently collected by him. This edition is considered by Michaelis to be more important, in a critical point of view, than any other. The notes are particularly useful; for they contain copious extracts from rabbinical writers, which greatly serve to explain the idiom and turn of expression of the New Testament.¹ The text is simply a reprint of the *editio recepta* of the Elzevirs. The emendations proposed by Wetstein, and indicated by him in the margin, were adopted by Bowyer, a learned printer in London, who inserted them in the text of his edition, published 1763: a second edition appeared in 1772.

Between the years 1775 and 1777, Dr. Griesbach published his revised text of the Greek Testament; but the second edition of this work, which was completed in 1806, is by far the most important, because it contains the results of collations made subsequently to the publication of the first edition. The first volume of this second edition was reprinted in 1796, at the expense of the then Duke of Grafton. All the critical materials which had been amassed by Mill, Bengel, Wetstein, Matthæi, Birch, and Alter, together with the results of his own extensive researches, were collected by Dr. Griesbach, and applied by him to the general revision of the text. Besides the readings which he admitted into the text, he formed a large collection of marginal readings, to which he affixed marks to denote the various degrees of probability as to the genuineness of such readings. In 1805, he published a manual edition, exhibiting, in a compendious form, the results to which he had been led by his minute critical investigations. The various readings of this edition were printed, together with Mill's text, in a foolscap 8vo. volume, by Mr. Bagster.

ΛΟΥΚΑ, XI. 1-13.

ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τῶν προσευχόμενων, ὡς ἐπαύσατο, εἶπε τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, διδάξον ἡμᾶς προσεύχασθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. ² Εἶπε δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε· Πάτερ ἡμῶν ὅ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἔλθτω ἡ βασιλεία σου· ³ ἄγενθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. ⁴ Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν. ⁵ Καὶ ἄφεσις ἡμῖν τὰς ἁμαρτίας ἡμῶν· καὶ γὰρ αὐτοὶ ἄφιεντες παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσεεύχῃς ἡμᾶς εἰς πειρασμόν, ὅτι ἄλλα ῥῖται ἡμᾶς ἀπὸ τοῦ πονηροῦ. ⁶ Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίον, καὶ ἔπη· αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ⁷ Ἐπειδὴ φίλος ἔμou παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· ⁸ Κἀκεῖνος ἔσθωεν ἀποκρυβείς ἐπη· Μὴ μοι κόπους παρέχε· ἦδη ἡ θύρα κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. ⁹ Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὺς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἔγερθεὶς δώσει αὐτῷ ὅσων χρῆξει. ¹⁰ Κἀγὼ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εἰρήσετε· κρούετε, καὶ ἀνοίγεται ὑμῖν. ¹¹ Πᾶς γὰρ ὃ αἰτῶν λαμβάνει, καὶ ὃ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοίγεται. ¹² Ἔτινα δὲ ἔμou τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ὀπιδώσει αὐτῷ; ¹³ Ἐἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ¹⁴ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ¹⁵ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ¹⁶ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ¹⁷ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ¹⁸ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ¹⁹ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ²⁰ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ²¹ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ²² Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ²³ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ²⁴ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ²⁵ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ²⁶ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ²⁷ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ²⁸ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ²⁹ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ³⁰ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; ³¹ Εἰ οὖν ὑμεῖς, πᾶσι τοῖς ἐπιδώσει αὐτῷ σκορπίον; 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Byzantine MSS. belonging to the Patriarchal Library at Moscow. Among the critical editions of the New Testament must also be mentioned that of Dr. Harwood, published in London, 1776, and again in 1784, in which the received text forms the basis, but corrected by readings from the Codex Bezae and the Codex Claromontanus. Alter's edition of the New Testament, published 1786-7, is merely a copy from a single MS., the Codex Lambecii I., in the Imperial Library at Vienna, accompanied with various readings from Greek MSS. in the same library, and from the Coptic, Slavonic, and Latin versions. In 1781, an edition of the Four Gospels was published, with various readings from the Vatican and other MSS., the results of the combined labour of Professors Birch, Adler, and Moldenhawer, who were employed by the King of Denmark to traverse Germany, Italy, France, and Spain, for the purpose of collating the most famous MSS. contained in those countries. This edition is particularly valuable, on account of the large extracts it contains from the Codex Vaticanus. In 1798, Birch published, at Copenhagen, a collection of various readings derived from the same sources; but a calamitous fire, which destroyed the printing-office, types, and paper, prevented the completion of the entire work.

Another revised Greek Testament was published in 1830-1836, by Dr. Scholz, of Bonn, who had for years been accumulating materials for this work from the principal libraries of Europe and the East. This edition contains a greater number of readings than any of the preceding. In the correction of the text, Griesbach had generally admitted the authority of the more ancient MSS.; but Scholz was influenced by a contrary principle, for, as the ancient MSS. are very few in number, he contended that their testimony is of less weight than that of the mass of more modern MSS. The text of Scholz has been twice reprinted in England; once, in 1840, in the "English Hexapla," and again, in 1841, in the "Critical Greek and English New Testament;" in this latter edition, the text is accompanied by the readings, both textual and marginal, of Griesbach, and the variations of the principal printed editions.

In 1831, a revision of the New Testament was published by Lachmann: it is conducted on the principle that the ancient MSS. are to be followed implicitly, even in cases where there are manifest errors of transcription; and no appeal except to Greek and Latin authorities is admitted. At the end of this edition there is a list (extending to 42 pages) of the discrepancies between the received text and that adopted by Lachmann. In the second edition of this work, the authorities on which the corrections of the text were made are given, and the Latin Vulgate is added.

In 1841, Tischendorf published a critical edition of the Greek text, in which he partly adopted the readings of ancient authorities: other editions have been issued by him; among which may be mentioned one published at Paris, for which he appears to have searched many MSS., with the view of selecting such particular readings as exhibit any tendency to counterbalance the renderings of the Latin Vulgate. Tischendorf has just completed a new edition of his *Leipsic* Greek Testament.

In consequence of the paucity of the MSS. in which the Apocalypse has been transmitted to us, that book affords less scope for textual criticism than any other portion of the New Testament; hence it has been comparatively overlooked in many of the critical editions above enumerated. Erasmus, as we have seen, edited it upon very slender authority; and Griesbach, finding that his system of classification was inapplicable to this book, devoted but little critical attention to it. It was not till 1844 that the full appliances of modern criticism were brought to bear upon this previously neglected portion of holy writ. In that year, Mr. Tregelles published a revised edition of this book. His text is formed entirely from ancient authorities, part of which were known but imperfectly to Griesbach and Scholz; and he has given a copious collection of various readings, including all that are found in ancient MSS., and all that have any importance in themselves, or are supported by any considerable number of authorities. To render the result of his critical investigations accessible to the mere English reader, Mr. Tregelles has added a literal English version of his amended text.

A more important critical edition of the New Testament than any which has yet appeared is now in course of preparation. The object contemplated in this edition is no less than the restoration of the text commonly received among the churches during the fourth century. This is to be accomplished by means of direct reference to the most ancient MSS. extant; and in all passages where these ancient documents do not precisely agree, or where there is the slightest room for doubt, conflicting evidence on every side of the question is to be carefully adduced. The ancient versions are to be allowed a voice as to the insertion or non-insertion of clauses; but no word is to be admitted into the text which is not to be found in one or other of the most ancient MSS. The citations occurring in the early writers are to be carefully noted; and even the readings of modern MSS. are to be impartially stated in the margin. The received text is to be allowed no prescriptive authority whatever; and in all

cases in which its readings are retained, the MSS. authorities on which such readings rest are to be systematically enumerated. The works of ancient and modern biblical critics have been closely examined, and the errors into which many of them have fallen will be detected and avoided in this edition, by means of a fresh and most laborious collation of several of the MSS. cited. The projector and editor of this work is Mr. Tregelles, the editor of the Apocalypse, as above mentioned. Ten years of his life have been already devoted to this undertaking, and it is to be hoped that the period is not far distant when this text of the pure and unadulterated word of God will be given to the Church. In the meantime, it is a most satisfactory reflection, that all that human learning has done, or can do, in the investigation of the sacred text, leads only to the conviction that Divine Providence has so watched over the transmission of the divine word, that the utmost variations of the MSS. which contain it are, after all, of comparatively little or no importance; so that, to all intents and purposes, the most unlearned believer possesses, in the holy volume whence he draws his springs of hope and consolation, as true a transcript of the revealed will of God, as if it had been communicated to him personally and directly from heaven.*

RESULTS OF THE PUBLICATION OF THE GREEK NEW TESTAMENT.—The first application of the art of printing to the multiplication of copies of the inspired text, may justly be said to form an era in the history of the Church. Strong and bitter hostility was excited among the enemies of the truth by the first appearance of the New Testament in a printed form. At Cambridge, when first published by Erasmus, in 1516, it was absolutely proscribed, and the priests endeavoured to dissuade the students from the study of the Greek language; and Standish (afterwards bishop of St. Asaph) is said on one occasion to have flung himself on his knees before the king and queen, conjuring them, by all they accounted sacred, to go on as their ancestors had done, and put down Erasmus.† Thomas Bilney, the martyr of 1531, was at that period a fellow of Trinity Hall. His eyes had been opened to the perception of his state of sinfulness by nature, and he had sought in vain for hope and consolation under the distress and anxiety of mind which his convictions had engendered. At the instigation of his ecclesiastical superiors, he had endeavoured to find relief in watching, fastings, and other exercises; but he soon discovered that all attempts made in his own strength towards the attainment of holiness of life, or purity of heart, invariably proved abortive. When he heard of the publication of the Greek Testament by Erasmus, in parallel columns with the Latin, he resolved, at any risk, to possess himself of a copy. He succeeded in obtaining one, and the results of its perusal were manifested to all; among other tokens, by the powerful strain of his preaching, which was used as the means of converting Hugh Latimer, Robert Barnes, and many other individuals. The effects of the study of this New Testament upon his own mind are best described in the simple eloquence of his own words:—"But at the last," says he, "I heard speak of Jesus, even then when the New Testament was first set forth by Erasmus. Which, when I understood to be eloquently done by him, being allured rather for the Latin than for the word of God—for at that time I knew not what it meant—I bought it even by the providence of God, as I do now well understand and perceive. And at the first reading, as I well remember, I chanced upon this sentence of St. Paul, (O most sweet and comfortable sentence to my soul!) in his first epistle to Timothy, and first chapter—'It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners, of whom I am the chief and principal.' This one sentence, through God's instruction and inward teaching, which I did not then perceive, did so exhilarate my heart, being before wounded with the guilt of my sins, and being almost in despair, that immediately I felt a marvellous comfort and quietness, insomuch that *my bruised bones leapt for joy.* (Ps. li. 8.) After this the Scripture began to be more pleasant to me than the honey, or the honeycomb. Wherein I learned that all my travels, all my fasting and watching, all the redemption of masses and pardons, being done without truth in Christ, who alone saveth his people from their sins; these, I say, I learned to be nothing else but even, as Augustine saith, a hasty and swift running out of the right way; or else much like to the vesture made of figleaves, wherewith Adam and Eve went about in vain to cover themselves, and could never before obtain quietness and rest, till they believed on the promise of God, that 'Christ the

* Messrs. Bagster have made preparations for immediately publishing an edition of the Greek Testament in *large type*, for the convenience of general use. The common text is to be given, with the addition of those readings which are supported by great authority: at the end there is to be a collation of the texts of Griesbach, Scholz, Lachmann, and Tischendorf.

† Anderson's Annals of the English Bible, i. 99.

seed of the woman should tread upon the *serpent's* head.' Neither could I be relieved or eased of the sharp stings and biting of my sins, before I was taught of God that lesson which Christ speaketh of in the third chapter of John—'Even as Moses exalted the serpent in the desert, so shall the Son of man be exalted, that all which believe on him should not perish, but have life everlasting.' As soon as I began to taste and savour of this heavenly lesson, which no man can teach, but only God, which revealed the same unto Peter, I desired the Lord to increase my faith; and, at last, I desired nothing more than that I, being so comforted by him, might be strengthened by his Holy Spirit and grace from above, that I might teach the wicked his ways, which are mercy and truth, and that the wicked might be converted unto Him by me, who sometime was also wicked."

SPECIMEN OF THE SEPTUAGINT VERSION.

ΕΞΟΔΟΣ, XV. 1-13.

TOTE ἦσε Μωϋσῆς καὶ οἱ υἱοὶ Ἰσραὴλ τὴν ᾠδὴν ταύτην τῷ Ὁθεῷ, καὶ ἔπαν, ὁ λέγοντες, Ἐσώμεν τῷ Κυρίῳ, ἐνδόξως γὰρ δεδοξάσθαι ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν. ὁ Βοηθὸς καὶ ὁ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν οὐτός ἐστίν μοι Θεός, καὶ δοξάσω αὐτόν· Θεὸς τοῦ πατρὸς μου, καὶ ἐψάσω αὐτόν. ὁ Κύριος συντρίβων πόλεμους, Κύριος ὄνομα αὐτοῦ. ὁ Ἄρματα Φαραὼ, καὶ τὴν δύναμιν αὐτοῦ ἔρριψεν εἰς θάλασσαν, ἐπιλέκτους ἀναβάτας τριτάτους· ὁ κατεπόθησαν ἐν ἐριθρῇ θαλάσῃ, ὁ Πόντῳ ἐκάλυψεν αὐτούς· κατέβουσαν εἰς βυθὸν ὡσεὶ λίθος. ὁ Ἐ δεξιὰ σου Κύριε δεδοξάσθαι ἐν ἰσχυί· ἡ δεξιὰ σου χεὶρ Κύριε ἔθραυσεν ἐχθρούς. ὁ Καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας τοὺς ἐναντίους· ἀπέστειλας τὴν ὀργὴν σου· ὁ κατέφαγεν αὐτοὺς ὡς καλάμην. ὁ Καὶ διὰ πνεύματος τοῦ θυμοῦ σου ὁ δίστη τὸ ὕδωρ ἐπάγει ὡσεὶ τείχος τὰ ὕδατα· ἐπάγει τὰ κύματα ἐν μέσῳ τῆς θαλάσσης. ὁ Ἐπὶ ἐν ἔχθροισι, Διώξας καταλήφομαι, μερῶν σκίδα· ἐμπλήσω ψυχὴν μου, ἀνελετὴ τῆς μαχαίρας μου, κυριεύσει ἡ χεὶρ μου. ὁ Ἀπέστειλας τὸ πνεῦμά σου· ὁ ἐκάλυψεν αὐτοὺς θάλασσα· ἔδυσαν ὡσεὶ μόλιβος ἐν ὕδατι σφοδρῶ. ὁ Τίς ὁμοίος σοι ἐν θεοῖς Κύριε; τίς ὁμοίος σοι; δεδοξασμένος ἐν ἁγίοις, θαυμαστός ἐν δόξαις, ποιῶν τέρατα. ὁ Ἐξέτεινας τὴν δεξιάν σου κατέπειν αὐτούς γῆ. ὁ Ὄδηγησας τὴν δικαιοσύνην σου τὸν λαόν σου τοῦτον, ἐν ἑλυτρώσῳ· ὁ παρεκάλεισας τῇ ἰσχυί σου εἰς κατάλυμα ἁγίων σου.

COD. ALEX.

ο Κυρία.
ὁ τῷ λέγει.
(εἶσω μιν.)

ε Θεός μου.

f κατεπόθησαν.

h add kai.

h add kai.

m add η.

HEXAPLORUM
RELIGIÆ.

d ὑπερασπιστής, Alius.

f Alius, ut Cod. Alex.

g ἐχθρούς σου, Alius.

i ἐσωρέθη, Aquila, Symmachus, & Theodotion.

l οὔτε ἐν θυναστειαις, οὔτε ἐν ἀγιασμῷ ἐξισωθῆναι τίς δυναστεία, ἡ κατὰ τὴ γῆν ἁμωθῆναι, Symmachus.

n ἐν τῷ ἐλέει σου, Aquila (al. ἐν τῇ ἐλεημοσύνη σου).

o διεβάστασας, Symmachus.

ON THE SEPTUAGINT AND OTHER ANCIENT GREEK VERSIONS.

THE SEPTUAGINT.—The Septuagint is unquestionably the most ancient and the most important of all the versions of Scripture that have been transmitted to us. It derives its name from the now exploded story of its having been translated by seventy or seventy-two translators, each of whom, it is said, executed a separate translation from the Hebrew text; and, on coming together afterwards to compare the results of their labour, discovered a miraculous verbal agreement between their respective productions. The accounts given by early writers concerning this version, when divested of fabulous and improbable details, afford us little or no information as to its real history beyond the mere date of its execution, which concurrent testimonies lead us to place somewhere about the year 285 B. C., or during the joint reign of Ptolemy Lagus and Philadelphus his son. This version is far more ancient than any Hebrew MS. now extant; and it is therefore peculiarly valuable not only as exhibiting the state of the Hebrew text at that early period, but also as showing the interpretation conventionally attached to the words of sacred writ by the Jews of that epoch.

The Septuagint, on its first appearance, seems to have been received with comparatively little favour by the Jews of Palestine, but afterwards it became regarded among them as an accredited version of their Scriptures. The large and then rapidly increasing class of their countrymen called Hellenistic or Grecian Jews, from their living in cities where Greek was spoken, adopted this version as their own; and it was habitually used in public and private among them, from the time of its completion till about the close of the first century of the Christian era. The early Christians who

were generally ignorant of Hebrew, had recourse to this version in proving from the prophets that Jesus was the promised Messiah; and the Jews being unable to meet the arguments drawn from this source, endeavoured to throw discredit on the version itself, by alleging that it did not agree with the Hebrew text. In order still further to evade the irresistible proofs that Jesus was the Christ, which in the pages of the Septuagint were laid open to the gaze of all nations, the Jews, in default of better arguments, instituted a solemn annual fast, in execration of the day in which the version was completed.

Thus rejected by the Jews, the Septuagint became the accredited version of the professing Christian Church; it was uniformly cited by the Greek and Latin fathers; and from it the old Italic, the Armenian, the Arabic, and most of the ancient versions of the Old Testament were made. The Septuagint has been, moreover, honoured above all other versions, in being quoted by the inspired writers of the New Testament. There are in all 244 quotations from the Old Testament in the New; and of these, according to Bishop Wetenhall, 147 are from the Septuagint, while 97 vary more or less from it. Taking ten citations from each of the four evangelists as they rise, the bishop has shown that, of these forty citations, twenty-two differ from the Septuagint, having been apparently translated anew from the Hebrew, while fourteen agree both with the Septuagint and the Hebrew; whence he draws the conclusion, that "the Holy Ghost did not intend, in the style of the New Testament, to canonise any translation by a constant and perpetual use of it."¹

The dialect in which this version is written resembles that of the New Testament, but it contains more Hebraisms, and is even further removed from the idiom of the classical Greek writers. It is evident that the translators were not Palestine but Alexandrian Jews, and that they were familiar with the phraseology of Egypt. This is proved by the many Coptic words and terms appertaining to Egyptian customs and philosophy, which appear in the translation. Thus, the Thummim of the high priest is in the Pentateuch rendered by the term *ἀληθεία* (*truth*), which same word was inscribed on the sapphire collar worn about the neck of the chief priest in Egypt.² It is equally evident from the style of the Septuagint, that different portions were executed by different hands, the various books of which it is composed being very unequal in point of execution. The Prophetical and most of the Historical Books, and the Psalms, were translated by very incompetent individuals. The Pentateuch, the Proverbs, and the book of Job are generally considered the portions best translated. In several passages of the Pentateuch, the Septuagint follows the Samaritan more closely than the Hebrew text. The translator of the book of Job appears to have been familiar with the language of the Greek poets, and though he often seems studious of elegance rather than of accuracy, yet his very faults, it has been remarked by Jahn, are indicative of genius.³ The discrepancy in point of chronology which exists between the Septuagint and the Hebrew text is very remarkable, and not easily to be accounted for: according to the Hebrew, a period of 2448 years elapsed between the creation and the giving of the law by Moses; whereas, in the Septuagint, this interval is represented as extending over 3953 years.

In consequence of the numerous transcriptions of the Septuagint made by Jews and Christians, errors arising from the inadvertence of copyists crept into the text, and a revision was therefore undertaken, during the early part of the third century, by Origen, a learned father of the Church. His object in engaging in this recension or revision was not only to detect and remove the errors of copies, but by a thorough comparison of the Septuagint version with the Hebrew original, and with all other existing Greek versions, to form a standard of appeal for the Christians in their arguments with the Jews. He devoted twenty-eight years to the preparation of the work, and travelled all over the East in quest of materials. During the course of these travels he met with six Greek translations, namely, the version of Aquila, the version of Symmachus, and that of Theodotion, hereafter to be mentioned, and three anonymous translations. He instituted a minute comparison between these six translations, the Septuagint, and the Hebrew. The versions of Aquila, Symmachus, Theodotion, and the Septuagint were written by Origen in parallel columns, forming what early writers termed the Tetrapla; and when he added two columns of the Hebrew text, the one in Hebrew and the other in Greek characters, the entire work was denominated the Hexapla, by which title it is still known. Origen made no alterations whatever in the text of the Septuagint which he inserted in the Hexapla: whenever he found that text deficient in a word which occurred in the Hebrew, or in any of the other Greek versions, he indicated the omission, using for that purpose an asterisk (*) and two large dots, placed after the word itself; when, on the other hand, he met with a word or words redundant in the Septuagint, he made no erasures in the text, but placed an obelus (∴) and two smaller dots, to show that the reading was wanting in the original.⁴ This great work extended to fifty volumes, and from

¹ Spearman on the Septuagint, p. 178.

² Davidson's Lectures on Biblical Criticism, p. 44.

³ Davidson's Lectures on Biblical Criticism, p. 45.

⁴ Hexaplorum Origenis que supersunt, *Bahrdt*, vol. i. p. 73.

its admitting in certain books fragments of other translations besides the four above enumerated, it has accordingly been variously denominated the "Octapla," or the "Enneapla." Fifty years after the death of Origen it was found at Tyre, where that great man had died, by Pamphilus and Eusebius; and by them it was deposited in the famous library of Pamphilus the martyr at Cæsarea. It was unfortunately consumed with that library in A. D. 653, when Cæsarea was taken by the Saracens. But although destroyed, this laborious compilation is not altogether lost to us, for the column containing the Septuagint had been transcribed by Pamphilus and Eusebius, with the marks and annotations of Origen. Of this transcription, however, we possess no perfect copy, for the asterisks, obeli, and other marks were confused and interchanged by copyists, and readings and glosses from later versions were added to those cited by Origen. Two other revisions of the Septuagint remain to be noted, both of which were executed about the same period as the transcription of the Hexapla text by Pamphilus and Eusebius. The principal of these revisions was executed by Lucian, a presbyter of Antioch, A. D. 312, who confined himself to the comparison of the Septuagint with the Hebrew text, without having recourse to other Greek versions. This recension was adopted by all the churches of the East, from Antioch to Constantinople. The other revision was effected by Hesychius, an Egyptian bishop, and, according to Jerome, was used in all the churches of Egypt.

The principal MSS. in which the Septuagint has been transmitted to us are the Vatican and Alexandrine codices, already described in our notice of the New Testament. The Vatican MS. is supposed to contain the earlier text, while the Alexandrine MS. apparently exhibits many of the amendments and interpolations of Origen's Hexapla; but these texts have been so often blended, that it is difficult to distinguish between them.

The printed editions of the Septuagint, although very numerous, may all be considered as belonging to one or other of the four following primary or original editions:—

- I. The Complutensian edition, so called because it appeared in the Complutensian Polyglot. Much diversity of opinion exists as to the MSS. used for this edition. It approaches so closely to the Hebrew, that it is questioned whether the editors corrected the readings of their MSS. by comparison with the original, or whether they employed a MS. in which portions of Aquila's version were blended with the Septuagint text. This might be ascertained by examining the MSS. used, which are now at Madrid.
- II. The Aldine edition, published at Venice, at the Aldine press, in 1518. Several ancient MSS. were used in the formation of this text, and it is usually accounted considerably purer than the Complutensian; yet, according to Archbishop Usher, it follows in many instances the peculiar renderings of Aquila's version; by some it is thought to contain readings from Theodotus's version.
- III. The Roman or Vatican edition, printed in 1586, chiefly from the Vatican MS. at Rome. This edition was undertaken by order of Sixtus V., whence it is often called the Sixtine edition. It was printed under the care of Cardinal Caraffa, who with his coadjutors devoted nine years to its preparation and publication. In this edition the Vatican MS. is rarely departed from, except when, through some inadvertence of the printer, readings from the Aldine edition are inserted; but such instances are comparatively few. This text has been more frequently reprinted than any other, and may be called the *textus receptus* of the Greek Old Testament Scriptures.
- IV. The Alexandrine edition, printed at Oxford from the Alexandrine MS., between 1707 and 1720. This edition was prepared for the press, and partly printed, under the care of Dr. Grabe, and after his death it was completed under the editorship of Lee and Wigan. The defective and incorrect passages of the Codex Alexandrinus are supplied in this edition, partly from the Vatican MS., and partly from the Complutensian edition; and these amended portions are distinguished from the rest of the text by being printed in smaller characters. The critical marks used by Origen are inserted, and copious prolegomena were added by Dr. Grabe. A facsimile edition of the Alexandrine MS. was published at the public expense, under the care of Rev. H. H. Baber, one of the librarians of the British Museum, between 1816 and 1827.

Several valuable editions of the Septuagint have been published with various readings. The first in point of time is that published by Bretinger, at Zurich, 1730–1732: it contains Grabe's text, with the various readings of the Vatican edition printed at the foot of the page. In 1821, Mr. Bagster issued an exact reprint of the Vatican text, with the various readings of the whole Alexandrian text as edited by Grabe. A splendid folio edition was published at Oxford, 1818–1827, under the editorship

of Dr. Holmes, dean of Winchester, and, after his death, of Rev. J. Parsons. The text is that of the Vatican edition, to which readings from all known MSS. are added, with quotations from the patristic writings and from ancient versions. The various readings are so numerous, that they confirm the general opinion, that "the text of the Septuagint is in a worse state than any other except the Latin Vulgate." This edition is furnished with prolegomena and other critical apparatus. Another edition of the Vatican text, with readings from the Alexandrine and other MSS., from the Complutensian and Aldine editions, and from the fragments of Aquila, Symmachus, and Theodotion, was published at Paris in 1839, edited by the Abbé Jager. Mr. Bagster is now bringing out a critical edition of the Septuagint, with all the various readings of the ancient MSS. Some important authorities omitted in the edition of Holmes and Parsons have been used, and some documents which were then unknown have been collated.

The Septuagint has been twice translated into English. The first translation was made by Charles Thomson, late secretary to the Congress of the United States, and was published at Philadelphia in 1808, in 4 vols. 8vo. In 1844, a close translation from the Vatican text, with the principal readings of the Alexandrine copy, was completed by Sir Lancelot Charles Lee Brenton, and published in London, in 2 vols. 8vo.

GREEK VERSIONS COLLECTED BY ORIGEN.—We have already seen that, during his travels through the East, Origen met with six Greek translations of the Old Testament. All the information we possess concerning these translations may be briefly summed up in a few words.

The versions of Aquila, Symmachus, and Theodotion appear to have been executed during the second century of the Christian era. The versions of Aquila and Theodotion are at least known to have been completed before the year A. D. 160, for Justin Martyr, who wrote about that period, refers to them. Aquila was a Jew born at Sinope in Pontus. He is supposed to have embraced Christianity, and to have afterwards relapsed into Judaism. His object in writing this version was to assist the Jews in their arguments with the Christians, and he is said to have wilfully perverted many of the prophecies relating to the Messiah. When the Jews rejected the Septuagint, they adopted this version in its stead; and, in token of their approbation, distinguished it by the name of "the Hebrew Verity." It is a close and literal translation of the Hebrew, and is of some use in criticism, as exhibiting the antiquity of certain contested readings of the Masoretic text.

The version of Symmachus (an Ebionite, or semi-christian) is less literal than that of Aquila, but clearer and more elegant. The version of Theodotion, who was also an Ebionite, holds a middle place between the literal exactness of Aquila and the freedom of Symmachus. Theodotion's version conforms in so many instances to the text of the Alexandrine MS., that it has sometimes been questioned whether his design was to produce a new translation, or simply to rectify the readings of the Septuagint text.

Three other versions, but less ancient than the preceding, were discovered by Origen, but their date and the names of their translators are unknown. They are usually distinguished by the numerals 5, 6, and 7, applied to them in accordance with the number of the column they occupied in the great biblical work of Origen above described. The fifth translation contained the Pentateuch, the Psalms, the Canticles, the twelve minor prophets, and the books of Kings. The sixth comprised the same portions of the second volume with the exception of the books of Kings. The seventh contained only the Psalms and the Minor Prophets.

All that now remains to us of these six translations, besides what we possess through Syriac channels, consists of a few fragments, preserved by means of the transcription of the Hexapla text of the Septuagint, made, as above stated, by Pamphilus and Eusebius, about A. D. 300. These fragments, with the remains of Origen's Hexapla text, were published by Montfaucon at Paris, 1714, in 2 vols. folio, with preliminary disquisitions on the Hebrew text, the ancient Greek versions, and the labours of Origen. On account of the costliness and rarity of this work, a smaller and abridged edition was published at Leipsic, 1769-70, by Bahrtd.

THE GRÆCA VENETA.—This appellation is usually given to a Greek version found in a unique MS. of St. Mark's Library at Venice. This version is of little use in criticism: its age and author are unknown, but it is supposed to have been executed at Byzantium for private use, after the close of the ninth century. It is evidently a direct translation from the Hebrew, to which it adheres with rigid, and even slavish, exactitude. The style is very peculiar, at times furnishing examples of Attic elegance, yet occasionally admitting the grossest barbarisms. It contains the Pentateuch, the Proverbs,

Ecclesiastes, Ruth, Canticles, Lamentations, and Daniel. The Pentateuch was published by Ammon at Erlangen, 1790-91, in 3 vols. 8vo.; the other portions had previously appeared at Strasburg in 1784, under the editorship of Villoison. Extracts from this version are given in Holmes' edition of the Septuagint.

Το Σαμαρειτικόν.—Certain Greek fragments, in all probability the remains of a Greek translation of the Samaritan Pentateuch, are generally known by this appellation. These fragments are met with in several ancient MSS., and are referred to by the fathers of the third, fourth, and following centuries. They agree in a great measure with the Septuagint, but are accounted of little or no value in criticism.

MODERN GREEK.

SPECIMEN OF THE MODERN GREEK VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 14.

MAXIMUS CALLIOPOLITAN'S VERSION, 1638.

ΕΙΣ τὴν ἀρχὴν ἦτον ὁ λόγος· καὶ ὁ λόγος ἦτον μετὰ Θεοῦ καὶ Θεὸς ἦτον ὁ λόγος. ² Ἐποῦτος ἦτον εἰς τὴν ἀρχὴν μετὰ Θεοῦ. ³ Ὅλα [τὰ πράγματα] διὰ μέσου τοῦ [λόγου] ἐγένηκαν, καὶ χωρὶς αὐτὸν δὲν ἔγινε κανένα εἶτι ἔγινε. ⁴ Εἰς αὐτὸν ἦτον ζωὴ· καὶ ἡ ζωὴ ἦτον τὸ φῶς τῶν ἀνθρώπων. ⁵ Καὶ τὸ φῶς εἰς τὴν σκοτεινίαν φέγγει, καὶ ἡ σκοτεία δὲν τὸ κατάλαβε. ⁶ Ἐγινεν ἓνας ἄνθρωπος ἀπεσταλμένος ἀπὸ τὸν Θεόν, τὸ ὄνομά του ἰωάννης. ⁷ Ἐποῦτος ἦλθεν εἰς μαρτυρίαν, νὰ μαρτυρήσῃ διὰ τὸ φῶς πιστεύουσιν ὅλοι διὰ μέσου αὐτοῦ. ⁸ Δὲν ἦτον ἐκεῖνος τὸ φῶς, ἀλλὰ νὰ μαρτυρήσῃ διὰ τὸ φῶς. ⁹ Ἦτον τὸ φῶς τὸ ἀληθινόν, ὃ τοῦτον φωτίζει κάθε ἄνθρωπον ὃ ποῦ ἔρχεται εἰς τὸν κόσμον. ¹⁰ Εἰς τὸν κόσμον ἦτον· καὶ ὁ κόσμος διὰ μέσου αὐτοῦ ἐγένεν, ἀμὴ ὁ κόσμος δὲν τὸν ἐγνώρισεν. ¹¹ Εἰς τὰ ἐδικάτου ἦλθεν, καὶ οἱ ἐδικότου δὲν τὸν ἐδέχθησαν. ¹² Καὶ ὅσοι τὸν ἐδέχθησαν, τοὺς ἔδωκεν ἐξουσίαν, νὰ γενοῦν παῖδιά Θεοῦ, [ἦγγον] ἐκεῖνος ὃ ποῦ πιστεύουσιν εἰς τὸ ὄνομά του. ¹³ Οἱ ὅποιοι οὐ δε ἀπὸ αἵματα, οὐ δε ἀπὸ τὸ θέλημα τοῦ σαρκὸς οὐδε ἀπὸ τὸ θέλημα τοῦ ἀνδρὸς, ἀλλὰ ἀπὸ τὸν Θεόν ἐγεννήθησαν. ¹⁴ Καὶ ὁ λόγος ἔγινε σὰρξ, καὶ κατοίκησεν εἰς ἡμᾶς, καὶ ἴδωμεν τὴν δόξαν του· δόξαν ὡσάν (υἱοῦ) μονογενοῦς ἀπὸ τὸν πατέρα, γεμάτος χάριν καὶ ἀλήθειαν.

HILARION'S VERSION.

ἌΠ' ἀρχῆς ἦτον ὁ λόγος, καὶ ὁ λόγος ἦτον ὁμοῦ μετὰ τὸν Θεόν, καὶ ὁ λόγος ἦτον Θεός. ² Αὐτὸς ἦτον ἀπ' ἀρχῆς ὁμοῦ μετὰ τὸν Θεόν. ³ Ὅλα (τὰ κτίσματα) ἐδημιουργήθησαν δι' αὐτοῦ (τοῦ λόγου), καὶ κἀνὲν ἀπὸ ὅσα ἐδημιουργήθησαν, δὲν ἐδημιουργήθη χωρὶς αὐτοῦ. ⁴ Εἰς αὐτὸν ἦτον ζωὴ, καὶ ἡ ζωὴ ἦτον τὸ φῶς τῶν ἀνθρώπων. ⁵ Καὶ τὸ φῶς λάμπει μέσα εἰς τὸ σκοτός, καὶ τὸ σκοτός δὲν τὸ κατάλαβεν. ⁶ Ἐγένετό τις ἄνθρωπος ὀνομαζόμενος Ἰωάννης, ὃ ὁποῖος ἐστάλη ἀπὸ τὸν Θεόν. ⁷ Αὐτὸς ἦλθε διὰ νὰ γένηται μάρτυς, καὶ νὰ μαρτυρήσῃ διὰ τὸ φῶς, διὰ νὰ πιστεύουσιν ὅλοι διὰ μέσου αὐτοῦ. ⁸ Δὲν ἦτον ἐκεῖνος (ὃ Ἰωάννης) τὸ φῶς, (ἐστάλη) ὁμοῦ διὰ νὰ μαρτυρήσῃ διὰ τὸ φῶς. ⁹ Τὸ ἀληθινὸν φῶς ἦτον, τὸ ὁποῖον φωτίζει καθεὺν ἄνθρωπον, ὃ ὁποῖος ἔρχεται εἰς τὸν κόσμον. ¹⁰ Εἰς τὸν κόσμον ἦτον, καὶ ὁ κόσμος ἐδημιουργήθη δι' αὐτοῦ· πληρὸν ὁ κόσμος δὲν τὸν ἐγνώρισεν. ¹¹ Ἦλθεν εἰς τὰ ἴδια του, καὶ οἱ ἴδιοι του δὲν τὸν ἐδέχθησαν. ¹² Ὅσοι ὁμοῦ τὸν ἐδέχθησαν, εἰς αὐτοὺς ἔδωκε δικαίωμα τοῦ νὰ γένωνται υἱοὶ Θεοῦ, δηλαδῆ εἰς ἐκεῖνους. οἱ ὅποιοι ἐπίστευσαν εἰς τὸ ὄνομά του. ¹³ Αὐτοὶ δὲν ἐγεννήθησαν ἀπὸ αἶμα, μήτε ἀπὸ θέλησιν σαρκὸς, μήτε ἀπὸ θέλησιν ἀνδρὸς, ἀλλ' ἐγεννήθησαν ἀπὸ τὸν Θεόν. ¹⁴ Καὶ ὁ λόγος ἐγένετο σὰρξ· καὶ κατέκρινεν εἰς ἡμᾶς, γεμάτος ἀπὸ χάριν καὶ ἀλήθειαν, καὶ ἡμεῖς εἶδομεν τὴν δόξαν αὐτοῦ (τοῦ λόγου), ὡς δόξαν (υἱοῦ) ὃ ὁποῖος εἶναι μονογενὴς ἀπὸ τὸν Πατέρα.

ON THE MODERN GREEK LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—Modern Greek, or Romaic, is the vernacular language of about 1,180,000 descendants of the ancient Greeks, dispersed throughout the Turkish

empire.¹ The modern kingdom of Greece, the original seat of the language, is bounded, as of old, on three sides by the Mediterranean; but on the north it extends no further than Albania and Thessaly: its area has been estimated at 15,000 square miles, and its population at about 900,000. The established religion of Greece is that of the Greek Church; but the authority of the Patriarch of Constantinople is not recognised, the King of Greece being regarded by his subjects as the head of the Church. Toleration is extended to all sects: Protestants are few in number, but there are 10,000 Roman Catholics and 4000 Jews in Greece.

CHARACTERISTICS OF THE LANGUAGE.—Although the yoke of foreign dominion has been imposed upon Greece from the time of the Roman conquests till within the last half century, yet the classical language of the ancient Greeks has never given place to that of the conquerors, but has maintained its vitality in the midst of political ruin. It has been said that Modern Greek differs from Ancient Greek but little more than the Doric from the Attic dialect: this statement must be received with some reservation; yet it is certain that Italian, French, and Spanish have diverged far more widely from Latin than Modern Greek from its parent source. The changes incident to time are not so visible in the vocabulary as in the grammatical structure of Modern Greek. The dual number, the dative case, the middle voice, and the optative mood have all disappeared; but, unlike the languages of Latin origin, this modern tongue retains the three genders and the declension of nouns. The place of the lost dative is commonly supplied by means of the accusative, either with or without the preposition *εις*: in all other respects, Greek nouns are still declined according to the analogy of the ancient language. On the other hand, in the conjugation of verbs, the Modern Greek departs further from the Ancient than Italian from Latin. The very system of conjugation is changed in Modern Greek; three auxiliary verbs are brought into requisition, and almost all the simple tenses have ceased to exist. Even the future is no longer expressed by a simple tense, but is construed in three ways: thus, *θέλω γράφει* (*I will write*), *θέλει γράψω*, and *θέ να γράψω* (by crasis) *θὰ γράψω*, are all equivalent to the ancient *γράψω*. The composition of most of the other tenses is susceptible of similar variety.² In syntax, the Modern Greek preserves many ancient turns of expression, yet at the same time admits of great innovations. In imitation of French and Italian, its verbs are accompanied by personal pronouns, more frequently than was customary in the ancient tongue; and it often changes the case formerly required by the particle or verb. Many peculiarities, characteristic of the New Testament and ecclesiastical writers, are to be met with in Modern Greek. The language no longer retains any possessive pronouns, but their place is supplied by the genitive case of the personal pronouns, and in the third person plural by the accusative of the relative pronoun, with or without a reflected pronoun. The ellipsis, or loss of the infinitive, is accounted the greatest imperfection of Modern Greek: this mood is now construed by means of the particle *να* (an abbreviation of the ancient *να*) and the subjunctive; for instance, the Hellenic proposition, *ἐπιθυμῶ ἰδεῖν αὐτὸν* (*I wish to see him*), is now rendered *ἐπιθυμῶ να τὸν ἰδῶ*.³ The term *Romaic*, or *Romeika*, is often applied to Modern Greek; it arises from the name *Romaioi* or *Romans*, obtained or assumed by the Greeks during the period of their subjection to the Roman empire of Constantinople.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—Three versions of the New Testament exist in Modern Greek. Of these, the earliest was printed at Geneva, in 1638, in parallel columns with the inspired text: it was executed by Maximus Calliergi (or Callipoli, as he is sometimes called), at the solicitation of Haga, the ambassador of the then United Provinces at Constantinople. The translation is remarkable for its close and literal adherence to the Greek original text.

The expense of this work was borne by the United Provinces. It is preceded by two prefaces, the one by the translator, and the other by Cyrillus Lucaris, patriarch of Constantinople, who, having spent his youth at Geneva, had imbibed the principles of Calvinism: both prefaces treat on the necessity of presenting the Scriptures in a language intelligible to the people. This version was reprinted, with corrections, in 1703, in London, by the Society for Propagating the Gospel in Foreign Parts; and another edition was issued by the same Society in 1705. A reprint of this version, in 12mo., was published at Halle, in 1710, at the expense of Sophia Louisa, queen of Prussia. From this edition, the British and Foreign Bible Society published an impression, under the superintendence of the Rev. J. F. Usko, in 1808, with the Ancient and Modern Greek in parallel columns. This edition was so favourably received, that, in 1812, it was found necessary to undertake

¹ Urquhart's Turkey and its Resources, p. 272.

² David's Grammatical Parallel of Ancient and Modern Greek, p. 43.

³ David's Grammatical Parallel of Ancient and Modern Greek, p. 125.

another edition, for the supply of the urgent demands in the Levant, the isles of the Archipelago, and certain other Greek stations. A strict and thorough revision of the text being deemed requisite, the Rev. C. Williamson, and, afterwards, Dr. Pilkington, were directed by the British and Foreign Bible Committee to inquire among the learned Greeks at Constantinople for an individual properly qualified for so important an undertaking. The Archimandrite Hilarion (subsequently archbishop of Ternovo), with two assistants, both ecclesiastics, was accordingly appointed, in 1819, to execute a revision, or rather a new version, of the Testament; and as a great desire had been expressed for a version of the entire Scriptures in Modern Greek, arrangements were at the same time made for the translation of the Old Testament. Father Simon, in his "Critical History," speaks of a version of the Bible in this language having been printed at Constantinople in the sixteenth century; but this statement has been doubted, and it is generally believed that the translation of the Old Testament undertaken by Hilarion, for the British and Foreign Bible Society, is the first that has ever been executed in Modern Greek.

In 1827, Hilarion's version of the New Testament was completed; and, after having been submitted to the inspection of Constantius, archbishop of Mount Sinai, it was printed at the national printing-office in the patriarchate, under the eye of the Greek Church.¹ This version was made from the inspired text; but though faithful and accurate as a translation, the diction is considered rather stiff, and the forms of the ancient language are too frequently imitated. About the same time, Hilarion executed a translation of the Old Testament from the Septuagint; and, in 1829, the whole of his MS. was submitted to the Committee of the British and Foreign Bible Society, in London. After mature and anxious deliberation, however, the Committee came to the conclusion that it would be more desirable to circulate a version prepared from the Hebrew text itself, than a mere translation of the Septuagint. The Rev. H. D. Leeves was therefore appointed to reside in Corfu, where, with the assistance of natives, he commenced a translation of the Hebrew Scriptures into Modern Greek. In conjunction with the Rev. I. Lowndes (an agent of the London Missionary Society), he engaged the services of Professors Bambas and Tipaldo, to which, for a short period, were added those of Professor Joannides; and the plan pursued was the following: "A certain portion of the books of the Old Testament was allotted to each of the Greek translators, who, with the English authorised version, the French of Martin, and the Italian of Diodati before them, consulting also the Septuagint, the Vulgate, and other versions and aids where necessary, made as good a translation as they were able into the Modern Greek. It was then the office of Mr. Leeves and Mr. Lowndes to compare this translation with the Hebrew, calling in the aid of other versions and critical commentaries, and to make their observations and proposed corrections in the margin of the manuscript. The manuscript, thus prepared, was brought before the united body of translators, at their regular sittings, where the whole was read over; and every word and phrase being regularly weighed and discussed, the final corrections were made with general consent. A fair copy was then taken, the comparison of which with its original gave occasion to a last consideration of doubtful points; and afterwards it was sent to England for the press. This process was twice repeated in some parts of the work."² In 1836, the translation of the Old Testament was completed; but in consequence of the great demand, portions had previously been committed to the press. As early as 1831, 5000 copies of the Psalms had been printed in London, under the care of Mr. Greenfield, after having been revised by the original, and corrected by Mr. T. P. Platt; and this edition was so greatly approved, that another edition, also of 5000 copies, had followed in 1832, of which the Rev. W. Jowett was the editor.³ Mr. Leeves died in 1840, and the revision of the Old Testament, translated under his superintendence, then devolved upon Mr. Lowndes. He availed himself of the continued services of Professors Bambas and Nicolaides in this revision; and each sheet, when completed, was examined by the Rev. J. W. Mellor, vicar of Woodbridge. An edition of 3000 copies has been lately printed at Oxford, under the superintendence of the Rev. J. Jowett, assisted by Mr. Mellor.⁴

While engaged in the translation of the Old Testament, Professor Bambas devoted part of his time to the production of another version, or rather revision, of the New Testament in Modern Greek. This work was revised by Mr. Leeves and Mr. Lowndes; and 2000 copies of the Gospels and Acts were printed at Athens before the year 1839.⁵ An edition of 10,000 copies of the entire New Testament was printed at Athens, in 1848, by the British and Foreign Bible Society; and this revision is considered so correct and idiomatic, that it has now completely superseded that of Archbishop Hilarion.

¹ Twenty-third Report of British and Foreign Bible Society, p. 153.

² Thirty-fifth Report of British and Foreign Bible Society, p. 49.

³ Twenty-eighth Report of British and Foreign Bible Society, p. 1.

⁴ Forty-fourth Report of British and Foreign Bible Society, p. lxxvi.

⁵ Thirty-fifth Report of British and Foreign Bible Society, p. 50.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—It is a well-known fact, and attested by native writers, that, prior to the efforts made by the British and Foreign Bible Society in Greece, nearly the whole Greek nation, though making an outward profession of Christianity, “knew only by hearsay of the existence of the Holy Scriptures.”¹ Hence it may well be considered as a manifestation of the merciful intentions of Divine Providence towards the Greeks, that, at the very commencement of their political career as a free people, this Society was incited to place before them the long-forgotten word of God in their own vernacular language. No less than 45,294 copies of the New Testament, in Ancient and Modern Greek, have been issued by the Society, besides 197,418 copies of smaller portions of the Scriptures in Modern Greek. The Greeks, as a nation, have received and valued the heavenly gift. The government encourages the reading of the Scriptures in the schools, and has charged the teachers of primary schools to communicate scriptural instruction to their pupils every Sunday after church.² The good thus done is not confined to the children alone, for many of the parents have declared that “they have learnt much of the truths of the Gospel by hearing their children repeating their lessons.” Concerning the spiritual results of this extensive circulation and perusal of the Scriptures, we are not without satisfactory evidence. One missionary writes: “It hath pleased Him who hath said, ‘My word shall not return unto me void,’ to grant us, in addition, many interesting proofs that ‘God is not slack concerning his promises.’ We know many who are even now walking in the light of God’s word. They are as suns in the centre of their respective circles, and their influence attracts others to come and seek at its source the light which they are distributing.”³

¹ Fortieth Report of British and Foreign Bible Society, p. 76.

² Fortieth Report of British and Foreign Bible Society, p. 85.

³ Fortieth Report of British and Foreign Bible Society, p. 83.

LATIN.

SPECIMEN OF THE LATIN VERSIONS.

EXODUS, CHAP. XV. v. 1 to 13.

ANTE-HIERONYMIAN VERSION.	VULGATE VERSION.	PAGINUS'S VERSION.
<p>¹ Tunc cantavit Moyses & filii Israël canticum hoc Domino, & dixerunt dicere: Cantemus Domino: gloriose enim magnificatus est, equum & ascensorem dejecit in mare. ² Adjutor, & protector factus est mihi in salutem: iste Deus meus, & glorificabo eum: Deus patris mei, & exaltabo eum. ³ Dominus conterens bella, Dominus nomen est ei. ⁴ Currus Pharaonis & exercitum ejus projecit in mare: electos ascensores ternos stantes demersit in rubro mari. ⁵ Pelago cooperuit eos, devenerunt in profundum tanquam lapis. ⁶ Dexterā tuā, Domine, glorificata est in virtute: dextera manus tuā, Domine, confregit inimicos. ⁷ Et per multitudinem glorie tuæ contribulasti adversarios: misisti iram tuam, & comedit illos tanquam stipulam. ⁸ Et per spiritum iræ tuæ divisa est aqua: gelaverunt tanquam murus aque, gelaverunt fluctus in medio mari. ⁹ Dixit inimicus: Persequens comprehendam, partibor spolia, replebo animam meam: interficiam gladio meo, dominabitur manus mea. ¹⁰ Misisti spiritum tuum, & cooperuit eos mare: descenderunt tanquam plumbum in aquam validissimam. ¹¹ Quis similis tibi in diis Domine? quis similis tibi, gloriosus in sanctis, mirabilis in majestatibus, faciens prodigia? ¹² Extendisti dexteram tuam, & devoravit eos terra. ¹³ Gubernasti in justitia tua populum tuum hunc quem redemisti: exhortatus es in virtute tuā, in requie sancta tuā.</p>	<p>¹ Tunc cecinit Moyses et filii Israel carmen hoc Domino, et dixerunt: Cantemus Domino: gloriose enim magnificatus est; equum et ascensorem dejecit in mare. ² Fortitudo mea, et laus mea Domini, et factus est mihi in salutem: iste Deus meus, et glorificabo eum. Deus patris mei, et exaltabo eum. ³ Dominus quasi vir pugnator: Omnipotens nomen ejus. ⁴ Currus Pharaonis et exercitum ejus projecit in mare: electi principes ejus submersi sunt in Mari rubro. ⁵ Abyssi operuerunt eos, descenderunt in profundum quasi lapis. ⁶ Dexterā tuā, Domine, magnificata est in fortitudine: dextera tuā, Domine, percussit inimicum. ⁷ Et in multitudine glorie tuæ deposuisti adversarios tuos: misisti iram tuam, quæ devoravit eos sicut stipulam. ⁸ Et in spiritu furoris tui congregatæ sunt aquæ: stetit unda fluens, congregatæ sunt abyssi in medio mari. ⁹ Dixit inimicus: Persequar et comprehendam, dividam spolia, implebitur anima mea: evaginabo gladium meum, interficiet eos manus mea. ¹⁰ Flavit spiritus tuus, et operuit eos mare: submersi sunt quasi plumbum in aquis vehementibus. ¹¹ Quis similis tui in fortibus Domine? quis similis tui, magnificus in sanctitate, terribilis atque laudabilis, faciens mirabilia? ¹² Extendisti manum tuam, et devoravit eos terra. ¹³ Dux fuisti in misericordia tua populo quem redemisti: et portasti eum in fortitudine tuā, ad habitaculum sanctum tuum.</p>	<p>¹ Tunc cecinit Moyses et filii Israel canticum istud Iehouæ, et dixerunt in hunc modum, Cantabo Iehouæ, quia magnificando magnificatus est, equum et sessorem eius proiecit in Mare. ² Fortitudo mea, et laus Iehouæ: fuit enim mihi in salutem: iste Deus meus, propterea tabernaculum faciam ei: iste Deus patris mei, propterea exaltabo eum. ³ Iehouah vir belli, Iehouah nomen eius. ⁴ Currus Pharaon et exercitum eius projecit in Mare, et electi principes eius submersi sunt in Mari rubro. ⁵ Voragine operuerunt eos, descenderunt in profunda tanquam lapis. ⁶ Dexterā tuā Iehouah, magnificata est fortitudine: dextera tuā, ô Iehouah, confregit inimicum. ⁷ Et in multitudine magnificentie tuæ destruxisti inimicos tuos: inmisisti iram tuam, deoravit eos sicut stipulam. ⁸ Et spiritus naris tuæ coaceruatæ sunt aquæ, steterunt sicuti acervus fluente, coagulatae sunt voragine in corde Maris. ⁹ Dixit inimicus, Persequar, comprehendam, dividam spolia, explebitur eis anima mea, evaginabo gladium meum, perdet eos manus mea. ¹⁰ Flauisti vento tuo, et operuit eos Mare, absorpti sunt tanquam plumbum in aquis vehementibus. ¹¹ Quis sicut tu in diis, ô Iehouah? quis sicut tu, magnificus in sanctitate, terribilis laudibus, faciens mirabilia? ¹² Extendisti dexteram tuam, deglutitui eos terra. ¹³ Duces per misericordiam tuam populum hunc quem redemisti, duces in fortitudine tuā ad habitaculum sanctitatis tuæ.</p>

ON THE LATIN LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—Latin, the language of the ancient Romans, derived its name from the small state of Latium, of which it was the vernacular language. With the Roman conquests it was carried beyond its originally narrow limits to the utmost boundaries of the then known world, and ultimately it became co-extensive with the Roman empire, in many cases mingling with and remoulding the dialects of the conquered nations. When, with the decline of the

Roman power, it ceased to be the medium of colloquial intercourse, it continued to maintain its supremacy throughout Europe during the whole of the middle ages, as the general language of literature, of philosophy, of legislation, of religion, and of inter-communication between the learned of all countries. From the establishment of the papacy to the present day it has constituted the liturgical language of the Roman Catholic Church; and it is still extensively cultivated by every civilised nation of the earth, on account of the treasures contained in the vast repository of its literature.

MUNSTER'S VERSION.

¹ Tunc cantauit Moses & filij Israel canticum istud domino, & dicentes dixerunt: cantabo domino, quoniam triumphando magnifice egit: equum & ascensorem eius deiecit in mare. ² Fortitudo mea & laus dominus, factusque est mihi in salutem: iste deus meus, & decorabo eum: deus patri mei, & exaltabo eum. ³ Dominus uir bellicosus, dominus nomen eius. ⁴ Quadrigas Pharaonis & exercitum eius proiecit in mare: & electi duces eius, demersi sunt in mari rubro. ⁵ Abyssi operuerunt eos, descendunt in profunditates quasi lapis.

⁶ Dextra tua domine magnificata est in uirtute: dextera tua domine fregit inimicum. ⁷ Et in multitudine magnificentie tue, subuertisti insurgentes contra te: misisti furorem tuum, qui absumpsit eos quasi stipulam. ⁸ Per flatum narium tuorum, coaceruatae sunt aquae: steterunt quasi cumulus fluidae aquae: coagulatae sunt abyssus in corde maris. ⁹ Dixit hostis: persequar, apprehendam, diuidam spolia: implebitur ab eis anima mea: euaginato gladium meum, perdet eos manus mea. ¹⁰ Flauisti per uentum tuum, operuit eos mare: demersi sunt quasi plumbum, in aquis uehementibus. ¹¹ Quis ut tu in dijs domine? quis sicut tu magnificus in sanctitate, terribilis laudibus, faciens mirabilia? ¹² Extendisti dexteram tuam, deorauit eos terra. ¹³ Duxisti in tua misericordia populum istum, quem redemisti: duxisti in tua fortitudine ad habitaculum sanctitatis tue.

LEO JUDA'S VERSION.

¹ Tunc cecinit Moses et filij Israel canticum istud DOMINO, et cecinerunt in hunc modum, Cantabo DOMINO, quia magnifice magnificentiam suam exeruit, equum et currus eius sublatis in altum deiecit in mare. ² Dominus est robur et carmen meum, qui fuit seruator meus: iste [inquam] dominus] est deus meus hunc decorabo: deus patris mei, hunc extollam. ³ DOMINUS uir bellator, DOMINUS nomen eius. ⁴ Quadrigas Pharaonis et copias eius deiecit in mare, et electi triarij eius demersi sunt in mari caretoso. ⁵ Abyssi eos operuerunt, descendunt in profunditates ueluti lapis.

⁶ Dextera tua O DOMINE, excellenti uirtute eminuit, dextera tua O DOMINE hostem confregit. ⁷ Et in multitudine magnificentie tue subuertisti insurgentes contra te, misisti furorem tuum, qui deorauit eos tanquam stipulam. ⁸ In flatu narium tuarum coaceruatae sunt aquae, flumina constiterunt ut cumulus, abyssus coagulatae sunt in medio mari. ⁹ Hostis dixit, Persequar, apprehendam, diuidam spolia, implebitur eis anima mea: exeram gladium meum, perdet eos manus mea. ¹⁰ Uento tuo flauisti, mare eos operuit, demersi sunt ueluti plumbum in aquis uehementibus. ¹¹ Quis tui similis in dijs O DOMINE? Quis sicut tu magnificus sanctitate? formidabilis laudibus, faciens admiranda? ¹² Extendente te dexteram tuam deglutiuit eos terra. ¹³ Duxisti tua bonitate populum istum, quem asseruisti, duxisti tua fortitudine ad habitaculum sanctuarij tui.

CASTALIO'S VERSION.

¹ Tum Moses unâ cum Israelitis carmen hoc Ioua cecinit. Iouam canto, qui pro sua praestantia et equos, et equites in mare deiecerit. Vires meae, carmenque Ioua est, qui mihi salutis fuit. ² Ille meus est Deus, quem celeberrimo: Deus patrius, quem extollo. ³ Ioua uir bellicosus, Ioua inquam qui nominatur. ⁴ Pharaonis et currus et copias in mare deturbauit, ita ut illius duces lectissimi in mare rubrum demersi, ⁵ et undis obruti, in fundum tanquam saxa subsederint.

⁶ Tu ista dextera, O Ioua, deus tibi fortissime peperisti: ista dextera Ioua hostem oppressisti, ⁷ et tua singulari praestantia infestos tuos euertisti, laxataque ira tua quasi stipulam confecisti. ⁸ Ergo ad tuorum narium flatum coaceruatae sunt aquae: steterunt fluctus in cumulum, inque mari medio uiae conueuerunt. ⁹ Dixerat hostis: Persequar, asequar, diuidam praedam, animum meum ex illis explebo, gladium stringam, illos mea manu peruertam. ¹⁰ At te spiritu isto flante obruti sunt mari, et plumbi rite in aquas nobiles demersi. ¹¹ Quis tibi deorum par est, O Ioua? quis cum sacro isto decore conferendus? O terribilis, laudabilis, mirifice, ¹² qui extensa dextera tua, illis humo absorptis, ¹³ populum hunc à te redemptum pro tua clementia abducis, et tua ui in tuum sacrum perducis domicilium.

CHARACTERISTICS OF THE LANGUAGE.—The Latin language originated from that of the Pelasgians, an ancient race by whom Greece and Italy were overspread at a very early period of history. This identity of origin accounts for the many instances of similarity which exist between the Greek and Latin languages. In Italy the Pelasgian type was considerably altered by the influence of the numerous petty dialects, chiefly of Celtic origin, anciently spoken in that peninsula; and hence Latin possesses a class of words, and certain peculiarities of grammatical structure, which are not to be found in Greek. On the other hand, Greek has deviated in many respects from the parent stock, where Latin has remained faithful to the original: there are, for instance, a number of Sanserit words, which in Greek have been altered by the addition of the prefix *o*, while in Latin they remain to a great degree unchanged; such as *ὄδους*, in Sanserit *danta*, and in Latin *dens*; *ὄνομα*, in Sanserit *nama*, and in Latin *nomen*; and many others. Latin is inferior to Greek in the power of compounding words, so that in translating Greek poetry into Latin, difficulty has been often felt in finding terms to express the picturesque epithets of the Greeks. No language, however, can surpass the Latin in the power of expressing in one word accessory notions combined with the principal idea: this power, the result of numerous inflections, adds greatly to the characteristic energy and conciseness of Latin phrasology.

JUNIO AND TREMELLIUS'S VERSION.

¹ Tunc canens Mosche & filii Jisraëlis canticum istud Jehovæ, loquuti sunt dicendo; Cantabo Jehovæ, eo quod admodum excellit, equum et sessorum ejus dejecit in mare. ² Robur meum et carmen Jah, qui fuit mihi saluti: hic est Deus fortis meus, cui habitaculum decorum ponam, Deus patris mei quem exaltabo. ³ Jehova est bellicosissimus, nomen ejus est Jehova. ⁴ Currus Partionis et copias ejus præcipitavit in mare; delectusque præfectorum ejus demersi sunt in mare algosum. ⁵ Abyssi operuerunt eos, descenderunt in profunda velut lapis. ⁶ Dextera tua, o Jehova, magnificat se mihi virtute illa: dextera tua, Jehova, confringit hostem: ⁷ Et magnitudine excellentiæ tuæ subvertis insurgentes contra te: furorem tuum immittis, consumit eos tanquam ignis stipulam. ⁸ Quum flatu narium tuarum coærvate sunt aquæ, constiterunt velut cumulus fluida: concreverunt abyssi in intima parte maris:

⁹ Dixit hostis, persequar, assequar, dividam prædam: explebitur eis anima mea, exseram gladium meum, asseret eos in hereditatem manus meæ. ¹⁰ Flavasti vento tuo, operuit eos mare: profunda petierunt tanquam plumbum, in aquis validis, ¹¹ Quis est sicut tu inter fortissimos, Jehova? quis est sicut tu, magnificus sanctitate? reverendus laudibus? mirificus? ¹² Extendisti dexteram tuam, deglutivit eos terra. ¹³ Ducis benignitate tua populum quem redemisti: commode ducis robore tuo ad decorum habitaculum sanctitatis tuæ.

SCHMIDT'S VERSION.

¹ Tunc cecinit Moses, & filii Jisraël, canticum hoc JEHOVÆ, & dixerunt dicendo; Cantabo JEHOVÆ, quia exaltando exaltavit Se: equum & equitem ejus projecit in mare. ² Fortitudo mea & canticum JAH, & factus est mihi in salutem: Hic DEUS meus, ideo celebrabo Eum; DEUS patris mei, ideo exaltabo Eum. ³ JEHOVÆ (est) vir bellus: JEHOVAH (est merito) nomen Jehovi. ⁴ Currus Pharaonis & exercitum ejus projecit in mare; & electi ternariorum ejus submersi sunt in mari Suph. ⁵ Abyssi contexerunt eos: descenderunt in profunditates, sicut lapis. ⁶ Dextera Tua, JEHOVAH, magnifica est robore: dextera Tua, JEHOVAH, confringit hostem. ⁷ Et magnitudine excellentiæ Tuæ destruis insurgentes contra Te: emittis exandescentiam Tuam, (quæ) comedit eos, sicut stipulam. ⁸ Et flatu narium Tuarum coærvate sunt aquæ; steterunt sicut cumulus fluentia; congelate sunt abyssi in corde maris.

⁹ Dixit inimicus; persequar, assequar, dividam spoliis: implebitur eis anima mea: denudabo gladium Meum: expellet eos manus Mea. ¹⁰ (Sed) spirasti vento Tuò, (tum) contexit eos mare: submersi sunt, sicut plumbum in aquis validis. ¹¹ Quis sicut Tu, in Diis, JEHOVAH? quis, sicut Tu, magnificus sanctitate: venerandus laudibus, faciens miraculum? ¹² Extendisti dextram Tuam; absorpsit eos terra. ¹³ Duxisti in misericordia Tua populum eum, (quem) redemisti: deduxisti in fortitudine Tua ad habitaculum sanctitatis Tuæ.

DATHIE'S VERSION.

¹ Tunc Moses et Israëlitæ hoc carmen in honorem Jovæ dixere: Jovam cano, nam magna præstitit. Equum et equitem in mare dejecit. ² Deum canam ob defensionem mihi præstitam. Saluti mihi fuit. Ille Deus meus, hunc celebrabo. Deus patrius, hunc laudibus extollam. ³ Jova fuit bellator, is qui Jova nominatur. ⁴ Currus Pharaonis et exercitum ejus in mare projecit, duces ejus lectissimos mari Arabiae sunt immersi. ⁵ Fluctibus obruti in fundum tanquam lapis subsiderunt. ⁶ Dextera tua, o Jova, insignem virtutem ostendit, dextera tua, o Jova, hostem prostravit. ⁷ Immensa tua potentia evertisti adversarios tuos, ab ardente ira tua consumti sunt ut stipula. ⁸ Halitu tuo coærvate sunt aquæ, steterunt in cumulum erecti fluctus, in medio mari undæ concreverunt.

⁹ Dixit hostis: persequar, assequar, prædam dividam, jam vota mea explebuntur: stringam gladium, manu mea perdentur. ¹⁰ Vento tuo flabas, tum mare eos textit, fundum petierunt ut plumbum in aquis profundis. ¹¹ Quis tui similis est, o Jova, inter Deos? quis ut tu tanta sanctitate est conspicuus? Laudibus illustris, qui mira præstat! ¹² Manum tuam extendebas, tum terra eos absorpsit. ¹³ Ducis pro benignitate populum, quem tibi vindicasti, ducis eum pro potentia tua ad sedem tuam sanctam.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—We possess no direct evidence as to the time when the Scripture was first translated into Latin. There is no reason to suppose that a Latin translation would be peculiarly wanted by the large body of Christians residing at Rome in the earliest ages, for Greek was well understood by both the educated and uneducated classes. This language spread amongst even the lower classes, from the great influx of strangers into the capital of the civilised earth, amongst whom Greek was the general language of communication, as well as from the vast number of slaves in Rome brought from countries where Greek had obtained some footing: besides this, the near proximity of Rome to the cities of Magna Græcia, to which the franchises of the *jus Latinum* had been extended, must have had no small influence. And indeed the fact of St. Paul having written in *Greek* to the church at Rome, may be taken as at least an indication that *Latin* was not absolutely required by the Christians in that city.

A Latin version had, however, been made some time before the end of the second century. Such a version was used by Tertullian, who criticised it, and condemned some of its renderings. Many have supposed that there existed originally numerous independent Latin translations; and in proof of this they have turned to passages in Jerome and Augustine, which speak of the multiplicity of translations, and they have also pointed out how differently the same texts are read by different Latin Fathers. The statements, however, of Jerome and Augustine may be better understood as relating to what versions had become through repeated alterations; and the variety in citations appears to have arisen partly from the use of such altered versions, and partly from writers having translated passages for themselves.

Lachmann¹ especially has given good reasons for supposing that at first there existed but one version in Latin, and that it was made in the north of Africa, in that Roman province of which Carthage was the metropolis. Like most of the other ancient versions, we know not from whose hand

it sprung; and it does not seem as if much *authority* was attached to it, otherwise private individuals would hardly have felt themselves at liberty to alter it almost at pleasure.

As this version was made from the *Greek*, it was in the Old Testament based on the LXX., and not on the original Hebrew. Hence it has resulted, that when a version of the Old Testament into Latin had been made from the Hebrew, the older version fell after a time into such oblivion, that only fragments of it have come down to us.

In the latter part of the fourth century, the process of continually altering and correcting the Latin copies occasioned great confusion: this was remarked by Jerome, Augustine, and others. The latter of these Fathers speaks of the multiplicity of the versions then current, and, amongst them all, commends one which he calls the *Itala*. This term has occasioned much discussion, and much misapprehension. Some have thought the word *Itala* to be an error; while others have strangely applied the name of *Itala* or *Italic* to *all* the Latin versions extant prior to the time of Jerome. It is evident, however, that Augustine meant some *one* version, and that it was one which had been *revised*, and that the name indicates its connection with the province of Upper Italy (*Italic* in contrast to *Roman*), of which Milan (*Mediolanum*) was the capital. It is well known how closely Augustine was connected with Milan; it might, we believe, be shown, that in his day pains were taken to revise the Latin copies in that very district. One thing at least is certain, that however common it may be to call the ancient Latin versions indiscriminately "the Old *Italic*," the name ought to be rejected, as having originated in misconception, and as perpetuating a confusing error.

Before we speak of the labours of Jerome for the revision and retranslation of the Latin text, we have to mention what editions have been published of the *older* translations.

In 1588, Flaminio Nobili published at Rome a work which *professed* to be the ancient Latin version of the Old Testament, made from the Greek: it was, however, always considered *doubtful* from what sources Nobili had taken the passages, so as to give the Old Testament *complete*; and now it is *certain* that he really in general did nothing but translate into Latin the Sixtine text of the LXX.

Sabatier, one of the distinguished French Benedictines, published at Rheims, in 1743-49, a very large collection of fragments of the ancient versions: he drew them from MSS. and citations: the modern Vulgate is placed by the side of the more ancient text, and the various citations of Latin Fathers are given very elaborately in the notes. Besides the collection of Old Testament fragments given by Sabatier, some passages of Jeremiah, Ezekiel, Daniel, and Hosea were found by Dr. Feder in a Wurzburg Codex Rescriptus; and they were published by Dr. Minter in 1821. Cardinal Mai has also given, in his *Spicilegium Romanum*, vol. ix. 1843, some fragments of such a version.

The term *Ante-hieronymian* is often used as a general expression for denoting all the versions or revisions made before the labours of Jerome. Of these we possess not a few of the Gospels, and some of other parts of the New Testament. Martianay published, in 1695, an old text of St. Matthew's Gospel and of the Epistle of James. In 1749 (as has been mentioned), Sabatier published all he could collect of the New Testament. In the same year, Bianchini published at Rome his *Evangeliarum Quadruplex*, containing the Latin texts of the Gospels, as found in the Codices Vercellensis, Veronensis, Brixianus, and Corbeiensis. Subjoined there were some Latin texts of parts of Jerome's version. The principal of these was the Codex Forojuliensis. In 1828, Cardinal Mai gave, in his "Collectio Vaticana," vol. iii., an *Ante-hieronymian* version of St. Matthew's Gospel, from a MS. which in the other Gospels followed Jerome's version. We have, in the last place, to mention the "Evangelium Palatinum," a purple MS. at Vienna, of which Tischendorf published a magnificent edition in 1847.

Besides these Latin texts, there are also others of which we cannot speak with entire certainty, as they *accompany* a Greek text in the same MS.: they may probably, therefore, be versions which never had a separate circulation. Hearne published in 1715, at Oxford, the *Græco-Latin Codex Laudianus* of the book of Acts; in 1793, Kipling edited the Codex Beze of the Gospels and Acts; and, in 1791, Matthæi published the Codex Boernerianus of St. Paul's Epistles, which has an interlineary Latin version: a similar copy of the Four Gospels, Codex Sangallensis, was published in 1836, by Rettig.

We have now to speak of the version of Jerome. The labours of this most learned of the Fathers will be described most clearly by mentioning, in chronological order, the respective versions and revisions which he undertook.

His first labour was the correction of the Latin text of the New Testament, beginning with the Four Gospels, which he undertook at the request of Pope Damasus: this was executed about the year 382, after Jerome's return to Rome from the East. He used the old Latin version, then in common use, as a basis; but as it was incorrect in many ways, and passages in one gospel had been inserted in another, etc., he amended it in accordance with ancient Greek MSS. He feared innovating too much,

and thus he did not correct every thing which he thought inaccurate. In his other works, he often mentions renderings and readings which he preferred to those which he allowed to remain in his version.

Soon after this revision of the Latin New Testament, he corrected the Psalter then in common use at Rome, by amending some of the places in which it was wide of the LXX. text, from which it had been originally translated. This more hasty revision, however, obtained the sanction of the church at Rome; and it was widely used at one time in the Latin Church: in this country it was used at Canterbury alone until the Reformation. The Council of Trent, however, rejected this version in favour of the *Gallican Psalter*, of which we have next to speak; its use was henceforth confined simply to the city of Rome.

After the return of Jerome to the East in 384, he employed himself, in his retreat at Bethlehem, in carefully making a recension of the Old Testament, in accordance with the Hexaplar text of the LXX. The Psalter, with which he seems to have begun, obtained a wide use in the Latin Church, under the name of the *Gallican Psalter*: the Council of Trent adopted it as of *authority*, as it had then a place in the Latin Bibles. Jerome proceeded in his revision of the Old Testament, in accordance with the Hexaplar text of the LXX.: the whole of this version, however (except the Psalms, Job, Proverbs, Ecclesiastes, Canticles, and Chronicles), was, as he says in a letter to Augustine, *lost by fraud*. Job is the only book of this version which we possess, besides the Psalms, as already stated.

But even while Jerome was occupied with the recension according to the LXX., he had commenced and made considerable progress in a far more important work. With great pains he had acquired a very fair knowledge of Hebrew, and several of his friends were anxious to profit by his superior attainments: at their solicitations he translated book after book of the Old Testament, between the years 385 and 405. This important work was looked on by many as an innovation; loud were the outcries against any departure from the LXX., which was then commonly believed to be possessed of divine authority. It proves that Jerome's strength of purpose must indeed have been great; or else a person so sensitive as to his own reputation for orthodoxy would never have stemmed the opposition that was raised. His energy in acquiring the Hebrew language was very remarkable; he obtained all the information he could from Jewish teachers, and he made diligent use of all the Greek versions then extant. His Latinity, though not classical, is vigorous; indeed, *his* version is refined and elegant, when compared with the translation into that language which was current in the days of Tertullian.

Jerome's labours were *gradually* appreciated; after a lapse of about two centuries, his version from the Hebrew of all the Old Testament, except the Psalms, and his revision of the New, were adopted pretty generally: the Psalms were taken from his version from the LXX. The adoption, however, of Jerome's version occasioned its corruption, by the admixture of the older renderings, and by other mistakes of copyists. The first reviser of whom we read was the celebrated Englishman, Aleuin, who about the year 802, at the command of Charlemagne, endeavoured to correct the Vulgate, as Jerome's version, as transmitted, was called. It was formerly thought by some, that he revised with the Hebrew and Greek texts; but it has been shown that *this* was not his object: he only endeavoured to restore the text as it stood in ancient Latin copies. A noble MS. of Aleuin's recension is now in the British Museum. Other revisions were undertaken by Lanfranc, archbishop of Canterbury (ob. 1089), and others, for the text was continually injured by copyists.

After the invention of printing, the first book to which this almost divine art was applied was the Latin Vulgate. The first edition has no indication of place or date: the earliest which is dated is that of Mayence, 1462. The first printers just followed the copy which they could most conveniently procure. Cardinal Ximenes took some pains to give the text more carefully in the Complutensian Polyglot, 1514-17; and yet farther care was taken in the editions of Robert Stephens, 1528-46; of Hentenius, 1547; and of the Louvain divines in 1573. Meanwhile, in 1546, the Council of Trent had decreed the Latin Vulgate to be "authentic;" and it was considered to be the prerogative of the Popes to issue an *authoritative* edition. In 1590 this was done by Sixtus the Fifth, a little before his death. Although he threatened with excommunication any one who should vary from his text, his third successor, Clement the Eighth, in 1592, published a very different text: he *professed* in this merely to correct the errata of the Sixtine text; but this does not explain the variations. In 1593, another edition was published with some alterations, which, with a few corrections made soon after, is the standard Vulgate of the whole Romish Church.

It is not regarded, even by Romanists, as altogether the *genuine* version of Jerome; and some renderings are palpably corrupt, so as to suit false dogmas. The Benedictine editors of Jerome in 1693,

Martianay and Poujet, used MS. authority for printing his biblical versions, as also did the Verona editors, Vallarsi and Mattei, in 1734-42.

There are also other MSS. of Jerome's translation extant, of great antiquity and excellence; particularly the Codex Amiatinus at Florence, of which an imperfect collation has been published. It has since been twice collated in the New Testament part; and from this and similar sources the version of Jerome might be restored to nearly the condition in which it left his hand.

As Jerome's own translation of the *Psalms* from the Hebrew is not contained in the Vulgate, it has been given, as well as that of the Vulgate, in the *Biblia Polyglotta Ecclesie* and the *Hexaplar Psalter*, under the name which it usually bears, *Psalterium Hebraicum*.

Although no version but the Vulgate has ever been received as "authentic" by the Romish Church, yet, on account of the many errors and corruptions by which that text is disfigured, several attempts have been made, by Catholics as well as by Protestants, to produce more correct Latin versions. The following is a brief description of these modern translations:—

- I. The version of *Pagninus*, containing the Old and New Testament, was published at Lyons in 1528. This is a very close and servile representation of the original texts, and the diction is often obscure and barbarous. Pagninus was a Dominican monk of great learning, and he executed this version under the patronage of the popes, Leo X., Adrian VI., and Clement VII. His version of the Old Testament was reprinted by Stephens in 1557.
- II. The revision of the version of Pagninus by *Arias Montanus* was published in the Antwerp, Paris, and London Polyglots. In this revision the most literal signification of the Hebrew words is given without any reference to the context, and even the number of Latin words is accommodated to that of the Hebrew. The chief use of this revision is therefore that of a grammatical commentary for Hebrew students. In the New Testament, Montanus chiefly made use of the Vulgate, contenting himself with correcting it in a few places according to the Greek.
- III. The version of *Malvenda*, a Spanish Dominican, printed at Lyons in 1650, was never regarded with any estimation on account of its obscure and ungrammatical diction, and it has now completely fallen into oblivion.
- IV. The version of Cardinal *Cajetan* comprises only the Old Testament, and was published at Lyons in 1639. Cajetan had no knowledge of Hebrew, but he employed two translators well acquainted with that language, the one a Jew and the other a Christian, to execute the version under his superintendence. This, like the preceding translations, adheres rigidly to the very letter of the text.
- V. The version of *Houbigant*, celebrated for the elegance and freedom of its style, was published at Paris in 1753, in a critical edition of the Hebrew Bible. This version, which comprises only the Old Testament, is executed from Father Houbigant's emended Hebrew text.

These five modern versions were all produced by Roman Catholics. The following are the principal Latin versions executed by Protestants:—

- I. The version of *Munster* was published at Basle in 1534, and again in 1546: it is confined to the Old Testament, and is held in some reputation on account of the clearness of the style, and its strict fidelity to the Hebrew text. This version is preferred by Father Simon and other critics to that of Pagninus and Montanus.
- II. The version of the Old and New Testaments commenced by *Leo Juda* and completed by *Bibliander*, professor of divinity at Zurich, was printed in 1543, and again by Stephens at Paris in 1545. In general accuracy and fidelity this version equals that of Munster; and the style, though less literal, is more elegant.
- III. The version of *Castalio* or *Chatillon* was printed at Basle in 1551, with a dedication to Edward VI., king of England. It was reprinted at Basle in 1573, and at Leipsic in 1738. The design of Castalio was to produce a Latin translation of both Testaments in the pure classical language of the ancient Latin writers.
- IV. The version of *Junius* and *Tremellius* was published at Frankfort-on-the-Main in 1575-1579. It was afterwards corrected by Junius, and, on account of its close adherence to the Hebrew, the Old Testament of this version has been frequently reprinted. The New Testament, translated from the Syriac version by Tremellius, with Beza's translation from the Greek, appeared in a second edition at Geneva in 1590.

- V. *Schmidt's* version of the Old and New Testament was executed with great exactness from the original texts, and printed at Strasburg in 1696. Several more recent editions have been issued.
- VI. The version of *Dathe*, professor of Oriental literature at Leipsic, appeared in 1773–1789, and is considered a faithful and elegant translation of the Hebrew text.
- VII. The version of the Pentateuch by *Schott* and *Winzer* was translated from the Hebrew, and published at Leipsic in 1816.

THE LATIN VERSIONS OF THE NEW TESTAMENT.

ST. JOHN, CHAP. I. v. 1 to 14.

IN principio erat verbum, et verbum erat apud Deum, et Deus erat verbum. ² Hoc erat in principio apud Deum. ³ Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est. ⁴ In ipso vita erat, et vita erat lux hominum: ⁵ Et lux in tenebris lucet, et tenebræ eam non comprehenderunt. ⁶ Fuit homo missus a Deo, cui nomen erat Joannes. ⁷ Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. ⁸ Non erat ille lux, sed ut testimonium perhiberet de lumine. ⁹ Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. ¹⁰ In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. ¹¹ In propria venit, et sui eum non receperunt. ¹² Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: ¹³ Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ¹⁴ Et verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi unigeniti a patre, plenum gratiæ et veritatis.

ANTE-HIERONYMIAN VERSION.

¹ In principio erat verbum, & verbum erat apud Deum, & Deus erat verbum. ² Hoc erat in principio apud Deum. ³ Omnia per ipsum facta sunt: & sine ipso factum est nihil, quod factum est, ⁴ in ipso vita est, & vita erat lux hominum: ⁵ & lux in tenebris lucet, & tenebræ eam non comprehenderunt.

⁶ Fuit homo missus à Deo, cui nomen erat Johannes. ⁷ Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum: ⁸ non erat ille lux, sed ut testimonium perhiberet de lumine. ⁹ Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. ¹⁰ In mundo erat, & mundus per ipsum factus est, & mundus eum non cognovit. ¹¹ In propria venit, & sui eum non receperunt. ¹² Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: ¹³ qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ¹⁴ Et verbum caro factum est, & habitavit in nobis: & vidimus gloriam ejus, gloriam quasi unigeniti à patre, plenum gratiæ, & veritatis.

ERASMUS'S VERSION.

¹ IN principio erat sermo, et sermo erat apud deum, et deus erat ille sermo. ² Ille erat in principio apud deum. ³ Omnia per ipsum facta sunt: et sine eo factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hominum, ⁵ et lux in tenebris lucet, et tenebræ eam non apprehenderunt.

⁶ Erat homo missus à deo, cui nomen Joannes. ⁷ Hic venit ad testificandum, ut testaretur de luce, ut omnes crederent per ipsum. ⁸ Non erat ille lux illa sed missus erat, ut testaretur de luce. ⁹ Erat lux illa, lux vera: quæ illuminat omnem hominem venientem in mundum. ¹⁰ In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. ¹¹ In sua venit, et sui eum non receperunt. ¹² Quotquot autem receperunt eum, dedit eis ut liceret filios dei fieri, videlicet his qui credidissent in nomen ipsius. ¹³ Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex deo nati sunt. ¹⁴ Et sermo ille caro factus est, et habitavit in nobis: et conspeximus gloriam ejus, gloriam velut unigeniti à patre: plenus gratiæ et veritatis.

BEZA'S VERSION.

¹ IN principio erat Sermo ille, et Sermo ille erat apud Deum, eratque ille Sermo Deus. ² Ille Sermo erat in principio apud Deum. ³ Omnia per hunc Sermone facta sunt, et absque eo factum est nihil quod factum sit. ⁴ In ipso vita erat, et vita erat Lux illa hominum. ⁵ Et Lux ista in tenebris lucet, sed tenebræ eam non comprehenderunt.

⁶ Exstitit homo missus à Deo, cui nomen Joannes. ⁷ Is venit ad dandum testimonium, id est, ut testaretur de illa Luce, ut omnes per eum crederent. ⁸ Non erat ille Lux illa, sed missus fuit ut testaretur de illa Luce. ⁹ Ille erat Lux illa vera quæ illuminat omnem hominem venientem in mundum. ¹⁰ In mundo erat, et mundus per eum factus est: sed mundus eum non agnovit. ¹¹ Ad sua venit, et sui eum non exceperunt. ¹² Quotquot autem eum exceperunt, dedit eis hoc jus, ut filii Dei sint facti, nempe iis qui credunt in nomen ejus: ¹³ Qui non ex sanguine, neque ex libidine carnis, neque ex libidine viri, sed ex Deo geniti sunt. ¹⁴ Et Sermo ille factus est caro, et commoratus est inter nos, (et spectavimus gloriam ejus, gloriam, inquam, ut unigeniti, egressi à Patre,) plenus gratiæ ac veritatis.

Several important Latin versions, comprising only the New Testament, have been executed from the Greek text. The first of these, in point of time, is that of Erasmus, which was published at

Basle, in 1516, with the Greek text. It contained a dedicatory epistle to Pope Leo X., and was highly commended by that pontiff; yet it was regarded with great hostility by the members of the Roman Catholic Church, and, on its first appearance, excited much opposition. Erasmus drew his version not only from printed copies of the Greek Testament, but also from four Greek MSS., and in the rendering of several passages, he consulted the ecclesiastical writers. He does not, however, make any notable departures from the Vulgate, and wherever he felt compelled to deviate in any degree from that version, he assigned his reasons for so doing in the notes which accompany his work. The version of Beza is bolder and more faithful than that of Erasmus, and does not betray the same timid adherence to the Vulgate. It has been greatly condemned in consequence by Roman Catholics, but it is generally preferred by Protestants to all other Latin versions. Its style is clear and simple, but its chief excellence consists in its accurate and exact interpretation of the sacred original.

CASTALIO'S VERSION.

¹ In principio erat sermo, et sermo erat apud Deum, et Deus erat is sermo: ² is erat in principio apud Deum. ³ Omnia per eum facta sunt, et absque eo factum est nihil, quod factum sit. ⁴ In eo vita erat, et vita erat lux hominum, ⁵ et lux in tenebris lucet, nec eam comprehenderunt tenebræ.

⁶ Fuit homo missus à Deo, nomine Johannes. ⁷ Is venit ob testimonium, ut de luce testaretur, ut omnes per eum crederent. ⁸ Non erat ille ipsa lux, sed qui de luce testaretur. ⁹ Erat ipsa vera lux, quæ collustrat omnem hominem veniens in mundum. ¹⁰ In mundo erat, et mundus per eum factus fuit, et mundus eum non cognovit, ¹¹ In sua venit, et sui eum non acceperunt. ¹² Quicumque autem eum acceperunt, iis eam potestatem dedit, ut Dei filii fierent, fidem habentibus ejus nomini: ¹³ qui non ex sanguine, nec ex voluntate carnis, nec ex voluntate viri, sed ex Deo geniti sunt.

¹⁴ Et sermo caro factus est, et apud nos gratia veritatisque plenus habitavit: ejusque splendorem, ut unigenitum à patre splendorem aspeximus.

SCHMIDT'S VERSION.

¹ In principio erat Verbum: et Verbum illud erat apud Deum; et Deus erat illud Verbum. ² Hoc erat in principio apud Deum. ³ Omnia per illud facta sunt: et sine illo factum-est unum quidem, quod factum-est. ⁴ In ipso vita erat: et vita erat lux illa hominum. ⁵ Et Lux illa in tenebris lucet: sed tenebræ eam non comprehenderunt.

⁶ Fuit homo missus à Deo; nomen ei erat Johannes. ⁷ Hic venit ad testimonium, nempe ut testaretur de illà Luce, ut omnes crederent per eum. ⁸ Non erat ille Lux ea; sed missus erat, ut testaretur de eà Luce. ⁹ Hoc Verbum erat Lux illa vera, quæ illuminat omnem hominem venientem in mundum. ¹⁰ In mundo erat: et mundus per ipsum factus-est: et mundus illum non cognovit. ¹¹ In sua venit: sed sui eum non receperunt. ¹² Quotquot autem susceperunt eum, dedit eis hoc-jus, ut-fierent Filii Dei, nempe illis, qui-credunt in nomen ejus. ¹³ Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo geniti-sunt.

¹⁴ Et Verbum illud caro factum-est: et tanquam-in-tabernaculo-habitavit inter nos, (et vidimus gloriam ejus, gloriam quasi unigeniti à Patre,) plenum gratiæ et veritatis.

SEBASTIAN'S VERSION.

¹ In principio erat Verbum, et Verbum erat apud Deum, et Verbum erat Deus. ² Hoc erat in principio apud Deum. ³ Omnia per ipsum facta sunt; et sine ipso nihil quicquam factum est ejus, quod factum est. ⁴ In ipso erat vita, et vita erat lux hominum; ⁵ Et lux lucet in tenebris, et tenebræ eam non comprehenderunt.

⁶ Fuit homo missus à Deo, cui nomen erat Johannes. ⁷ Hic venit in testimonium, ut testaretur de luce, et ut omnes crederent per eum. ⁸ Non erat ille lux, sed missus fuerat, ut testimonium-perhiberet de luce. ⁹ Erat vera lux, quæ illuminat omnem hominem venientem in mundum. ¹⁰ Ipse erat in mundo, et mundus per ipsum factus est: sed mundus eum non cognovit. ¹¹ In domum-suam venit, et familiares non receperunt eum; ¹² Sed quicumque eum receperunt, dedit eis potestatem efficiendi se filios Dei, eis videlicet, qui credunt in personam ejus: ¹³ Qui non ex humanis-partibus, neque ex carnali libidine, neque ex voluntate hominis; sed ex Deo nati sunt.

¹⁴ Et verbum factum est homo, habitavitque inter nos plenum gratiæ et veritatis; et vidimus gloriam ejus, ut gloriam filii-unigeniti à patre.

Thalemann published another Latin version of the Gospels and Acts in 1781, and Jaspis completed the work by translating and publishing the epistles in 1793-1797 at Leipsic. In 1790, a version of the entire New Testament was published at Leipsic by Reichard. A translation, professedly executed from the Alexandrine text, was published by Sebastiani, London, 1817; but it is well known that this editor merely followed the common Greek text. The versions of Schott, Naebe, and Goeschen were printed as accompaniments to critical editions of the New Testament: they all appeared at Leipsic; that of Schott in 1805, that of Naebe in 1831, and that of Goeschen in 1832.

RESULTS OF THE PERUSAL OF THE LATIN VULGATE.—Although this version is confessedly at fault in some of its renderings, yet it has been used by the Holy Spirit as the means of leading many to the knowledge of salvation. It was from this version that Luther, in the first instance, drew his supplies of strength and consolation, and the same may be said of most of the servants of God during the middle ages, when comparatively few versions in other languages were in existence. Our earlier translations, so eminently blessed in bringing in the Reformation, were derived immediately from the Vulgate. It was the prohibition of the Scriptures to the laity, and not merely the exclusive use of this version, which was the crying evil of the Roman Catholic Church. Bishop Bedell, in one of his letters, tells us that he once heard a monk preaching from the text, "What is truth?" After a

good deal of elaborate discussion, the preacher drew somewhat cautiously from his pocket a copy of the New Testament, and said, "This only shall I say: I have found truth at last within the leaves of this book; but," added he, replacing it coolly, "it is prohibited."

SCOTT'S VERSION.

¹ INITIO (omnium) fuit Logos; Logos apud Deum fuit; Deusque fuit Logos. ² Illic initio fuit apud Deum. ³ Omnia per eum facta sunt, et absque eo factum est ne ullum quidem, quod factum est. ⁴ In eo vita fuit (et vite fons), quæ vita lux fuit (fons lucis) hominum. ⁵ Luceatque lux inter tenebras, nec eam tenebræ comprehenderunt. ⁶ Exstitit homo a Deo missus, nomine Joannes. ⁷ Is venit testimonium daturus, ut testaretur de luce, ut omnes per eum fidem haberent (lucis auctori). ⁸ Non erat ille ipsa lux; sed (missus), ut testaretur de luce. ⁹ Erat (illa) lux verissima (perfectissima), collustrans quemvis hominem, qui in mundum venit (nascitur). ¹⁰ In mundo fuit (Logos), mundusque per eum factus est, nec vero mundus eum agnovit. ¹¹ Ad sua (veluti domum suam) venit, nec sui eum exceperunt. ¹² At, quotquot eum exceperunt, iis hanc dedit potestatem, ut liberi fierent Dei, fidem eius nomini habentibus, ¹³ qui, non ex sanguine neque ex voluntate (libidine) carnis neque ex voluntate viri, sed ex Deo sunt geniti. ¹⁴ Atque Logos factus est carne præditus, et tentorium fixit (commoratus est) apud nos [spectavimusque eius gloriam, qualis est gloria filii unigeniti a patre oriundi] plenus gratiæ et veritatis.

GOESCHEN'S VERSION.

¹ In principio erat logos, et logos erat apud deum, et deus erat logos. ² Illic erat in principio apud deum. ³ Omnia per eum facta sunt; ac sine eo nihil unum factum est, quod factum est. ⁴ In eo vita erat, ac vita erat lux hominum; ⁵ et lux in tenebris luceat, ac tenebræ eam non comprehenderunt. ⁶ Fuit homo missus a deo, cui Ioannis nomen; ⁷ hic venit ad testimonium, ut de luce testaretur, ut omnes eius causa (auctoritate) crederent. ⁸ Non erat ille lux, sed ut de luce testaretur. ⁹ Erat lux illa vera, qua illustratur omnis homo, in mundum veniens. ¹⁰ In mundo erat, et mundus per eum factus est, et mundus eum non novit. ¹¹ In sua venit, et sui non exceperunt eum. ¹² Quotcunque autem exceperunt eum, eis, credentibus in eius nomen, facultatem dedit ut filii dei fierent; ¹³ qui non ex sanguinibus, neque ex voluntate carnis, neque ex viri voluntate, sed ex deo nati sunt. ¹⁴ Et logos caro factus est, et commoratus est inter nos (et vidimus maiestatem eius, maiestatem ut unigeniti a patre), plenus gratiæ ac veritate.

¹ Speech of Rev. Hugh Stowell, forty-fourth anniversary of British and Foreign Bible Society.

F R E N C H .

SPECIMEN OF THE FRENCH VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

AU commencement était la Parole, et la Parole était avec Dieu, et la Parole était Dieu. Elle était au commencement avec Dieu. ³ Toutes choses ont été faites par elle, et sans elle rien de ce qui a été fait, n'a été fait. ⁴ En elle était la vie, et la vie était la lumière des hommes. ⁵ Et la lumière luit dans les ténèbres, mais les ténèbres ne l'ont point comprise. ⁶ IL Y EUT un homme appelé Jean, qui fut envoyé de Dieu ⁷ Il vint pour rendre témoignage, pour rendre, dis-je, témoignage à la Lumière, afin que tous crussent par lui. ⁸ Il n'était pas la Lumière, mais il *était envoyé* pour rendre témoignage à la Lumière. ⁹ Cette Lumière était la véritable, qui éclaire tout homme venant au monde. ¹⁰ Elle était au monde, et le monde a été fait par elle; mais le monde ne l'a point connue. ¹¹ Il est venu chez soi; et les siens ne l'ont point reçu. ¹² Mais à tous ceux qui l'ont reçu, il leur a donné le droit d'être faits enfans de Dieu, *savoir* à ceux qui croient en son nom; ¹³ Lesquels ne sont point nés de sang, ni de la volonté de la chair, ni de la volonté de l'homme; mais ils sont nés de Dieu. ¹⁴ Et la Parole a été faite chair; elle a habité parmi nous, et nous avons contemplé sa gloire, *qui a été* une gloire, comme la gloire du Fils unique du Père, pleine de grâce et de vérité.

ON THE FRENCH LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—The French language is predominant throughout France, except (as is elsewhere stated) in part of Brittany and in the Basque districts: German dialects prevail, more or less, in Upper and Lower Rhine, and in some of the other departments along the eastern frontier. The total population of France, in 1844, amounted to 34,213,929. The great majority of the French people belong to the Roman Catholic Church; but certain sects among them, while they adhere to Roman Catholic doctrines, repudiate the authority of the Pope. Toleration is so freely extended to all parties, that pastors and teachers of every denomination, Jewish as well as Christian, are considered entitled to support from the state.¹ In 1838, the Catholic clergy amounted altogether in number to 37,079 individuals, the Lutheran to 388, the Calvinist to 345, and the Jewish to 94. The French language is spoken in parts of Switzerland and in the Channel Islands; and is in frequent use, as a medium of communication, between people of different nations, in almost every country of Europe. In the colonies, however, it is incomparably less diffused than the English. It is extensively spoken in Louisiana and the French Antilles, and particularly in Lower Canada. The official returns of 1844 show, that out of 693,649 individuals (the total population of Lower Canada), 518,565 are of French origin. The primitive habits of the original settlers are still retained among this French population; and it is said that the French language itself is there preserved precisely in the same state as it existed in the days of Louis XIV.

CHARACTERISTICS AND HISTORY OF THE LANGUAGE.—Three principal languages, the Aquitanian, the Celtic, and the Belgic, were spoken in Gaul at the time of the Roman invasion of that country. These languages, particularly the Celtic, which was the most widely diffused, commingled with the language of the Roman legions, and formed a new language, which, from the predominance of Roman words and elements, was called the Romance. The stock of words entering into the Romance language was augmented by the addition of numerous Greek words, chiefly sea-terms,

¹ M'Culloch's Geographical Dictionary, vol. i. p. 852.

borrowed from Marseilles, then a Greek colony. In the fifth century, Gaul passed into the hands of Teutonic nations: the Visigoths occupied the south, while the Franks and Burgundians established themselves in the north and east. Ultimately the Franks extended their dominion throughout the whole country; but, being few in number, their language exercised little perceptible influence. The Romance, therefore, still continued to be the language of Gaul; and, about the tenth century, it seems to have diverged into two principal dialects, the *langue d'oc*, spoken in the south, and the *langue d'oïl* or *d'oui*, spoken in the north. During the thirteenth century, the *langue d'oïl* became the language of the court and capital of France, and gradually superseded the *langue d'oc*. Originally, the differences between the two dialects were few and inconsiderable; but by degrees the *langue d'oïl* dropped many of its ancient terminations, acquired new and distinctive peculiarities, and finally merged into the language which, from the Franks, the Teutonic conquerors of Gaul, is now denominated the French. Thus the history of this language proves that it may be regarded as a direct emanation from the Latin; and yet, of all the Neo-Latin languages, it differs the most widely from the parent stock. It has a singular habit of contracting the Latin words which enter into its composition: this it often effects by omitting one of the internal consonants: thus, *figare*, in French, is converted into *lier*, *laudare* into *louer*, *sudare* into *suer*. On the other hand, it generally lengthens the *a* of the Latin into *ai*; as in *ala*, *aile*—*amo*, *aine*—*panis*, *pain*—*pax*, *paix*, &c. The *v* of Teutonic nations becomes *gu* in French; as in *wasp*, *guepe*—*William*, *Guillaume*, &c. In point of construction, French is remarkable for its clearness and uniformity; and its idiomatical phrases are particularly concise and expressive: it is hence admirably adapted for conversational and epistolary purposes, and also for commercial and diplomatic negotiation. Yet, with all these advantages of structure, it is most difficult to convert the French language into a vehicle of theological ideas; and we are told, that “all translators and editors of the Scriptures in this language have found themselves embarrassed between the choice of a literal version, which makes the language barbarous, and an idiomatical one, which degenerates into paraphrase.”¹

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—Owing, perhaps, to the extreme difficulty of producing a faithful and satisfactory French version, the attempts that have been made to translate the Scriptures into this language are particularly numerous. The first translation of which we have any definite account is ascribed to the twelfth century; and portions of it, with other ancient writings, were published at Paris, in 1842, by Leroux de Lincy, under the title of “The Four Books of Kings.” A translation is extant of all the epistles and gospels of the Latin Missal, executed by De Vignay, at the request of Jane of Burgundy, queen of Philip of Valois, king of France: the MS. is in the library of the Convent of St. Dominic, at Paris.² The *Historia Scholastica* of Peter Comestor, which is a popular compendium of scriptural history, was translated by Guiars des Moulins, between the years 1291 and 1294, and several MSS. copies are preserved in the Royal Library at Paris: this work, which is generally known as “La Bible Historiale,” was printed by command of Charles VIII. of France, in 1487. Among the Lansdowne MSS. in the British Museum, is a fine copy of a translation of the Bible as far as the Psalms, executed by Raoul de Presles, by command of Charles V. of France.

All these translations were superseded by a version of the entire Scriptures published at Antwerp, in consecutive portions, between the years 1512 and 1530, by Jacques le Fevre of Estaples, commonly called Jacobus Faber, Stapulensis. Faber translated from the Latin Vulgate, which he has followed so closely, that many of his passages appear obscure. This version is the basis of all other French versions, Protestant as well as Catholic, which have since been published: it was reprinted in 1534 and 1541; and was revised and published by the divines of Louvain in 1550. The following is a list of the principal translations of the Scriptures into French which have appeared since the publication of Faber's version:—

1535. Olivetan's version of the entire Scriptures, translated from the original texts, and printed at Neufchatel, and again, in 1540, at Geneva, with corrections by his relative, the celebrated reformer, Calvin. The so-called versions of Renat Benoist (1566), of Besse (1608), and of Frizon (1620), are merely editions of this version, with slight alterations.³ Several other revisions have been published; but, of these, by far the most important is the one familiarly known as the “Geneva Bible.” It appeared at Geneva in 1588, after having been corrected by the College of Pastors and Professors of the Reformed Church at Geneva (Beza, Goulart, Jaquemot, Bertram, La Faye, and Rotan).

¹ Owen's Two Letters on the French Bible.

² Nouvelles Observations, Simon, p. 142.

³ Simon, *Hist. Crit. du Nouveau Testament*, p. 349.

The individuals engaged in this revision are said to have consulted the rabbinical writers, and the Latin versions of Munster and Tremellius, besides the sacred originals: they succeeded in imparting a greater degree of elegance and precision to the language, and expunged some of the errors of Olivetan.

1555. Castalio published a French translation of his own Latin version; but this work scarcely deserves a place in the list of French versions, as it is disfigured by serious errors, and never rose into repute. Castalio is even charged with having invented French words, for the purpose, as he thought, of expressing the full force of the Greek. In 1562, a translation was published, in French, of Diodati's Italian version.
1641. A translation of the entire Bible from the Vulgate, executed by Corbin, advocate of the Parliament of Paris, and published with the approbation of the Faculty of Theology of Poitiers. The modes of expression adopted in this translation are rude and barbarous, and it has long sunk into disrepute.

LE FEVRE'S VERSION.

¹ Au commencement estoit la parole, et la parole estoit avec dieu: et la parole estoit dieu. ² Icele estoit au commencement avec dieu. ³ Toutes choses ont este faictes par icelle: et sans icelle riens na este fait qui ait este fait. ⁴ Et icelle estoit la vie: et la vie estoit la lumiere des hommes: ⁵ et la lumiere luyt es tenebres: et les tenebres ne lont point comprise.

⁶ Ung homme fut enuoye de dieu: qui estoit nomme Jehan. ⁷ Lestuy vint en tesmoignage, pour rendre tesmoignage de la lumiere: afin que tous creussent par icelle. ⁸ Lestuy nestoit point la lumiere: mais afin quil rendisse tesmoignage de la lumiere. ⁹ La vraye lumiere estoit celle qui enlumine tout homme venant en ce monde. ¹⁰ Elle estoit au monde, et le monde est fait par elle: et le monde ne la point congneue. ¹¹ Elle est venue es choses que estoient siennes: et les siens ne lont point receue. ¹² Mais tous ceulx qui lont receue, elle leur a donne puissance destre fais les filz de dieu, iceulx creans en son nom. ¹³ Lesquels ne de sangz, ne par volente de chair, ne par volente dhomme: mais sont nez de dieu.

¹⁴ Et la parole est faicte chair: et a habite en nous, et auons veu sa gloire, gloire comme de celluy qui est seul ne du pere, plaine de grace et de verite.

OLIVETAN'S VERSION.

¹ Au commencement estoit la parole, et la parole estoit avec Dieu: et Dieu estoit la parole. ² Icele estoit au commencement avec Dieu. ³ Toutes choses ont este faictes par icelle: et sans icelle rien na este fait, de ce qui est fait. ⁴ En icelle estoit la vie: et la vie estoit la lumiere des hommes, ⁵ et la lumiere luyt es tenebres, et les tenebres ne lont pas comprise.

⁶ Ung homme fut enuoye de Dieu, qui auoit nom Jehan. ⁷ Lestuy est venu en tesmoignage, a ce quil rendist tesmoignage de la lumiere: afin que tous creussent par icelle. ⁸ Lestuy nestoit pas la lumiere, mais afin quil tesmoignast de la lumiere. ⁹ Celle estoit la vraye lumiere qui enlumine tout homme venant au monde. ¹⁰ Elle estoit au monde: et le monde est fait par elle: et le monde ne la point congneue. ¹¹ Elle est venue es choses qui estoient siennes: et les siens ne lont pas receue. ¹² Mais tous ceulx qui lont receue: elle leur a donne puissance destre faictz enfans de Dieu, *ascavoir* a ceulx qui croyent en son nom: ¹³ Lesquelz ne de sang, ne de volente de chair, ne de volente dhomme: mais de Dieu sont naiz.

¹⁴ Et la parole est faicte chair, et a habite en nous (et auons contemple sa gloire, gloire comme de celluy, qui est seul nay du pere) pleine de grace et de verite.

GENEVA VERSION.

¹ Au commencement estoit la Parole, & la Parole estoit avec Dieu: & icelle Parole estoit Dieu. ² Elle estoit au commencement avec Dieu. ³ Toutes choses ont esté faites par elle: & sans elle rien n'a esté fait de ce qui est fait. ⁴ En elle estoit la vie, & la vie estoit la lumiere des hommes. ⁵ Et la lumiere luit és tenebres, & les tenebres ne l'ont point comprise.

⁶ Il y eut vn homme enuoyé de Dieu, qui auoit nom Iean. ⁷ Cestuy-ci vint pour *porter* tesmoignage, à ce qu'il rendit tesmoignage de la Lumiere, à fin que tous creussent par luy. ⁸ Il n'estoit pas la Lumiere, mais *estoit* pour tesmoigner de la Lumiere. ⁹ La vraye Lumiere estoit celle qui illumine tout homme venant au monde. ¹⁰ Il estoit au monde, & le monde a esté fait par luy, & le monde ne l'a point cognu. ¹¹ Il est venu chez soy: & les siens ne l'ont point receu. ¹² Mais à tous ceulx qui l'ont receu, il leur a donné ce droit d'estre faits enfans de Dieu, *à sauoir*, à ceulx qui croyent en son Nom. ¹³ Lesquels ne sont point nais de sang ne de volenté de la chair, ne de volenté de l'homme: mais sont nais de Dieu.

¹⁴ Et ceste Parole a esté faite chair, & a habité entre nous (& auons contempné sa gloire: gloire, *di-ie*, comme de l'vniqve *issu* du Pere) plein de grace & de verité.

1649. De Marolles published a New Testament, professedly translated from the original; but, as he did not understand the Greek language, it is believed that he merely made a translation of Erasmus's Latin Testament, which was drawn immediately from the Greek text. In some places he seems to have conformed to the Vulgate.
1666. Father Amelotte published a translation of the New Testament, which is well known to

have been executed from the Vulgate, although he pretended that he had consulted the Greek MSS. of the highest antiquity. This version is far from being faithful or accurate: he often uses great circumlocution, and in many instances inserts words which are not in the original, without writing them in Italics.

DE SACY'S VERSION.

¹ Au commencement étoit le Verbe, & le Verbe étoit avec Dieu, & le Verbe étoit Dieu. ² Il étoit au commencement avec Dieu. ³ Toutes choses ont été faites par lui; & rien de ce qui a été fait n'a été fait sans lui. ⁴ Dans lui étoit la vie, & la vie étoit la lumière des hommes: ⁵ & la lumière luit dans les ténèbres, & les ténèbres ne l'ont point comprise. ⁶ Il y eut un homme envoyé de Dieu, qui s'appelloit Jean. ⁷ Il vint pour servir de témoin, pour rendre témoignage à la lumière, afin que tous crussent par lui. ⁸ Il n'étoit pas la lumière: mais il vint pour rendre témoignage, à celui qui étoit la lumière. ⁹ Celui-là étoit la vraie lumière, qui illumine tout homme venant en ce monde. ¹⁰ Il étoit dans le monde, & le monde a été fait par lui, & le monde ne l'a point connu. ¹¹ Il est venu chez soi, & les siens ne l'ont point reçu. ¹² Mais il donné à tous ceux qui l'ont reçu, le pouvoir d'être faits enfans de Dieu, à ceux qui croient en son nom: ¹³ qui ne sont point nés du sang, ni de la volonté de la chair, ni de la volonté de l'homme, mais de Dieu même. ¹⁴ Et le Verbe a été fait chair, & il a habité parmi nous: & nous avons vu sa gloire, sa gloire, *dis-je*, comme du Fils unique du Père, étant plein de grace & de vérité.

OSTERVALD'S VERSION.

¹ La Parole étoit au commencement, la Parole étoit avec Dieu, et cette Parole étoit Dieu. ² Elle étoit au commencement avec Dieu. ³ Toutes choses ont été faites par elle, et rien de ce qui a été fait, n'a été fait sans elle. ⁴ C'est en elle qu'étoit la vie, et la vie étoit la lumière des hommes. ⁵ Et la lumière luit dans les ténèbres, et les ténèbres ne l'ont point reçue. ⁶ Il y eut un homme, appelé Jean, qui fut envoyé de Dieu. ⁷ Il vint pour être témoin et pour rendre témoignage de la lumière, afin que tous crussent par lui. ⁸ Il n'étoit pas lui-même la lumière, mais il étoit envoyé pour rendre témoignage à la lumière. ⁹ C'étoit la véritable lumière qui éclaire tous les hommes, en venant au monde. ¹⁰ Elle étoit dans le monde, et le monde a été fait par elle; mais le monde ne l'a pas connue. ¹¹ Il est venu chez soi; et les siens ne l'ont point reçu. ¹² Mais à tous ceux qui l'ont reçu, il leur a donné le droit d'être faits enfans de Dieu, *savoir*, à ceux qui croient en son nom; ¹³ qui ne sont point nés du sang, ni de la volonté de la chair, ni de la volonté de l'homme, mais qui sont nés de Dieu. ¹⁴ Et la Parole a été faite chair, et a habité parmi nous, et nous avons vu sa gloire, une gloire telle qu'est celle du Fils unique du Père, pleine de grace et de vérité.

SWISS VERSION.

¹ Au commencement étoit la Parole; et la Parole étoit auprès de Dieu; et la Parole étoit Dieu. ² Elle étoit au commencement auprès de Dieu. ³ Toutes choses ont été faites par son moyen, et rien de ce qui a été fait n'a été fait sans elle. ⁴ En elle étoit la vie, et la vie étoit la lumière des hommes. ⁵ Et la lumière luit dans les ténèbres, et les ténèbres ne l'ont point reçue. ⁶ Il y eut un homme envoyé de Dieu; son nom étoit Jean; ⁷ Il vint en témoignage, pour rendre témoignage de la lumière, afin que tous crussent par son moyen. ⁸ Lui n'étoit pas la lumière, mais il étoit pour rendre témoignage de la lumière. ⁹ La véritable lumière qui éclaire tout homme étoit venue dans le monde. ¹⁰ Elle étoit dans le monde, et le monde a été fait par son moyen, et le monde ne l'a pas connue. ¹¹ Elle est venue chez soi, et les siens ne l'ont point reçue. ¹² Mais, à tous ceux qui l'ont reçue, elle leur a donné le droit de devenir enfans de Dieu, à ceux qui croient en son nom, lesquels ont été engendrés non du sang, ni de la volonté de la chair, ni de la volonté de l'homme, mais de Dieu. ¹⁴ Et la Parole a été faite chair, et elle a dressé sa tente parmi nous, pleine de grâce et de vérité, et nous avons contemplé sa gloire, gloire comme du fils unique de la part du Père.

1667. The celebrated version of the New Testament from the Vulgate, by De Sacy, and other Port-Royalists, was printed by the Elzevirs, at Amsterdam, for Migeot, a bookseller of Mons; whence it is often called the Mons Testament. It appeared under the approbation of Cardinal Noailles, and it is still held in high repute, and has passed through many editions. De Sacy was confessor to the Society of Port-Royal, and he was involved in the persecution raised against that Society by the Jesuits, and was thrown into the Bastille in 1666. It was here, during his confinement for two years and a half, that he undertook his translation of the Bible; and he finished the entire version of both Testaments on the Eve of All Saints, 1668, the day of his liberation from imprisonment. His version has often been condemned by the Jesuits as too favourable to Protestantism, but in France it is generally regarded as "the most perfect version in French, or in any other tongue." De Sacy's character as a translator has been thus drawn:—"In a critical knowledge of the sacred text, he may have had many superiors; but none in that exquisite sensibility to the grandeur, the pathos, the superhuman wisdom, and the awful purity of the divine original, without which none can truly apprehend, or accurately render into another idiom, the sense of the inspired writers."

1668. Godeau, bishop of Vence, published at Paris another version of the New Testament from the Vulgate: it is neither a literal translation nor a paraphrase, but partakes of the nature of both.
- 1671–1680. Quessel executed a translation of the New Testament from the Vulgate, taking as a basis that of De Sacy, and appending Moral Reflections, which have been translated and published in English.
1686. A New Testament, wilfully falsified to agree with Roman Catholic dogmas, was published at Bordeaux, by the Jesuits, and was intended for those Protestants who, after the revocation of the edict of Nantes, in 1685, had been compelled, by torture and other means, to embrace the Roman Catholic religion. Nearly the whole of this edition is supposed to have been destroyed, yet no fewer than nine copies are known to be still in existence in England and Ireland.
- 1696–1707. Martin revised the Geneva Bible, and rendered it more conformable in point of style to the modern idiom. Martin was a native of Languedoc, and exercised the duties of pastor in that part of France, till he was exiled by the revocation of the edict of Nantes. He then settled in Utrecht, as the pastor of the Walloon church in that city; he died in 1721. A revision of Martin's Bible was executed by Pierre Roques, pastor of the French church at Basle: it was published in 1772: other editions have been given elsewhere, and in 1820 this version was again carefully revised at Paris, and afterwards stereotyped at the expense of the British and Foreign Bible Society.
- 1697–1703. The Jesuits Bouhours, Tellier, and Bernier published another version of the New Testament from the Vulgate; but this version, together with that of Hure (also from the Vulgate, and printed in 1702), has long sunk into oblivion.
1702. Father Simon, the celebrated author of some critical histories of the text and versions of Scripture, made a translation of the New Testament from the Vulgate: it was translated into English by Mr. Webster, in 1730.
1739. The Bible, translated chiefly from the Vulgate, but with corrections from the original Hebrew, and from some of the more ancient versions, was published by Le Gros, at Cologne. It was reprinted at Brussels in 1759, and at Paris in 1819.
1718. A Protestant version of the New Testament, remarkable for its closeness and accuracy, was executed from the original text by Beausobre and L'Enfant, and published at Amsterdam. An English translation of the preliminary dissertation and of the gospel of Matthew, belonging to this version, was printed at Cambridge in 1779.
1724. Ostervald, a pastor of the Lutheran church at Neufchatel, published an edition of the Geneva Bible, with notes: in 1744 he published another edition, with many corrections and emendations. His corrections, it has been observed, "have so far modernised the style, as to render this version far more elegant and idiomatic than that of Martin; but it is rather paraphractical, and not so rigidly conformed to the originals.
1741. A translation of the entire Bible, by Le Cene, was published by his son, a bookseller of Amsterdam; but, on account of its Socinian tendency, it never rose into much repute. The same may be said of Le Clerc's version of the New Testament, which was also published at Amsterdam.
- 1820–1824. Genoudé published a translation of the Bible, executed mainly from the Vulgate, and written in pure and elegant language. This is a Roman Catholic version, and is in every respect conformed to the dogmas of that church.
1822. The Bible Society for the Canton-de-Vaud, after an uninterrupted labour of four years, published a revised edition of 10,000 copies of the entire French Scriptures. The revision was conducted by four clergymen, who availed themselves of the researches of oriental scholars, and of various critical aids that did not exist when Martin (and, after him, Ostervald) revised the old version of Olivetan. Many errors, however, crept into this version, which were pointed out by Mr. Haldane, and in consequence of these inaccuracies, and of the notes which were appended to it, it was repudiated by the parent Society.
1839. The Lausanne revision of the Scriptures was published by an association of Swiss ministers of the gospel at Lausanne. The object of this revision was partly to accommodate the obsolete style of older editions to the modern idiom; but many of the emendations partake of the character of a paraphrase.

A revision of former versions, so carefully corrected as to be essentially a new version, was published, at Paris and London, by the Society for Promoting Christian Knowledge. The Society was induced to undertake this revision chiefly in consequence of a statement laid before them in 1835, by which it was shown that no less than four different versions of the Holy Scriptures were used indiscriminately in the Channel Islands; and that at least ten distinct versions were in use among French Protestants, occasioning much confusion, not to say evil, in their churches, schools, and families. Martin's revision was selected by the Society as the basis of the new edition, because it approaches the nearest to the English version.

Many other corrected editions and re-publications of the French Bible, several of which were executed, more or less, at the expense of the British and Foreign Bible Society, might be here enumerated, did our limits permit. The above list, however, may suffice to indicate the revisions in which the emendations are of sufficient importance to claim for them in any degree the character of new versions. The only texts circulated by the British and Foreign Bible Society are those of Martin, Ostervald, and De Sacy; the latter for the use of Roman Catholics. Ostervald's version is in general use among the French Protestants of Switzerland, while the Protestants in the South of France, and those of Holland and Belgium, prefer Martin's revision.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Copies of the French Scriptures, almost too numerous to be within the limits of calculation, have been issued, within the last half-century, by the French and Foreign Bible Society, by the Swiss Societies, and by other Continental Bible Societies, which have originated from the example, and have been assisted by the grants of the British and Foreign Bible Society. The results of these extensive distributions, as collected from the details of colporteurs, present a vast accumulation of facts, which could scarcely be comprised within the compass of a single volume; and for which, therefore, we must refer our readers to the pages of the Reports of the British and Foreign, and other Bible Societies. During the past eventful year, political excitement, commercial stagnation, and the consequent distress and privations of the people, have tended to retard the sale of the Scriptures in France; but the labours of the colporteurs have been steadily continued, and in many instances with the happiest results. The last report of M. de Pressensé, the agent of the British and Foreign Bible Society in France, is couched in the following terms:—"The Lord only knows what amount of good has been produced by so large a circulation of his holy word. What we ourselves have witnessed appears to me to be sufficient to convince us that it must be immense. Have not our colporteurs frequently discovered, in localities the very names of which were scarcely known, and even in solitary houses, scattered on heaths and moors, or buried in the midst of forests, individuals who proved themselves to be awakened and converted—true disciples of the Lord Jesus Christ—rendered such by the power of the Holy Ghost, infusing life and vigour into his written word? Have we not before us a sufficient array of facts to assure us that much of the divine seed has not fallen by the wayside, or among thorns and briars? And may we not, without exaggeration, declare, to the praise and glory of God, that the work of distributing the Scriptures in France has been carried on with the most visible and the most encouraging success?"

SPANISH.

SPECIMEN OF THE SPANISH VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 14.

REYNA'S VERSION.

¹ EN el principio éra la Palabra: y la Palabra éra acerca de Dios: y aquella Palabra éra Dios. ² Esta éra en el principio acerca de Dios. ³ Todas las cosas por esta fueron hechas: y sin ella nada, de lo que es hecho, fue hecho. ⁴ En ella éstava la vida, y la vida éra la luz de los hombres. ⁵ Y la luz en las tinieblas resplandece: mas las tinieblas no la comprendieron. ⁶ Fue un hombre enviado de Dios: el qual se llamava Juan. ⁷ Este vino para dar testimonio, para testificar de la luz: para que todos creyessen por él. ⁸ El no éra la luz, sino fue enviado para que diésse testimonio de la luz. ⁹ Éra la verdadera luz, que álmбра á todo hombre, que viene al mundo. ¹⁰ En el mundo estava, y el mundo fue hecho por él, y el mundo no lo conoció. ¹¹ A lo que éra suyo, vino. Y los suyos no lo recibieron. ¹² Mas á todos los que lo recibieron, dióles potestad de ser hechos hijos de Dios, á los que creen en su nombre. ¹³ Los cuales no son engendrados de sangres, ni de voluntad de carne, ni de voluntad de varon, mas de Dios. ¹⁴ Y aquella palabra fue hecha carne, y habitó entre nosotros: y vimos su gloria, gloria como de unigénito del padre, lleno de gracia y de verdad.

SICÓ'S VERSION.

¹ EN el principio era el Verbo, y el Verbo era con Dios, y el Verbo era Dios. ² Este era en el principio con Dios. ³ Todas las cosas fueron hechas por él: y nada de lo que fué hecho, se hizo sin él. ⁴ En él estaba la vida, y la vida era la luz de los hombres. ⁵ Y la luz en las tinieblas resplandece: mas las tinieblas no la comprendieron. ⁶ Fue un hombre enviado de Dios, que tenía por nombre Juan. ⁷ Este vino en testimonio, para dar testimonio de la luz, para que creyesen todos por él. ⁸ No era él la luz, sino para que diese testimonio de la luz. ⁹ Era la luz verdadera, que alumbraba á todo hombre, que viene á este mundo. ¹⁰ En el mundo estava, y el mundo por él fué hecho, y no le conoció el mundo. ¹¹ A lo suyo vino, y los suyos no le recibieron. ¹² Mas á quantos le recibieron, les dió poder de ser hechos hijos de Dios, á aquellos que creen en su nombre: ¹³ Los cuales son nacidos no de sangres, ni de voluntad de carne, ni de voluntad de varon, mas de Dios. ¹⁴ Y el Verbo fué hecho carne, y habitó entre nosotros: y vimos la gloria de él, gloria como de Unigénito del Padre, lleno de gracia y de verdad.

AMAT'S VERSION.

¹ EN el principio era el Verbo, y el Verbo estaba con Dios, y el Verbo era Dios. ² El estaba en el principio con Dios. ³ Por él fueron hechas todas las cosas: y sin él no se ha hecho cosa alguna de cuantas han sido hechas. ⁴ En él estaba la vida, y la vida era la luz de los hombres: ⁵ Y esta luz resplandece en las tinieblas, y las tinieblas no la han recibido. ⁶ Hubo un hombre enviado de Dios, que se llamaba Juan. ⁷ Este vino como testigo, para dar testimonio de la luz, á fin de que por medio de él todos creyesen: ⁸ No era él la luz, sino enviado para dar testimonio de la luz. ⁹ Éra la luz verdadera, que alumbraba á todo hombre que viene á este mundo. ¹⁰ En el mundo estava, y el mundo fue por él hecho, y el mundo no le conoció. ¹¹ Vino á su propia casa, y los suyos no le recibieron. ¹² Pero á todos los que le recibieron, que son los que creen en su nombre, dióles poder de llegar á ser hijos de Dios: ¹³ Los cuales no nacen de la sangre, ni de la voluntad de la carne, ni de la voluntad de hombre, sino que nacen de Dios. ¹⁴ Y el Verbo se hizo carne, y habitó en medio de nosotros: y nosotros hemos visto su gloria, gloria como del unigénito del Padre, lleno de gracia y de verdad.

ON THE SPANISH LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—Except in the Basque Provinces, the Spanish language is spoken with remarkably few dialectical variations throughout Spain. In the provinces of Catalonia and Valencia, however, as we shall hereafter have occasion to mention, a peculiar dialect of this language is in common use. The population of Spain, according to the last official returns, amounts to 12,168,774.¹ The Spanish language is also spoken in the Philippine Islands, and in other Eastern possessions of the Spanish crown; but it is most widely diffused in America, where it is still spoken by the descendants of Spanish colonists in Mexico and other states which have shaken off the yoke of Spain. The portion of America through which this language is diffused was found in 1842 to comprise an area of 58,226 square miles, and a population of 1,200,000.² The national religion of all countries in which the Spanish language is predominant is Roman Catholicism.

CHARACTERISTICS OF THE LANGUAGE.—The Spanish language has, in a great measure, been formed by the commingling of Shemitic and Indo-European elements. The Cantabrian, apparently

¹ M'Culloch's Geographical Dictionary, vol. ii. p. 704.

² M'Culloch's Geographical Dictionary, vol. i. p. 86.

the most ancient language of the Peninsula, was nearly swept away when the Roman legions took possession of the country; and, during several centuries, Latin was almost exclusively spoken. The power of the Romans in Spain was eventually superseded by that of the Goths, but the Latin language maintained its ground, until it became so changed and corrupted by the influence of the Gothic tongue, that it insensibly merged into a new dialect. During the long supremacy of the Moors in Spain, and the consequent predominance of the Arabic language, this new compound was subjected to further modification by the introduction of Arabic terms. Yet, notwithstanding this slight amalgamation with the Arabic, Spanish has preserved a closer resemblance to the Latin than any of the other Neo-Latin languages. A learned philologist, we are told, had once the curiosity to compute the relative number of Spanish and Latin roots, and, according to his calculation, there are scarcely four hundred roots in Latin which may not be clearly traced in Spanish, while the number of Latin roots which have not passed into French, amounts at least to seven hundred.¹ Latin words are, however, subjected by the Spanish idiom to the following orthographical changes. The vowel *o* is generally changed into *ue*, as in *dona* (Ital. *donna*), Sp. *duena*; *cor*, Sp. *cuer*; *porta*, Sp. *puerta*: when double consonants occur in Latin words, one is frequently dropped in Spanish; and *i* is generally placed before *e* in the interior of words, as in *mandimento*, Sp. *mandimiento*, *etc.*² Spanish is perhaps the only modern Latin dialect in which the sonorosity, the dignity, and the pompous formality of that ancient tongue are fully retained. Unlike the Latin, however, it is characterised by remarkably strong aspirates, the result, doubtless, of the predominance of the Teutonic and Arabic language during the process of its formation.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—Spain was furnished at a very early period with versions of the Scriptures in the vernacular tongue; but little is known concerning these translations except that some of them are attributed to the Albigenses, who had found their way into Spain. Several Spanish MSS. are extant, but in many instances no date is affixed to them, and they seem to possess comparatively little interest. As early as 1478, a version of the Scriptures was published in the Valencian or Catalonian dialect, of which we shall hereafter have occasion to speak. Another class of Spanish translations, executed by and for Jews, and written in the peculiar Spanish dialect used by that people, must be reserved for a separate notice. The first version, printed in the pure Castilian idiom, was a translation of the New Testament from the original Greek, published at Antwerp in 1543. Enzina, the translator of this work, was by birth a Spaniard, but he had spent part of his life in Germany, in company with Melancthon, and had embraced the principles of the Reformation. He dedicated his version to Charles V.; and, on its completion, presented it to that monarch. He was, in consequence, thrown into prison at Brussels, whence, however, he effected his escape in 1545, and what afterwards befell him is totally unknown. His translation adheres with tolerable fidelity to the Greek text, and it is evident that in many instances he consulted and followed Erasmus.³ An edition of the New Testament with notes, published by Perez at Venice, in 1556, is said by Le Long to be merely a revision of Enzina's version. Perez also published in 1557, at Venice, a Spanish version of the Psalms from the Hebrew, which he dedicated to Mary of Austria, queen of Hungary and Bohemia.

The first Spanish version of the entire Bible was executed by Cassiodore de Reyna, a Spaniard, who, after devoting twelve years to the preparation of the work, published an edition at Basle in 1569, with the assistance of several ministers of that city. De Reyna is believed to have been a Protestant, although several expressions in his preface, introduced doubtless with a view to conciliate the Catholics, might lead us to a contrary supposition. He translated chiefly from the Latin version of Pagninus, which he avowedly preferred to all other versions. He also referred continually to the original texts, and derived some aid from the Jewish Spanish version printed at Ferrara. A separate edition of the New Testament, with a few slight alterations, was published in 1596, by Cyprian de Valera; and, in 1602, a thorough revision of De Reyna's entire version was printed at Amsterdam. This revision was effected by means of a diligent comparison of the Spanish version with the original texts, and with other versions, particularly with the French version of Geneva. De Valera was fifty years of age when he commenced this revision, and he completed it in his seventieth year: he was zealously attached to the principles of the Reformation, and his corrections of De Reyna's text, though not very considerable, add greatly to the accuracy and value of the translation. He resided many years in England, and graduated at both the universities. His New Testament was reprinted in the Nuremberg Polyglot in 1599, and another edition appeared, at Amsterdam, in 1625.

¹ Schoell, *Tableau des Peuples de l'Europe*, p. 61.

² Raynouard, *Lexique Roman*, vol. ii. p. lxxxii.

³ *Nouvelles Observations*, Simou, p. 155.

In the meantime the original edition of De Reyna's version without the corrections of De Valera was reissued at Frankfort, with a new titlepage bearing the date 1622. Another new and revised edition of De Reyna's New Testament was given by Don Sebastian de la Enzina, at Amsterdam, in 1708.

An edition either of the Old or New Testament seems to have been printed from 1708 till 1793, when Philippe Scio de San Miguel (generally known as Padre Scio) undertook a version of the entire Scriptures from the Vulgate. The first edition appeared at Valencia, and was adorned with 300 engravings, copied from those executed for the Paris edition of De Sacy, which had been published about four years previously. Scio published a second edition of his version, in nineteen volumes, at Madrid, in 1795-1797; and a third edition, in sixteen volumes, in 1806-1808. These editions were accompanied with the Latin text and a commentary; but an edition of 1500 copies was printed in 1795 at Madrid, without the Vulgate. The total number of copies comprised in these four editions amounted only to 6500, and they were printed in a form so large and expensive as to be inaccessible to any but the wealthy, and few even of the priests were able to purchase them.

Another version of the Scriptures from the Vulgate, prepared by Don Felix Torres Amat, bishop of Barcelona, was published with notes at Madrid, 1823-1824, in 2 vols. 4to. This version is more paraphrastic and less faithful than that of Scio, and is not held in much estimation. A corrected edition has recently been published by the Society for promoting Christian Knowledge, under the editorship of Rev. L. Lucena: this edition is chiefly designed for the use of Spanish Protestants at Gibraltar and elsewhere.

A new version of the entire Scriptures, prepared by about eight of the priests of Mexico, was printed in that country by Ribera, an enterprising publisher, in 1831-1833. This was the first Bible ever printed in Spanish America. The expenses of publication were defrayed by subscription: the work extends to twenty-five volumes in Spanish 4to., and a folio volume of maps and plates: in addition to the Spanish, it comprises the Latin text, with prefaces to all the books, analyses, expositions, and dissertations. The translation was made from the French version of Vence and from the Vulgate, but the sacred originals were also consulted, and the passages in which they differ from the Vulgate are carefully noted.

The present diffusion of the Bible in Spain and Spanish America is entirely owing to the efforts of the British and Foreign and other Bible Societies. The first editions of the British and Foreign Bible Society were printed from Enzina's edition of 1708, and were primarily designed for the benefit of the Spanish prisoners of war; but the copies found so rapid a circulation in Spain and in Spanish South America, that other and larger editions of 5000 copies each were issued from time to time, according to the opportunities for distributing them. From the reluctance of the British and Foreign Bible Society, in the early period of its history, to print any Catholic version of the Scriptures, it was long before any other version was issued except that of Enzina. In fact, the Society has always printed the modern translations from the Vulgate rather from necessity than choice, and solely for the sake of the Roman Catholic nations of Europe and America, who in some instances have refused to receive other versions. At length, in 1820, in consequence of the representations and example of the American Bible Society, an edition of 5000 copies of Father Scio's New Testament was printed in London, followed, in 1821, by an edition of the entire Bible of this version. The total number of copies published by the Society in Spain and elsewhere, up to May 1849, is as follows:—

Bibles	53,869
Testaments	167,891
Psalms	5,070
Spanish and Latin Psalms	1,000
Psalms, Proverbs, Ecclesiastes, and Isaiah	33,530
St. Luke and Acts	11,140
Spanish and English Testaments	150

Little can be said as to the result of the distribution of the Spanish version. Spain herself, and not less her colonies, is so hermetically sealed, that we are unable to follow up any inquiries as to the effects of the circulation of the Scriptures. We must hope that so much seed, though long buried, will one day fructify; and that many in the midst of surrounding darkness have been guided, under the Spirit's teaching, to Him who is the light of life. The printing of Amat's version in Spain, and that in Mexico, seem to prove that the distributions of Bible Societies have awakened a desire to possess the Scriptures, so that they cannot be altogether withheld from the people.

PORTUGUESE.

SPECIMEN OF THE PORTUGUESE VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 14.

ALMEIDA'S VERSION.

¹No principio era a Palavra, e a Palavra estava junto de Deus, e a Palavra era Deus. ²Esta estava no principio junto de Deus. ³Por esta foram feitas todas as cousas; e sem ella se não fez cousa nenhuma do que está feito. ⁴Nella estava a vida, e a vida era a luz dos homêns. ⁵E a luz nas trevas resplandece: Porem as trevas não a comprehendêrao. ⁶Houve hum homem enviado de Deus, que tinha por nome João. ⁷Este veio por testemunho, pera que desse testemunho da luz, pera que todas por elle cressem. ⁸Não era elle a luz mas [era enriada] peraque desse testemunho da luz. ⁹Este era a luz verdadeira, que a todo homem, que neste mundo vem, alumia. ¹⁰No mundo estava, e por elle foi feito o mundo, e o mundo o não conheceo. ¹¹A o seu proprio veio, e os seus o não receberaõ. ¹²Mas a todos quantos o receberaõ, lhes deu potestade da serem feitos filhos de Deus [convem a saber] a os que em seu nome crem. ¹³Os quaes não são gerados de sangue, nem da vontade da carne, nem da vontade de varão, sãõ de Deus. ¹⁴E aquella Palavra encarnou, e habitou entre nosoutros: E vimos sua gloria, gloria como do unigenito do Pae, cheio de graça e de verdade.

PEREIRA'S VERSION.

¹No principio era o Verbo, e o Verbo estava em Deos, e o Verbo era Deos. ²Elle estava no principio em Deos. ³Todas as cousas foram feitas por elle; e nada do que foi feito, foi feito sem elle. ⁴Nelle estava a vida, e a vida era a luz dos homens: ⁵E a luz resplandece nas trévas, e as trévas não a comprehendêrao. ⁶Houve hum homem enviado por Deos, que se chamava João. ⁷Este veio por testemunha, para dar testemunho da luz, a fim de que todos cressem por meio delle. ⁸Elle não era a luz, mas era o que havia de dar testemunho da luz. ⁹Este he que era a verdadeira luz, que alumia a todo o homem, que vem a este Mundo. ¹⁰Estava no Mundo, e o Mundo foi feito por elle, e o Mundo não o conheceo. ¹¹Veio para o que era seu, e os seus não o receberão. ¹²Mas a todos os que o receberão, deo elle poder de se fazerem filhos de Deos, aos que crem no seu Nome: ¹³Que não nascêrao do sangue, nem da vontade da carne, nem da vontade do homem, mas que nascêrao de Deos. ¹⁴E o Verbo se fez carne, e habitou entre nós; e nós vimos a sua gloria, gloria como de Filho Unigenito do Pai, cheio de graça e de verdade.

BOYS'S VERSION.

¹No principio era o Verbo, e o Verbo estava com Deos, e o Verbo era Deos. ²Este estava no principio com Deos. ³Todas as cousas foram feitas por elle: e nem huma só cousa, que foi feita, foi feita sem elle. ⁴Nelle estava a vida, e a vida era a luz dos homens; ⁵E a luz resplandece nas trévas, e as trévas não a comprehendêrao. ⁶Houve hum homem enviado de Deos, cujo nome era João. ⁷Este veio por testemunho, para que desse testemunho da luz, para que todos cressem por meio della: ⁸Elle não era a luz: mas para que desse testemunho da luz. ⁹Era a luz verdadeira, a que allumia a todo o homem, vindo a este mundo. ¹⁰Estava no mundo, e o mundo por elle foi feito, e o mundo não o conheceo: ¹¹Ao seu proprio veio, e os seus proprios não o receberão; ¹²Quantos porém o receberão, a elles lhes deo poder de se fazerem filhos de Deos, visto que elles crião no seu Nome: ¹³Os quaes não nascêrao de sangue, nem de vontade de carne, nem de vontade de homem, mas *sim* de Deos. ¹⁴E o Verbo se fez carne e habitou entre nós (e vimos a sua gloria, gloria como do Unigenito do Pai) cheio de graça e de verdade.

ON THE PORTUGUESE LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—The population of Portugal, according to the last official returns, amounts to 3,549,420, but the Portuguese language is diffused far beyond the limits of this small kingdom. In the empire of Brazil, which occupies a great part of South America, and which, in point of extent, ranks next to the vast empires of Russia and China, Portuguese is the language of government, and is more or less employed by all classes. According to the computation of Balbi, the number of Portuguese, or *Filhos de Reino*, as they are called in Brazil, is upwards of 900,000, while the total amount of population in that empire, in 1845, was estimated at from 6,500,000 to 7,000,000. Roman Catholicism, in its most bigoted form, is the religion of the Portuguese, both in Europe and in America. A peculiar dialect of the language, called Indo-Portuguese, prevails, as we shall hereafter have occasion to mention, in certain parts of India and of the East Indian islands.

CHARACTERISTICS OF THE LANGUAGE.—Of all the languages derived from the Latin, the Galician, or old Portuguese, is the oldest which exhibits a *formed* character. It originated under the same circumstances as the Spanish, and in fact both languages were at first but provincial varieties of the same tongue. Modern Portuguese is the immediate offspring of the Galician, and though it still preserves unequivocal indications of its original connection with the Spanish, it exhibits some distinctive characteristics of its own. It is less guttural, but harsher and more unpleasing in sound than the Spanish; and it possesses a class of words which cannot be traced in the Spanish vocabulary, but which are supposed to have been drawn from the dialects spoken on the coast of Barbary. The Latin words, which have been incorporated in this language, have undergone the following transformations:—The letter *x*, when final, is generally changed into *z*, as *paz*, *voz*, *luz*, *perdiz*, from *pax*, *vox*, etc.; *pl*, when initial, is changed into *ch*, as *plaga*, *chaga*; the letter *r* is often substituted for *l* in the middle of words, as *craro* for *claro*, *obrigar* for *obligar*; and sometimes the central consonant of Latin words is altogether omitted, as *fiar* for *filar*, *aa* for *ala*; *cór*, *dór*, for *color*, *dolor*.¹ The Portuguese is further characterised by possessing a distinct set of words to denote a thrust or cut with a sword or other weapon; an idea which, in most languages, cannot be expressed without circumlocution: thus, *cutiláda*, a cut with a sword; *estocáda*, a stab with a sword or dagger; *panceída*, a blow with a stick or club; *pedráda*, a blow with a stone.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—It was not till after the close of the seventeenth century, that any attempt was made to produce a Portuguese version of the Scriptures. About that period a translation was made, under the auspices of the Dutch government, for the benefit of the Portuguese and their descendants in Java, Ceylon, and other Eastern colonies. The translator was John Ferreira d'Almeida, a native of Lisbon, who is supposed to have gone out to the East in the first instance as a Roman Catholic Missionary, and to have been afterwards converted to Protestantism. He is thought to have commenced his version at Ceylon, but the place and time of his death are quite uncertain. He translated the whole of the New Testament, and carried the translation of the Old Testament as far as the end of the Prophecies of Ezekiel. The New Testament, after having been revised by Heynen and De Veoght, was printed at Amsterdam, in 1681, by order of the Dutch East India Company. A second, or revised, edition was printed at Batavia, in 1693, by order of the same body, and at their press. The Gospel of St. Matthew was again printed at Amsterdam, in 1711, and the entire New Testament in the course of the following year.

The portion of the Old Testament translated by Almeida was revised after his death by Ziegenbald, Grundler, Schultze, and other missionaries at Tranquebar. The following list (given by Adler) shows the order in which the work was completed.

- 1719. The Pentateuch, as translated by Almeida, printed at Tranquebar.
- 1732. The Twelve Minor Prophets, translated by the Tranquebar missionaries, printed at Tranquebar.
- 1738. The books of Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Esdras, Nehemiah, and Esther, printed at Tranquebar, as translated by Almeida, but revised and compared with the original text by the Tranquebar missionaries.
- 1744. The books of Job, Psalms, Proverbs, Ecclesiastes, and Canticles, published from Almeida's text, revised and compared with the sacred original, by the missionaries at Tranquebar.
- 1751. The Four Major Prophets published; the first three of which were translated by Almeida, and the fourth (Daniel) by C. T. Walther, missionary at Tranquebar: the whole revised by the missionaries.

These editions were all in quarto. A second edition of the entire Old Testament, in 2 vols. 16mo., seems to have been brought out at Batavia, in 1748. In this edition a version was given of the books left untranslated by Almeida, by Jacob op den Akker, one of the Dutch ministers at Batavia.

Between the years 1721 and 1757, two revised editions of the Pentateuch and of the Psalms, two revised editions of the New Testament and one of the Four Gospels, were printed at Tranquebar and Batavia. Another edition of the Old Testament was printed at Batavia, 1783–1804; and no further editions appear to have been given of this version until it was published by the British and Foreign Bible Society.

A Catholic Portuguese version of the entire Scriptures, from the Vulgate, was published in 23 vols.

¹ Raynouard, *Lexique Roman*, vol. ii. p. lxxxii.

12mo., with annotations, at Lisbon, 1781–1783, by Don Antonio Pereira de Figueiredo, a Portuguese ecclesiastic. This translator possessed great learning, and his writings were so numerous as to fill a catalogue of seventy-six pages. He was brought up among the Jesuits, but afterwards became one of their strongest opponents. He engaged with much ardour in state affairs, and for a time laid aside his religious habit; but he resumed it a few hours before his death. Though adhering to the Church of Rome, he was a bold opposer of the claims of papal authority; and his translation, so far from being a servile imitation of the Vulgate, differs from it in several passages, and follows the Greek. An edition, containing his latest corrections, was commenced at Lisbon in 1794, but was not completed at press till 1819. In this edition the corrections are so numerous, that it may almost be regarded as a new version.

A third translation of the Scriptures into Portuguese has been accomplished by the Rev. Thomas Boys, D.D. This version has been brought out at the expense of the Trinitarian Bible Society. Dr. Boys commenced his important labours by making a critical revision of Almeida's version. On account of the difficulty of meeting with adequate literary aid in England, he spent some time at Lisbon, where he obtained the assistance of two learned Portuguese scholars; and he appears to have completed the revision of the New Testament, and to have published small editions of the Gospels of Matthew and Mark, and of the Psalms.¹ In 1837, however, the Society came to the determination of publishing a new Portuguese translation from the Greek and Hebrew texts, and Dr. Boys was appointed to carry this purpose into execution. He was directed to use Almeida's version as a basis, but subject to a careful comparison with the Hebrew text; and to make such alterations in style, orthography, and language as to render the work intelligible to Portuguese of the present day.² The New Testament, faithfully translated in accordance with these directions, was completed at press in 1843, and the Old Testament in 1847; the printing was carried on in London, as the same neatness and accuracy could not be insured at Lisbon.

When the British and Foreign Bible Society undertook the publication of the Portuguese Scriptures, for the benefit of the prisoners of war then in England, and for the Portuguese islands and colonies, the version selected, after long and anxious deliberation, was that of Almeida. The reason assigned for this preference was, that it was then the only Protestant version. The Society's editions did not, however, meet with the grateful reception that had been anticipated. Almeida's version has never been much esteemed in Portugal, partly, perhaps, because made by a converted Protestant, and completed by other Protestants at a distance from the parent state; but chiefly because it is an antiquated version, many of the words being obsolete, and the style idiomatic. The complaints against this version, which were in consequence laid before the Society, led to the publication, in 1818, of an edition of 5000 New Testaments, printed from Pereira's version. An edition of 5000 entire Bibles, and 5000 additional New Testaments, followed in 1821, Mr. Cavalho correcting the press. Another edition of the New Testament, and some separate books, from Pereira's version, was printed in 1823. But when it was determined that the Apocryphal Books should no longer be printed, the version of Pereira was again subjected to examination. It was divested of all apocryphal matter; and many exceptional renderings, and such notes as had escaped detection in the former editions, were corrected; and another revised edition of the whole Bible was given, in 1828, under the care of Messrs. da Costa and Green. The following is the total number of copies of the Scriptures, in whole and in part, printed by the British and Foreign Bible Society up to March, 1849:—

Bibles	15,032
Testaments	55,040
Psalms, Proverbs, Ecclesiastes, and Isaiah	5,000
St. Luke and Acts	1,000

In their zealous efforts for the dissemination of the sacred volume in Portugal, the Committee have recently met with a very serious disappointment. Great expectations had been raised, year after year, for the completion of an edition of the Portuguese Bible, appointed by the Committee to be printed at Lisbon. In the last Report it is stated, the printed sheets, as far as the work is advanced, have been examined, and that the errata have been found so manifold, that the work must necessarily be withheld from circulation altogether.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The last tidings from Portugal are by

¹ Eleventh Report of Trinitarian Bible Society, p. 20.

² Twelfth Report of Trinitarian Bible Society, p. 13.

no means encouraging. Bigotry has been for centuries the chief characteristic of the people, and now "apathy," we are told, "seems the prevailing temper: other hindrances are removed; but, in the almost total absence of visible results, it is needful that man should learn lessons of dependence, and wait on Him who opens, and no man shuts." Turning from this mournful picture, it is pleasing to look back on the remarkable manifestation of the divine blessing, which lately accompanied the perusal of this version in Madeira. In 1847, no less than two hundred of the Portuguese inhabitants of that island were awakened to the knowledge of the Lord. Persecution quickly followed; the Bibles and Testaments belonging to the British and Foreign Bible Society, deposited for distribution in the house of Dr. Kalley, were seized by the mob, and publicly destroyed in an *auto-da-fé*. The converts were compelled to flee in haste from their homes, to seek refuge in Trinidad. Their conduct during their voyage thither is thus graphically described by an eyewitness:—"Many of them came on board with nothing but the clothes they had on, and these in tatters, from their wanderings in the Serras. Yet, during the days we sojourned among them in that ark of refuge, not a word of repining reached our ears, *except from one or two unconverted members of large families*, who had not yet learned to love the cause for which the rest rejoiced to suffer. The language of all the others was that of joy and thankfulness to Him who had called them 'out of darkness into His marvellous light;' and who had now in His mercy delivered them from their enemies on every side, and gathered them together in one family, and into one refuge. The more that was seen of this persecuted flock, in circumstances the most trying, the higher did their Christian principle rise in the estimation of all. Those only who know the general character of the Portuguese can form a just estimate of the total change that must have passed on these converts. They had become 'new creatures,' indeed. In the distribution of clothes to the necessitous, it was most gratifying to witness the good feeling shown by *all* on the occasion,—to see not merely their willingness to share with one another the bounty of their Christian friends, but their *eagerness to tell of the wants of others more destitute than themselves*. And in *no one instance* was there an attempt to deceive, by any concealment of what they possessed. The mate and steward both repeatedly remarked, '*that they had never seen folk love one another as these folk did*.' Among the two hundred and eleven passengers of the William, there was one Romanist family, who had long persecuted the converts, and was now seeking a passage to Trinidad as emigrants. Their extreme poverty excited the lively compassion of those around them. After the converts had each received from the hand of charity their small supply of clothing, some of them came aft to their benefactors on the poop, and begged to know if they might now consider it as their own property, and act accordingly. They were asked the reason of the question, when they said, it was their wish to obey their Lord's command—'*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you*.' They were cheerfully assured that they might, and it was pleasing to see them share their scanty store with their former enemies; thus affording a most beautiful specimen of the spirit by which they were animated.

"Their conduct throughout was such that the Romanists openly expressed their wonder and astonishment. They saw those who had little properties (and there were both land and householders in the William's band of Christians) parting with their houses and land, and all they possessed, for the smallest trifle, counting 'all things but loss, for the excellency of the knowledge of Christ Jesus our Lord.' One Portuguese gentleman, talking on the subject, wound up by saying, that 'if he were called upon to choose a religion suddenly, and without further thought, he believed he should fix upon that of these people, *because he saw them suffer without complaining*.'

"As was their conduct under persecution on shore, so was their conduct afloat. They had chosen Christ, and the only subject of their glorying was the Lord Jesus. They looked not back upon the world, with all its pleasures. From it, and from self, they had been weaned by the Spirit of that God, who had been their friend through evil report, and through good report; who had been more than a brother to them, in sorrow and in joy, by day and by night, at all seasons, and in all circumstances. They knew that He, who had thus watched over them, would not desert them in the land to which they were now being driven, before the persecuting hand of man."¹

¹ From a Pamphlet entitled "Madeira," by J. R. Tate, Esq., R.N., 1847.

ITALIAN.

SPECIMEN OF THE ITALIAN VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 14.

MALERMI'S VERSION.

¹ EMPRE era el verbo: et el verbo era appresso dio: et dio era el verbo. ² Questo era nel principio appresso dio ³ tutte cose per esso fatte son: et senza esso fatta e niuna cosa laquale fatta e. ⁴ In lui era la vita: et la vita era luce de l'homini: ⁵ et la luce ne le tenebre luce: et le tenebre quella non compreso. ⁶ Fu vno homo mandato da dio: el cui nome era ioanne. ⁷ Questo venne per testimonio perche egli rendesse testimonianza del lume: acio che tutti per lui credessero: ⁸ egli non era la luce: ma acio rendesse testimonianza del lume. ⁹ Era vera luce; laqual illumina ogni homo veniente in questo mondo. ¹⁰ Egli era nel mondo, et per lui fatto e el mondo: et el mondo nol cognobe. ¹¹ venne egli ne la propria citta de iudea: et gli suoi cittadini nol receuettero. ¹² Ma tutti quanti collor chel receuettero allor dette potesta de essere facti figlioli da dio a color che credeno nel nome suo: ¹³ liquel non per mixtione de sangui: ne per diletto de femina ne per piacere de l'uomo: ma da dio nasciuti sono. ¹⁴ Et a tal modo el verbo pieno di gratia: et de vita fatto e carne: et habito i noi. Et habiamo veduto la gloria sua: concedente gloria del vnigenito col patre.

DIODATI'S VERSION.

¹ NEL principio la Parola era, e la Parola era appo Iddio, e la Parola era Dio. ² Essa era nel principio appo Iddio. ³ Ogni cosa è stata fatta per essa: e senza essa niuna cosa fatta è stata fatta. ⁴ In lei era la vita, e la vita era la luce degli uomini. ⁵ E la luce riluce nelle tenebre, e le tenebre non l'hanno compresa. ⁶ Vi fu un' uomo mandato da Dio, il cui nome era Giovanni. ⁷ Costui venne per testimonianza, affin di testimoniar della Luce, acciochè tutti credessero per lui. ⁸ Egli non era la Luce, anzi era mandato per testimoniar della Luce. ⁹ Colui, che è la Luce vera, la quale illumina ogni uomo che viene nel mondo, era. ¹⁰ Era nel mondo, e 'l mondo è stato fatto per esso: ma il mondo non l'ha conosciuto. ¹¹ Egli è venuto in casa sua, ed i suoi non l'hanno ricevuto. ¹² Ma, a tutti coloro che l'hanno ricevuto, i quali credono nel suo Nome, egli ha data questa ragione, d'esser fatti figliuoli di Dio: ¹³ I quali, non di sangue, nè di volontà di carne, nè di volontà d'uomo, ma son nati da Dio. ¹⁴ Ela Parola è stata fatta carne, ed è abitata fra noi, (e noi abiamo contemplata la sua gloria: gloria, come dell' unigenito proceduto dal Padre) piena di grazia, e di verità.

MARTINI'S VERSION.

¹ NEL principio era il Verbo, e il Verbo era appresso Dio, e il Verbo era Dio. ² Questo era nel principio appresso Dio. ³ Per mezzo di lui furon fatte le cose tutte: e senza di lui nulla fu fatto di ciò, che è stato fatto. ⁴ In lui era la vita, e la vita era la luce degli uomini: ⁵ E la luce splende tra le tenebre, e le tenebre non la hanno ammessa. ⁶ Vi fu un uomo mandato da Dio, che nomavasi Giovanni. ⁷ Questi venne qual testimone, affin di render testimonianza alla luce, onde per mezzo di lui tutti credessero: ⁸ Ei non era la luce; ma era per rendere testimonianza alla luce. ⁹ Quegli era la luce vera, che illumina ogni uomo, che viene in questo mondo. ¹⁰ Egli era nel mondo, e il mondo per lui fu fatto, e il mondo nol conobbe. ¹¹ Venne nella sua propria casa, e i suoi nol ricevertero. ¹² Ma a tutti que', che lo ricevertero, diè potere di diventar figliuoli di Dio, a quelli, che credono nel suo nome. ¹³ I quali non per via di sangue, nè per volontà della carne, nè per volontà d'uomo, ma da Dio sono nati. ¹⁴ E il Verbo si è fatto carne, e abitò tra noi: e abiamo veduto la sua gloria, gloria come dell' Unigenito del Padre, pieno di grazia, e di verità.

ON THE ITALIAN LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—The Italian language is spoken in Italy, the central peninsula of Southern Europe, by a population which, according to the latest census, amounts to about 22,400,000.¹ This fine country has for ages been a prey to the tyranny and superstition of the Popish hierarchy, and the effect of recent political changes in alleviating the pressure of spiritual and intellectual bondage remains yet to be seen. In Malta, Sicily, and the isles of the Mediterranean, in Barbary, in Egypt, and in different parts of Turkey, the inhabitants are better acquainted with Italian than with any other European language. Italian is also spoken on the south side of the Alps by the Italian Swiss Protestants of the Canton Ticino, who number about 120,000 individuals.

CHARACTERISTICS OF THE LANGUAGE.—On the decline and fall of the Roman empire, the Latin language, though altered and corrupted, was not destroyed; it perpetuated its existence under new forms, produced by the amalgamation of its ancient elements with the words and idioms of northern nations; “the active movement of the Germanic mind,” it has been observed, “operating upon the subject Roman population, dissolved, and as it were burst the compact structure of the Latin tongue.” Of the various languages eliminated by this process (which in different countries was modified by different influences), the Italian is the softest and the most harmonious. In the reception of Latin

¹ Serristori, Statistica d'Italia.

words it is guided by the truest principles of euphony. Two different consecutive consonants occurring in a Latin word are not, on account of the harshness of their combined sound, allowed to stand in Italian, but, with a very few exceptions, the repetition of the one consonant is substituted for the other; as, for instance, in the Latin words *obviare, acto, facto*, which in Italian become *ovviare, atto, fatto*.¹ All consonants, which interfere with the established principles of euphony, are totally rejected; hence we find in Italian *fiore* for *fiore*, *fiocco* for *flocco*, and many other similar omissions, which tend greatly to conceal from cursory observation the affinity between Latin and Italian words. There are several distinct Italian dialects spoken in Lombardy, Naples, and other parts of Italy: the dialect which, by way of preeminence, we call the Italian, is in point of fact the *Tuscan*: it is not confined to any particular district, but represents pretty well the speech of middle Italy.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The earliest Italian version now known to be in existence is that of Malermi or Malherbi, printed at Venice, 1471. A translation is said to have been made at a still earlier period by Voragine, archbishop of Genoa; but although no MS. of this work is now extant, there is every reason to believe that it was merely a version of Comestor's *Historia Scholastica*, an abridgment or synopsis of sacred history. Malermi was a Benedictine monk, and afterwards abbot of a monastery of the order of St. Benoit. Twenty-two editions of his version are mentioned by Le Long, nine before A.D. 1500, and the last in 1567. It is a tolerably accurate translation of the Vulgate. Another version, professedly executed from the original texts by Antonio Bruccioli, was published at Venice, 1532: it is well known, however, that this version is little else than a mere translation of the Latin version of Pagninus, which it follows with much servility. In 1579, this version had passed through eleven editions. A revised edition, in which it was rendered conformable to the Vulgate, appeared at Venice in 1538. Another revised and corrected edition was published at Geneva in 1561, 1562, for the use of Protestants, but Walchius and others regard this as an entirely new version.

We now come to the Italian version executed by Diodati, one of the most important translations of modern times. Diodati was descended from a noble family of Lucca, and in his early youth enjoyed the advantages of the most careful instruction: his progress in learning was such, that, when only nineteen years of age, he was appointed Professor of Hebrew at Geneva. At the Synod of Dort, in 1619, he gained so much reputation, that he was chosen, with five other divines, to prepare the *Belgic "Confession of Faith."* He published his Italian version of the Scriptures at his own expense, and it is said to have occasioned him great pecuniary embarrassment. It is written in the plain Lucehese dialect, and is very intelligible and clear, so that it is peculiarly suitable for circulation among the poorer classes of Italy. The translation was made from the original texts, to which it adheres with great fidelity. An important revised edition appeared in 1641.

An Italian version for the use of Roman Catholics was prepared from the Vulgate by Antonio Martini, archbishop of Florence, towards the close of the eighteenth century. The New Testament was printed at Turin in 1769, and the Old Testament in 1779; the latter appeared during the pontificate of Pius VI., and received his sanction. Both Testaments in the original edition were encumbered with explanatory notes, chiefly taken from the fathers. The version has been repeatedly reprinted with and without the notes, and although it supports the dogmas of the Roman Church, and servilely follows the Latin text, yet it has been much admired on account of the elegance of the diction. It is written in the pure Tuscan dialect.

The necessity of furnishing supplies of the Italian Scriptures was first pressed on the attention of the British and Foreign Bible Society by the Rev. Mr. Terrot, chaplain at Malta, in 1808; and Diodati's version was selected by the Society for publication. The first edition appeared in 1809, and the success which attended it was considered as justifying the adoption of stereotype;² accordingly plates were cast in 1810, from which several large impressions were executed. With a view to a more unrestricted circulation, the Society afterwards consented to publish Martini's Roman Catholic version, and an edition of 5000 copies appeared in 1817 at Naples. The total number of copies, in whole or in part, of the Italian Scriptures printed by this Society amounts to 50,109 Bibles, 105,790 Testaments, 5000 copies of detached portions, and 2000 Italian and Latin Psalters. In consequence of recent political events, opportunities for more extensive circulation of the Scriptures in Italy are now anxiously anticipated. It is an interesting feature of the times, that an edition of Diodati, consisting of 4000 copies, has recently been printed by the Society in Rome itself; and this is found to be the version most prized, and chiefly circulated.

¹ *Lexique Roman*, vol. ii. p. lxxxiii.

² *Owen's History of British and Foreign Bible Society*, vol. ii. p. 55.

DACO-ROMANA, OR WALLACHIAN.

(For SPECIMEN of this Version, see Plate VI.)

GEOGRAPHICAL EXTENT AND STATISTICS.—The principalities of Moldavia and Wallachia, in which this language is spoken, formed part of Ancient Dacia; and though now nominally included in European Turkey, are, in point of fact, under the protection of Russia. The inhabitants are descendants of the Dacians, and of the Roman colonists who settled in the country after its subjugation by Trajan. In consequence of their Roman origin, the Wallachians style themselves *Rumanje*: they are to be found dispersed in several of the adjoining provinces, more especially in that of Transylvania and Bessarabia. They are all of the Greek Church, and in number may amount to 3,000,000.¹

CHARACTERISTICS OF THE LANGUAGE.—Although Dacia was one of the last of the provinces annexed to the Roman empire, and although it has since been repeatedly overrun by foreign invaders, yet the language still retains a large number of pure Latin words; and it is even said that a stranger speaking in Latin can render himself tolerably intelligible to the inhabitants. About half of the Wallachian words have, however, been borrowed from the Greek, the Turkish, and the Slavonian. The pronunciation is soft, and nearly resembles that of the Italian.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The first translation of the Scriptures into Wallachian was made by the Metropolitan Theodotius, by order of Scherban Voivoda, a prince of Wallachia, and the New Testament was printed at Belgrade, in 1648.² Prior to that period, the Greek and Slavonic Scriptures had been in use among the Wallachians. A copy of this New Testament is preserved in the Bodleian Library. The Wallachian Bible was first printed in 1668 at Bucharest, the capital of Wallachia; another edition was published at the same place in 1714, and a third edition appeared at Blaje in Transylvania, in 1795.

In 1816, the Russian Bible Society undertook an edition consisting of 5000 copies of the Wallachian New Testament. This supply was greatly needed, for when Dr. Pinkerton visited Moldavia in 1817, he was assured by the exarch that not fifty Bibles were to be found in all the 800 churches belonging to his district.³ On account of this deplorable scarcity, an edition of 5000 Bibles in this language was commenced at the printing office of the exarch in 1817, at the expense of the British and Foreign Bible Society. These editions were joyfully received, and so rapidly circulated, that fresh supplies were soon found to be requisite. In 1834, Poyenar, director of the schools in Wallachia, published at Bucharest 3000 copies of the Gospels for the use of schools, and 3000 additional copies for the priests.⁴

In 1838, an edition of 5000 copies of the Wallachian New Testament, printed from a revised and corrected text, furnished by the heads of the Wallachian Church, was published at Bucharest, at the expense of the British and Foreign Bible Society. This edition was brought out by the permission and at the desire of the bishops of Wallachia, and under the sanction of the prince and governor of the Wallachian principality.⁵ Several other editions of the New Testament have, from time to time, been given by this Society to Wallachia: the total number of copies of the revised edition thus supplied amounts to 10,000.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—In 1841, accounts were transmitted to the British and Foreign Bible Society of the great and essential good which had been effected by the distribution of their editions of the New Testament: “Those individuals belonging to the clergy,” it is stated in this report, “as well as other persons who were opposed to its dissemination, and who were desirous to put it down, are now anxious to see the country inundated, as it were, with these New Testaments in the vernacular tongue.”

¹ Thirty-first Report of British and Foreign Bible Society, p. 110.

² Dr. Henderson's Biblical Researches, p. 249, 250.

³ Thirteenth Report of British and Foreign Bible Society, p. 60.

⁴ Thirty-first Report of British and Foreign Bible Society, p. 114.

⁵ Thirty-fourth Report of British and Foreign Bible Society, p. Iv.

PROVENÇAL, OR ROMAUNT.

SPECIMEN OF THE PROVENÇAL, OR ROMAUNT, VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 14.

LYONS MS.

¹ In principio erat verbum, et verbum erat apud Deum, e Deus era la paraula. ² Aiso era el comanament amb Deu. ³ Totas cosas so feitas per lui, e senes lui es fait nient. ⁴ Zo ques fait en lui era vida, e la vida era lutz dels homes. ⁵ E la lutz lutz en tenebras, e las tenebras non la prinsero. ⁶ Us hom fo trames de Deu, alqual era noms Johan. ⁷ Aquest venc en testimoni que testimoni dones de lum, que tuit crezesso per lui. ⁸ No era el lutz, mais testimoni donet de lum. ⁹ Era lutz vera, que enlumena tot home venent en aquest mon. ¹⁰ El mon era, el mons es fait per lui, el mons nol conos. ¹¹ En sas propias cosas vee, e li sei nol recevbero. ¹² Mais cantz que cantz lo recevbero dec ad els pozestats a esser fait filh de Deu; ad aquals que crezo el nom de lui: ¹³ lical no so de sanc, ni de voluntat de carn, ni de delet de baro, mais de Deu so nat. ¹⁴ E la paraula es feita carns, e estece en nos. E vim la gloria de lui, en ai coma gloria du engenrat del paire, ples de gracia e de veritat.

PARIS MS. (No. 8086).

¹ Lo filh era al comensament; el filh era am Dieu, el filh era Diens. ² Aquest era al comensament am Dieu. ³ Totas cauzas foron fachas per el; e nenguna causa non fon fach senz el, ⁴ so que fon fach era en lui vida, e la vida era lus dels homes. ⁵ E la lus lus en tenebras, e tenebras non comprenseron lui. ⁶ Oms fon trames de Dieu local avia nom Johan. ⁷ Aquest venc en testimoni que dones testimoni de lum, que tug crezessan per el. ⁸ E non era lus, mas que dones testimoni de lus. ⁹ Vera lus era, lalcal enlumena tot home venent en aquest mont. ¹⁰ El mont era, el mont fon fach per el, el mont non lo conoc. ¹¹ En las proprias cauzas venc, e li sieu non lo recepron. ¹² Mas quant recepron lui, donet ad els poder esser fach filh de Dieu, ad aquestz, que crezcon el nom de lui. ¹³ Lical non son de sanc, ni de voluntat de carn, ni de voluntat de baro, mas de Dieu son nat. ¹⁴ El filh es faitz carns, et abitet en nos: e nos vim la gloria de lui, coma dun engenrat del paire, ple de gracia e de veritat.

PARIS MS. (No. 6833).

¹ En lo comensament era paraula, e la paraula era ab Deu; e Deu era la paraula. ² Acso era en lo comensament ab Deu. ³ Totes cosas son fetes per ell; e sens ell nenguna cosa no es feta. ⁴ Co qui es fet en aquell era vida, e aquella vida era lum de homens; ⁵ e lum en tenebres no agueron poder sobra aquell. ⁶ Deus trames un home, qui havia nom Johan. ⁷ E vench en testimoni e pertal que fes testimoni della lum. ⁸ Aquell no era lum, mas feya testimoni della lum. ⁹ Aquella era vera lum, laquall illumina tot hom vivent en aquest mon. ¹⁰ En lo mon era, e all mon per aquell es fet, e al mon no conech aquell. ¹¹ En les sues propres cosas vench, e los sues non raberan aquell. ¹² Mas a tots aquells qui ill raeberan, dona poder que fosen fetz fills de Deu, aquells, qui cregueran lo nom del; ¹³ qui no son nats de sanch, ne per delits de car son nats, ne per volentat d ome. ¹⁴ E paraula es feta carn, e abita en nos, vahem la gloria daquall, quals gloria quies un sol angeerat del para, qui es ple de gracia, e de veritat.

ON THE PROVENÇAL, OR ROMAUNT, LANGUAGE AND VERSION.

TOWARDS the close of the twelfth century, a version of the Scriptures in the language then spoken in Southern France is well known to have been made by Waldo and his disciples. This version was probably intelligible far beyond the limits of France; for, up to the twelfth century, the most intimate connection, amounting nearly to identity of structure, appears to have pervaded the dialects which in the various disjointed portions of the Roman empire had been formed, almost simultaneously, from the corrupt and decaying elements of the old Latin tongue. A copy of Waldo's version was presented to the pope at the Lateran Council of 1179; but the work was condemned and prohibited by the Council of Toulouse in 1229, on account of its being written in the vernacular language. Many copies were in consequence destroyed, but one copy was safely conveyed to this country: it was presented to Morland, Cromwell's ambassador to the Duke of Savoy, and it was deposited by Cromwell in the library of the University of Cambridge. It now appears to be lost; traces, however, of Waldo's text have been discovered by Dr. Gilly, who by an elaborate chain of reasoning demonstrates the probability of this ancient text being exhibited in the six Romaunt versions which have reached our day. One circumstance which among others may be cited in proof of the antiquity of the text

contained in these MSS. is, that scriptural quotations occurring in such works as the "Noble Lesson" and the "Book of Virtues" (known to have been circulated among the Waldenses prior to A.D. 1200) are in literal accordance with the corresponding passages of the Romaunt version. A careful collation of these Romaunt MSS. has established the fact that, although some of the copies appear to have been more accurately revised than the others, they are all transcripts of one version, which seems to have been in use among all the nations to whom the Romance dialects were vernacular. This version was evidently a translation from the Latin, but it is not a servile imitation of the Vulgate, the readings of the old Italic versions having been consulted and occasionally adopted. This version possesses peculiar interest from the fact of its being the *first* translation of the Scriptures into the vernacular language produced in Europe after the disuse of Latin as the language of common life. The six MSS. in which this ancient and important version is supposed to be exhibited are the following:—

- I. The Dublin MS. A. 4., No. 13, contains the New Testament, with the books of Proverbs, Ecclesiastes, Canticles, Wisdom, and Ecclesiasticus. This MS. formerly belonged to Usher, and was presented by Charles II. to the University of Dublin. It is written in a dialect which is less purely Provençal than that of the Paris and Lyons copies, and which partakes more of the Italian than of the Gallic Romaunt.¹ As it is known to have been used among the Waldenses, it is generally called a Waldensian version. Le Long and others have erroneously described it as an Italian version.
- II. The Grenoble MS., preserved in the library at Grenoble, contains precisely the same books as the preceding, and is written in the same dialect. It is supposed to belong to the thirteenth century, and has erroneously been called a Spanish version.
- III. The Zurich MS., C¹⁶⁹/₇₀₆, contains the New Testament, and is in the same dialect as the Dublin and Grenoble MSS.: it is believed to have been written between the years 1350 and 1400.

DUBLIN MS.

GRENOBLE MS.

ZURICH MS.

¹ Lo filh era al comencament, e lo filh era enapres Dio, e Dio era lo filh. ² Aiezo era al comencament enapres Dio. ³ Totas cosas son feitas par luy; e alcuna cosa non es feita senza luy. ⁴ Ço que fo fait en luy era vita, e la vita era luz de li home. ⁵ E la luz lueit en las tenebras, e las tenebras non cumpreseron ley. ⁶ Home fo trames de Dio, alqual era nom Johan. ⁷ Aquest venc en testimoni, qu'el dones testimoni de lume, que tuit cresesan par luy. ⁸ El non era luz, mas qu'el dones testimoni de lume. ⁹ Luz era vraya, laqual enlumena tot home venent en aquest mont. ¹⁰ El era al mont, e lo mont fo fait par luy, e lo mont non conoe luy. ¹¹ El venc en las proprias, e li seo non recepron luy. ¹² Mas qualque qual recepron luy, done a lor poesta esser fait filh de Dio, aquilh liqual crescon al nom de luy. ¹³ Liqual non son de sang, ni de volunta de carn, ni de deleit de babron, mas son na de Dio. ¹⁴ E la parolla fo fayta carn e abite en nos, e nos veguen la gloria de luy, gloria enayma d'un engendra del payre, plen de gracia e de verita.

¹ Lo filh era al comencament. E lo' filh era enapres dio e dio era lo filh. ² Aiezo era al comencament enapres dio. ³ totas cosas son feitas par luy e alcuna cosa non es fayta senza luy. ⁴ Czo que fo fayt en luy era vita, e la vita era luz de li home. ⁵ e la luz luezie en las tenebras: e las tenebras non cumpreseron ley. ⁶ Home fo trames de dio alqual era nom Johan. ⁷ Aquest venc en testimoni, quel dones testimoni de lume que tuit cresesan par luy. ⁸ El non era luz, mas quel dones testimoni de lume. ⁹ Luz era veraya laqual enlumena tot home venent en aquest mont. ¹⁰ El era al mont, e lo mont fo fayt par luy, e lo mont non conoe luy. ¹¹ El venc en las proprias: e li seo non recepron luy. ¹² Mas calque qual recepron luy, done a lor poesta esser fayt filh de dio, aquilh liqual creó (sic) al nom de luy. ¹³ Liqual non son de sanc, ni de volunta de earn, ni de deleit dôme (sic) mas son na de dio. ¹⁴ E la parolla fo fayta carn e abite en nos, e nos veguen la gloria de luy, gloria enayma dun engendra del payre, plen de gracia e de verita.

¹ Lo filh era al comencament. E lo filh era enapres Dio. E Dio era lo filh. ² Aiezo era al comencament enapres Dio. ³ Totas cosas son feitas par luy. E alcuna cosa non es feita senza luy. ⁴ Czo che fo fait en luy era vita, e la vita era luz de li home. ⁵ E la luz luezit en las tenebras, e las tenebras non cumpreseron ley. ⁶ Home fo trames de Dio, alqual era nom Johan. ⁷ Aquest venc en testimoni, chel dones testimoni de lume, que tuit cresesan par luy. ⁸ El non era luz, mas quel dones testimoni de lume. ⁹ Luz era vraya laqual enlumena tot home venent enaquest mont. ¹⁰ El era al mont, e lo mont fo fait par luy, e lo mont non conoe luy. ¹¹ El venc en las proprias, e li seo non recepron luy. ¹² Mas quanti quanti recepron luy done a lor poesta esser fait filh de Dio: aquilh liqual ereon al nom de luy. ¹³ Liqual non son de sanc, ni de volunta de carn, ni de deleit de baron, mas son na de Dio. ¹⁴ E la parolla fo fayta carn, e habite en nos, e nos veguen la gloria de luy, gloria enayma d'un engendra del paire plen de gracia e de verita.

¹ Dr. Gilly's Romaunt Version of the Gospel of St. John, p. ci.

- IV. The Lyons MS., No. 60, is preserved in the public library at Lyons. It contains the New Testament, a spurious Epistle to the Laodiceans, and about ten pages of scriptural reflections and quotations. The dialect is the same as that of the preceding MSS., but apparently the production of a later period, and the style is replete with Latinisms.
- V. The Paris MS., No. 8086, contains the New Testament written in a dialect very similar to that which we find in the older poems of the Troubadours. It is preserved in the Royal Library at Paris.
- VI. The Paris MS., No. 6833, contains the New Testament, and is described by Le Long as "*Biblia Catalana, seu veteri Lingua Provinciali.*"¹ This MS. is also in the Royal Library at Paris.

Dr. Gilly, who has lately published the Gospel of St. John from these MSS., gives it as his opinion that the Paris MS. No. 8086, is perhaps a transcript of the earliest copy produced by Waldo, and possibly contains passages of earlier partial versions which were afloat before the time of Waldo. The Dublin, Zurich, and Grenoble MSS. display marks of a revised edition of the preceding, being more literal, and adhering more closely to the Latin text than the other codices.

VAUDOIS.

SPECIMEN OF THE VAUDOIS VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

AR coumençament èra la Parola ; et la Parola èra enseme à Diou ; et sta Parola èra Diou : ² I l'èra ar coumençament enseme à Diou. ³ Tutè le cosé soun istà faité da ili, et sansa ili rén de ço qu'è istà fait é istà fait. ⁴ En ili èra la vita, et la vita èra lou kiar di hom. ⁵ E lou kiar luss ent la nuit-scura, mà la nuit-scura l'ha pâ arcevù. ⁶ L'A-Y-É ISTÀ un hom qu'avia nom Jean, qu'è istà mandà da Diou, ⁷ A l'è vengù per rendé testimouniali, per rendé, veuî dî, testimouniali ar Kiar, per que tui créyessen perqué d'el. ⁸ A l'èra pâ lou Kiar, mà a l'èra mandù per rendé testimouniali ar Kiar. ⁹ *Quel* Kiar èra lou veritablé, que fai kiar à tut hom que vén ar mount. ¹⁰ A l'èra ar mount, et lou mount é istà fait da el ; mà lou mount l'ha pâ connouissù. ¹¹ A l'è vengù à so cà ; et li seui l'han pâ arcevù ; ¹² Mà à tui quili que l'han arcevù, a i l'ha donnà lou drit d'èssé fait meïnà de Diou ; *assavé*, à quili que crén en so nom ; ¹³ Quili éiqui soun pâ néissù de sang, ni de la voulentà de la carn, ni de la voulentà de l'hom ; mà i soun néissù de Diou. ¹⁴ E la Parola é istà faïta carn, i l'ha habità entra noù, et nous han bèn bucà soua gloria, *qu'è istà* una gloria com la gloria dar Fill unic dar Paré, piéna de grassia et de verità.

ON THE VAUDOIS DIALECT AND VERSION.

THE Vaudois dialect, a modification of the old Provençal language, is spoken on the east or Italian side of the Cottian Alps, in the three high valleys of Lucerna, Perosa, and San Martino. These valleys average about twenty-two miles as the greatest length, and eighteen as the greatest breadth,

¹ Dr. Gilly's Romant Version of the Gospel of St. John, p. lxxii.

and include a population of about 20,000:¹ since the year 1814, they have been re-annexed to the dominions of the King of Sardinia. The Vaudois, or Waldenses, as they are sometimes called, maintain to this day the pure form of primitive Christianity, to which they stedfastly adhered during the long ages of papal superstition. As a religious body, bearing witness against the corruptions of the Church of Rome, the Waldenses seem to have originated at a very early period in Southern France: in A.D. 1184 they were excommunicated by the pope at the Council of Verona, and soon afterwards they spread themselves in the South of France, the North of Italy, and Germany. The identity of the Vaudois with the Waldenses has, however, been contested by recent writers, and a more rigid investigation of historical particulars has led to the supposition, that, "whatever these professors of a purer faith might have had in common, there were certain points on which they differed, and certain local references and relations by which they were distinguished from each other."² Yet it is certain that the ancient version of the Scriptures, described in the last memoir, was in use among them. Waldo, or Waldensis, who was probably the main agent in producing this translation, was a rich merchant of Lyons. His attention, it is said, was first turned to religious subjects by hearing a Troubadour recite, in the streets of Lyons, a poem in favour of voluntary poverty, called, "The Life of Alexis."³ Waldo invited the Troubadour to his house, and was so affected by his conversation (for many of the Troubadours were men of deep piety), that he went the next day to the school of Theology, to seek instruction in the way of salvation. The celebrated master to whom he addressed himself, referred him to these words of our Lord—"If thou wilt be perfect, go and sell all that thou hast, and give to the poor."⁴ Waldo acted in accordance with the spirit of this exhortation, and a portion of his funds was appropriated to the payment of two priests for translating the Scriptures into the vernacular tongue. This translation was greatly blessed by God to the edification of these early Christians, and supported them in the endurance of many cruel persecutions; in one of which, that of 1686, 11,000 of their number perished, and the survivors, who amounted only to about 3000, were driven from their homes.⁵ It was said of these Waldenses by one of their enemies, "They instruct even little girls in the Gospels and Epistles, that they may be brought to embrace their doctrines even from childhood." . . . "All, without exception, men and women, small and great, cease not day and night to receive and to give instruction. The labourer who toils during the day, either learns or teaches at night."

The descendants of these faithful people, as the Vaudois are generally considered, have not been forgotten in the efforts recently made for the general distribution of the Scriptures. In 1830, a specimen page of a translation of two Gospels into the dialect now spoken by the Vaudois of Piedmont, was forwarded by Lieutenant-Colonel Beckwith to the Committee of the British and Foreign Bible Society. The translator was the Rev. Mr. Berte, pastor of La Tour. The Society undertook to publish 1000 copies, in parallel columns, with Martin's French version, and the edition was carried through the press by Colonel Beckwith and the Rev. T. Sims. In 1832, 600 copies had been distributed among the Vaudois, and another edition was called for. The Society therefore published 2000 copies, the press being corrected by Rev. T. Sims. The last notice we have received of this version occurs in a letter from Colonel Beckwith, dated 1840, in which he states that the Gospels sent into North Italy are freely circulating among the Protestants. With the progress of education, however, the use of the modern French language is rapidly gaining ground among these valleys. French is the medium of instruction in all the schools, and all the books in general circulation (with the exception of the early literary works) are in that language. French seems to have been first employed as a vehicle of public instruction by those pastors whom the Vaudois obtained from France and Switzerland, when their own ministers were almost all cut off by the plague of 1630:⁶ Martin's French version is now more generally read by them than the Vaudois Gospels.

¹ Sketches of the Waldenses; Religious Tract Society, p. 40.

² The Vaudois, by E. Henderson, D.D., p. 3.

³ Lexique Romau, Raynouard, vol. I. p. 576.

⁴ Dr. Gilly's Romant Version of St. John, xciv.

⁵ Riddle's Ecclesiastical Chronology, p. 417.

⁶ The Vaudois, by E. Henderson, D.D., p. 98.

PIEDMONTESE.

SPECIMEN OF THE PIEDMONTESE VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

SÙ 'l prinsipi a l era la Parola, e la Parola a l era coun Iddiou; e sta Parola a l era Diou. ² A l era sù 'l prinsipi coun Diou. ³ Ogni cosa a l è staita feita da chila, e senza chila niente dē lon ch'a l è stait fait a l è stait fait. ⁴ Ènt chila a l era la vita, e la vita a l era la luce d'i omni. ⁵ E la luce a lus ènt le tenebre, ma le tenebre a l'han nen arcounoussù-la. ⁶ A i è stà-ie un om ch'a sē ciamava Giouan, ch'a l è stait mandà da Iddiou. ⁷ A l è vènù pēr rendi testimouniansa, pēr rendi, i tournou di, testimouniansa a la Luce, pēr chē tutti a crēdeissou sù soua parola. ⁸ A l era nen chiel la Luce, ma a l era mandà pēr rendi testimouniansa a la Luce. ⁹ Sta Luce a l era la vera, coula ch'a illumina ogni om ch'a ven al mound. ¹⁰ Chila a l era al mound, e 'l mound a l è stait fait da chila; ma 'l mound a l'ha nen counoussù-la. ¹¹ A l è vènù a soua ca; e i sò a l'han nen ricevù-lou. ¹² Ma a tutti coui ch'a l'han ricevù-lou, a l ha dà-ie 'l drit d'essi fait fieui d' Iddiou; cioè, a coui ch'a crēdou a so nom; ¹³ I quai a soun nen nassù dē sang, nè dē la voulountà dē la carn, nè dē la voulountà dē l'om; ma a soun nassu da Iddiou. ¹⁴ E la Parola a l è staita feita carn, a l ha fait soua abitassioun èn mes dē noui, e i avouma ben amirà soua gloria, laqual a l è staita una gloria coum la gloria dël Fieul unic dël Pare, piena dē grassia e dē verità.

ON THE PIEDMONTESE DIALECT AND VERSION.

PIEDMONT, which constitutes the most valuable part of the Sardinian dominions, is an extensive plain, stretching, as its name imports (*Pie di monte*), from the foot of the Alps to that of the Apennines. The total number of inhabitants was estimated, in 1838, at about 2,650,000. A Romance dialect, called Piedmontese, is still spoken in Piedmont: it is closely allied to the old Provençal language of Southern France, but has of late admitted many Italian words. Le Long speaks of an MS. of the New Testament written about the year 1500, and preserved (as above mentioned) at Zurich; but it is probable that this was only a copy made for the use of the Piedmontese from the celebrated Provençal version of the Waldenses already described. This Piedmontese New Testament was among the list of books prohibited at Rome in 1740, by a decree of the Congregation of the Index of Prohibited Books.

In 1838, a translation of the New Testament, faithfully rendered from Martin's French version into modern Piedmontese, was forwarded to the Committee of the British and Foreign Bible Society, by Lieutenant-Colonel Beckwith. The translation had been made by the Rev. Mr. Berte, pastor of La Tour, and Mr. Geymet of Lausanne. An edition of 1000 copies, printed in the same form and type as the Vaudois Gospels, was completed by the Society in 1834, and the press was corrected by Lieutenant-Colonel Beckwith. In 1837, 3000 copies of the Gospels of Luke and John were issued by the Society, in parallel columns with the French text. This edition was followed, in 1841, by the publication of a Piedmontese version of the Psalms, executed from Diodati's Italian version. The edition of the Psalms consisted of 1000 copies, printed in parallel columns with the Italian text. Owing to the intolerance of the Sardinian Government, these editions have not obtained so rapid a circulation as might have been anticipated; and the Society's version of the New Testament was advertised in the Turin Gazette of December 1840, as having been put on the Index of forbidden books at Rome. Yet at the present moment the sale of Bibles is great at Turin; there are shops opened for the purpose simply as a matter of profit: the higher classes especially have become readers of the Bible.

ROMANESE, OR UPPER AND LOWER ENGHADINE.

SPECIMEN OF THE ROMANA, OR UPPER AND LOWER ENGHADINE VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 14.

¹ In il principi eira il Pled, è 'l Pled eira pro Deis, è 'l Pled eira Dieu. ² Quel eira in il principi pro Deis. ³ Ogni chiaussa ais fatta tras quel; è sainza quel ingiina chiaussa fatta nun ais stat fatta. ⁴ In el eira la vita, è la vita eira la lüm dalla gliend. ⁵ E la lüm lüscha in las sciërezas, è las sciërezas nun l'haun compraisa. ⁶ E suo ün hom tramiss da Dieu, il nom dal qual *eira* Joannes. ⁷ Quaist venn per testimonianza, à fin da dar perdütta dalla Lüm, acìo chia tuots crajessen tras el. ⁸ El nun eira la Lüm, anzi *eira tramiss* per dar perdütta dalla Lüm. ⁹ *Quel chi ais* la vaira Lüm, la quala illümna ogni crastian chi vain in il muond, ¹⁰ Eira in il muond, è 'l muond ais fat tras quel; mo 'l muond nun l'ha cognoschü. ¹¹ El ais gnü in sia chasa, è 'ls seis nun l'haun ardsfü. ¹² Mo à tuots quels chi l'haun ardsfü, ils quals crajen in seis Nom, ils ha el dat quaista radschun, d'esser fats iffaunts da Dieu. ¹³ Ils quals brichia da saung, ne da voluntà da charn, ne da voluntà d'hom, mo sun nads da Dieu. ¹⁴ E 'l Pled ais stat fat charn, ed ha habità taunter nus, [è nus havain contemplà sia gloria, sco dal unigenit *procedü* dal Bap] plaina d'gratia, è d'vardà.

¹ ENTEN l'Antschetta fov' ilg Plaid, ad ilg Plaid fova tier Deus; ad ilg Plaid era Deus. ² Quel fova enten l'Antschetta tiers Deus. ³ Tuttas caussas ean fachias tras el; a fenz' el eis ei faig nagutta, da quei ch'ei faig. ⁴ Enten el fova la Vitta, a la Vitta era la Lgisch d'ìls Carstiauns. ⁵ A quella Lgisch dat Clarezia enten la Sciràdengia, mo las Sciràdengias ilg han bucca cuimpilgiau. ⁶ Ei fov' ün Hum tarmess da Deus ca veva Num Johannes. ⁷ Quel vangit par esser Pardichia, par dar Pardichia da la Lgisch, par ca tuts cartessen tras el. ⁸ El era bucca la Lgisch, mo tarmess par dar Pardichia da la Lgisch. ⁹ Quel ca ei la vera Lgisch, ca dat Clarezia à minchia Carstiaun ca ven ent ilg Mund; ¹⁰ Fova ent ilg Mund, ad ilg Mund ei faigs tras el; ad ilg Mund ilg ha buc ancunaschieu. ¹¹ El ei vangeus ent ilg sieu, ad ils sès ilg han bucca prieu si. ¹² Mo tonts sc'ilg han prieu si, sch'ìls ha'l dau pussonza da daventar uffonts da Deus; numnadameng à quels ca crein enten sieu num. ¹³ Ils quals ean naschi, bucca da saung ne da la velgia da la carn, ne da la velgia d'ilg Hum; mo da Deus. ¹⁴ A quei plaid ei daventaus carn, ad ha avdau tenter nus, a nus vein vieu sia Gliergia. iinna Gliergia sco d'ilg parfulnascheu d'ilg Bab, pleins d'grazia, a vardad.

ON THE ROMANESE, OR UPPER AND LOWER ENGHADINE, DIALECTS AND VERSIONS.

THE Grisons, anciently part of Rhoëtia, constitute the south-eastern angle of Switzerland, and occupy an area of from 2500 to 3000 square miles. The inhabitants amount in number to 88,506: of this population, about two-fifths are of Germanic and about one-tenth of Italian origin: the

Protestants are supposed to number about 62,000 individuals, the remainder being chiefly Roman Catholics. The mountainous parts of this canton are inhabited by the little Romanese nation. The Enghadine, or valley of the Inn, on the borders of the Tyrol, is inhabited by a section of this people, to whom a Romanese dialect called Churwelsche is vernacular. The other Romanese dialect is called Ladiniche, and is spoken in the valley of the Rhine, on the confines of Italy. Both these dialects are derived from the Latin tongue, and preserve to this day the most striking characteristics of the Romance languages.

The New Testament was printed in the former of these dialects in 1560, and the whole Bible in 1679. In the latter, the Bible was published in 1719. These editions were all printed in the Grisons, but they were soon exhausted, and as no further impressions were issued, a copy was scarcely attainable at the beginning of the present century. A company of Christians at Basle, therefore, projected an edition for the use of these mountaineers, and under the auspices of the Basle Bible Society, and with the aid of the parent institution, the New Testament in Churwelsche left the press in 1810. But when the poor Ladins heard what a treasure their neighbours on the Tyrolese frontier had got, they expressed a very strong desire to have the same in their dialect.¹ The London and Basle Bible Societies promptly consented to grant them this boon, and in 1813 an edition of 2000 copies of the New Testament in Ladiniche had left the press.²

Several subsequent editions of the New and Old Testaments have been issued by the Basle Bible Society in both dialects. The last edition of which we have any particular account was that of 1834, published at the expense of the British and Foreign, the Coire, and the Geneva Bible Societies: it consisted of 2000 copies of the New Testament, and was chiefly designed for a considerable number of shepherds who pass away the summer in the mountains, without the aid of any religious instruction. The Rev. Colany Née, of Lemè, remarked on this occasion: "The Spirit of God has scarcely begun to be heard in a whisper in these mountains; but I have found, generally speaking, that the word of God is esteemed, and frequently read, and that it is in the possession of most of the Protestant families in the canton."

¹ Sixth Report of British and Foreign Bible Society, p. 114.

² Ninth Report of British and Foreign Bible Society, p. xxix.

CATALAN, OR CATALONIAN.

SPECIMEN OF THE CATALAN, OR CATALONIAN, VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

EN lo principi era lo Verb, y lo Verb era ab Deu, y lo Verb era Deu. ² Ell era en lo principi ab Deu. ³ Per ell foren fetas totas las cosas, y sens ell ninguna cosa fou feta de lo que ha estat fet. ⁴ En ell era la vida, y la vida era la llum dels homes. ⁵ Y la llum resplandeix en las tenebras, y las tenebras no la compregueren. ⁶ Hi hagué un home enviat de Deu ques anomenava Joan. ⁷ Est vingué *à servir* de testimoni pera testificar de la llum, á fi de que tots creguessen per medi d'ell. ⁸ No era ell la llum, sinó *enviat* pera donar testimoni de la llum. ⁹ *Aquell* era la verdadera llum, que illumina á tot home que ve á est mon. ¹⁰ Ell era en lo mon, y l mon ha estat fet per ell, yl mon nol conegué. ¹¹ Vingué á sa propia *casa*, yls seus nol reberen. ¹² Mes á tots los quel reberen, que son los que creuhen en son nom, los doná poder de ferse fills de Deu. ¹³ Los quals no han nat de la fanch, ni de la voluntat de la carn, ni de la voluntat del home, sinó de Deu. ¹⁴ Yl Verb fou fet carn, y habitá entre nosaltres, y nosaltres vegerem sa gloria, gloria com del unigenit del Pare, ple de gracia y de veritat.

ON THE CATALAN, OR CATALONIAN, DIALECT AND VERSION.

THE Catalan is a cognate dialect of the Spanish language, spoken in the province of Catalonia, by a population that has been estimated at 1,041,422. A softer and more harmonious modification of the same dialect prevails in Valencia, among a population of about 1,430,608. In the islands of Majorca, Minorca, and Ivice, a corrupt dialect of Catalan is vernacular.

The early history of the Catalan dialect is precisely similar to that of the Castilian or modern Spanish; both dialects originated from the mixture of the Latin and Gothic languages, but the Catalan has received fewer Arabic words than the Castilian. The Catalan soon became a fixed language, and as early probably as the twelfth century, a celebrated code of international maritime laws was drawn up in Catalan by the citizens of Barcelona: an abstract of this code is still familiarly known as "the laws of Oleron." Of all living languages, the Catalan is said to bear the nearest resemblance to the idiom of the Troubadours of Southern France. As in the *langue d'oc*, the consonant *d* is often suppressed in Catalan, when occurring in the middle of words: thus the Latin *mandamen* is converted into *manamen*, the Latin *recomandar* into *recomanar*; and other peculiarities coexist in the two dialects, proving that the closest connection must, at one period, have subsisted between them. Ancient Catalan was, in fact, but a provincial variety of the *langue d'oc*, which was diffused through the three powerful states of Toulouse, Guienne, and Barcelona.

Two or three Catalan versions of the Bible (one of which bears the date 1407) are preserved at Paris. One of these MSS. is deposited in the Royal Library, and contains a translation from the Latin of the entire Scriptures, with the prefaces of Jerome; it is beautifully written on fine parchment, and bound in three volumes. In 1478, a version of the Scriptures in the Valencian dialect was printed at Valencia, but no portion of this edition is extant except the last four pages of one of the copies. From the subscription appended to these pages, we learn that the translation was made from the Latin by Boniface Ferrer, assisted by other learned men in the monastery of Porta Cœli; and that, after having been revised by Borrell, a Dominican and inquisitor, it was printed at the expense of Vizlant, a merchant. The date of the translation is unknown, but it was probably executed at the very commencement of the fifteenth century, as Ferrer died in 1419. The four pages which have reached our times are preserved in the monastery of Porta Cœli; they were transcribed and printed by Father Civera, in his work entitled "*Varones illustres del Monasterio de Porta Cœli*."

No further attempts seem to have been made to furnish the Catalans with a version of the Scriptures in their own dialect till the institution of the British and Foreign Bible Society. About the

year 1809, two Catalan translations of St. Matthew's Gospel were laid before the Committee of that Society, and some inquiries were made as to their respective merits. Ultimately, however, a version of the entire New Testament was prepared at the expense of the Society by Mr. Prat, a native of Catalonia, under the superintendence of the Rev. Mr. Cheap of Knaresborough. An edition of 1000 copies was printed in London in 1832, under the care of the late Mr. Greenfield, editorial superintendent of the Society. A second edition of 2000 copies of the New Testament was published in London in 1835, and a third edition of 3000 copies was brought out at Barcelona in 1837, under the care of Lieut. Graydon, R.N., the Society's agent in that city. These editions were gladly received by the Catalans, and obtained a speedy circulation. The translation, which was made from the Vulgate conferred with the original text, is accounted accurate and faithful; and the style in which it is written is idiomatic, clear, and elegant. The Psalms and the Pentateuch have since been translated by Mr. Prat, but have not yet been committed to the press.

T O U L O U S E .

SPECIMEN OF THE TOULOUSE VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

LA paraoulo ero al coumensçomént, la paraoulo ero ambé Dious, é aquello paraoulo ero Dious. ² Ero al coumensçomént ambé Dious. ³ Toutos caousos an estados feitos per ello, é rés dé ço qu'a estat fait n'a estat fait sans ello. ⁴ Accos es én ello qu'ero la bido, é la bido ero la lumière dés homés. ⁵ E la lumière a luzit dins las tenebros, é las tenebros nou l'an pas recepiud. ⁶ Y ajec un homé, appellat Jan, qué fousquet énbouyat de Dious. ⁷ Bénguet per estré temouën, é per randré temoignatgé dé la lumière, afi qué toutis crejesçon per el. ⁸ N'ero pas *el même* la lumière, més *ero énbouyat* per randré temoignatgé à la lumière. ⁹ Ero la heritablo lumière qu'esclairo toutis lés homés quand benén al moundé. ¹⁰ Ero dins lé moundé, é lé moundé a estat fait per ello; més lé moundé nou l'a pas counescudo. ¹¹ Es bénguet enta el, é lés sious nou l'an pas recepiut. ¹² Més à toutis lés qué l'an recepiut, lour a dounat lé dret d'estré faits lés efants dé Dious, *sabé* à toutis aquelis qué crezen én soun noum; ¹³ Qué nou soun pas nascuts del sang, ni dé la boulountat dé la car, ni dé la boulountat dé l'homé, més *qué soun nascuts* dé Dious. ¹⁴ E la paraoulo a estado incarnado, é a habitat parmi nous aoutrés, pleno dé grascio é dé beritat; é abén bist sa glorio, uno glorio talo qu'es la del Fil uniqué bénguet del Païré.

ON THE DIALECT OF TOULOUSE.

THE Provençal or *langue d'oc*, the Romanee dialect of Southern France, has already been noticed. During the middle ages it occupied as conspicuous a place among the languages of Europe, as is held by its rival the *langue d'oïl* at the present day, and the few vestiges which yet remain of it are therefore invested with some degree of interest. These vestiges are to be traced in the mountainous parts of Languedoc, where, under the name of the dialect of Toulouse, a corrupt form of the *langue d'oc* is still spoken by the peasantry. As late as the seventeenth century, and perhaps still more recently, some poems have been occasionally published by native writers in this dialect. Through the influence of education and the press, it is now rapidly yielding its place to the language of modern France; yet it has attracted the attention of the learned, and an attempt has been made to preserve a specimen of this curious relic of past ages before it passes into oblivion. About the year 1820, a translation was made of the Gospel of St. John into this dialect, under the care of a party of French literati; and the version was published at Toulouse, under the title of "Le Sent Ebangely dé Nostré Seignour Jesus Christ seloun Sent Jan; traduit én Léngo Toulouzenzo."

CLASS III.—INDO-EUROPEAN LANGUAGES.

F. THRACO-ILLYRIAN FAMILY.

ALBANIAN.

SPECIMEN OF THE ALBANIAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Κὲ περπάρᾳ Ἰσ̄ Φγιάλλια, ἔ Φγιάλλια Ἰσ̄ μὲ Περντίνε πάσκει, ἔ Φγιάλλια Ἰσ̄ Περντί. ² Κεγιό Ἰσ̄ κὲ περπάρᾳ πάσκει μὲ Περντίνε. ³ Τὲ τίθα πρέιγ ἀσάιγ οὐ πένε, ἔ πὰ ἀτὲ νοὸκ' οὐ πὲ ντονιὲ γκα σὰ γιάνε πέρόρε. ⁴ Μπὰ τὲ Ἰσ̄τε γέτα, ἔ γέτα Ἰσ̄ δρίτ' ἔ νιέρεζετ. ⁵ Ε δρίτα λάμψ ντὲ ἐρεσίρε, ἔ ἐρεσίρα σμονὺν τὰ μπάγε ἀτέ. ⁶ Κὲ νιὲ νιερὶ δερλούαρε γκα Περντία, ἔμερ' ἰτιγ Ιωάνν. ⁷ Κούιγ ἔρδι πὲρ μαρτυρι, τὲ μαρτυρίσγε πὲρ δρίτε, κὲ τὲ πεσόγενε τίθε μὲ ἄνε τὲ τίγ. ⁸ Αἰ νούκὲ κὲ δρίτα, πὸ πὲρ τὲ δένε μαρτυρι πὲρ δρίτε. ⁹ Ἰσ̄τε δρίτα ἔ βερτέτε, κὲ ντριτ τζδὸ νιερὶ κὲ βγιὲν ντὲ κετὲ γέτε. ¹⁰ Ντὲ πότε κὲ, ἔ πότα πρέιγ σὶ κὲ πέρόρε, ἔ πότα νοὸκ' ἔ νιόχου ἀτέ. ¹¹ Ντὲ τὲ τίγτε ἔρδι, ἔ τὲ τίγτε ἀτὲ νοὸκ' ἔ δέζνε. ¹² Ε σὰ κὲ ἔ δέζνε ἀτέ, οὐ δὰ ἀτοῦρε ἐξουσι τὲ πέμισνε πίγτ' ἔ Περντίσε, μπ' ἀτὰ κὲ πεσοῦανε μπ' ἔμερ τὲ τίγ. ¹³ Ατὰ ἄς πρέιγ λιὰκουτ, ἄς πρέιγ θελίμετ σὲ κούρμιτ, ἄς πρέιγ θελίμετ σὲ πούρόριτ, πὸ πρέιγ Περντίσε λένε. ¹⁴ Ε φγιάλια οὐ πὲ νιερὶ, ἔ ντένι μπὲ νέβρετ ντὲ κούρμ τὲ νιερίουτ, (ἔ πὰμ λεβδίμν' ἐτίγ, πόσι λεβδίμ τὲ πύρόριτ σὲ βέτεμε γκα παπάϊ) πλιὸτ μὲ δουρετί, ἔ μὲ τὲ βερτέτε.

ON THE ALBANIAN LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—This language is vernacular in Albania, a country which, in point of situation and extent, nearly coincides with the ancient Epirus. It lies partly opposite to the Ionian Islands, and extends for more than 250 miles along the Mediterranean and Gulf of Venice. The Arnauts or Skipetars (as the Albanians are usually called) differ in language and in physical conformation from all the other tribes of Europe, and are supposed to be the descendants of the ancient Illyrians. The total population of Albania amounts to 1,200,000, but many Turks and Greeks are intermixed with the Arnauts. As much of the country as is comprised between the 37th and 39th degrees of north latitude forms part of the dominions of the King of Greece, and the remainder, although ruled by nearly independent chieftains, ranks as a province of the Turkish empire.¹ The Arnauts are dispersed throughout Greece, especially the northern provinces; they constitute the entire population of Hydra, Spezzia, Paros, and other Greek islands, and they are to be met with in Servia, and on the coast of Calabria in Sicily. They belong, for the most part, to the Greek Church, but many of them are Mahomedans; they are wild and predatory in their habits, and are equally dreaded by their Greek and Turkish neighbours.

¹ Wilson's Narrative of the Greek Mission, p. 583.

CHARACTERISTICS OF THE LANGUAGE.—The Albanian contains the remains of a language which has long been extinct, and which probably formed an important link between several families of languages. The basis of the present common dialect of Albania is said to be in a great measure Sclavonian; but Turkish, Modern Greek, Italian, French, and even words that sound like English, enter into its composition.¹ It was an unwritten language till about the beginning of the last century, when a Roman Catholic Missionary, by name Da Lecce, a member of the Society for the Propagation of the Faith, made an attempt to reduce it to rule, and eventually embodied it in a grammar, which he called “a new sign in the grammatical heavens.” The Greek characters, with various signs to denote the peculiar sounds of the language, are universally used in printing Albanian books.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—The Albanians possessed no version of the Scriptures, and, indeed, no written composition of any kind till the year 1819, when Dr. Pinkerton, agent of the British and Foreign Bible Society, employed a native Albanian (by name Evangelos Mexicos) to prepare a translation of the New Testament into Albanian. This native had been recommended to Dr. Pinkerton by some of the first dignitaries of the Greek communion, as a person eminently qualified for the work.² The revision of Dr. Mexico's labours was entrusted to Gregory, archbishop of Negropont. The translation and entire revision of the New Testament was accomplished in 1825, and in the same year an edition of the Gospel of St. Matthew, printed in parallel columns with the Greek version by Hilarion, was struck off for immediate distribution. The Testament was completed at press in 1827, at Corfu, under the superintendence of the Rev. I. Lowndes. The whole expense of the work was borne by the Ionian Bible Society. Opportunities for its circulation have been few, and it has never reached a second edition.

CLASS III.—INDO-EUROPEAN LANGUAGES.

C. SCLAVONIC FAMILY.

SCLAVONIC.

(For SPECIMEN of this Version, see Plate VII.)

GEOGRAPHICAL LOCATION.—The Sclavonic nations, generally supposed to be descended from the ancient Sarmatæ or Sauromatæ, are frequently mentioned by the Byzantine historians under the various appellations of Slavi, Antæ, Vandales, Veneti, and Vendes. They now occupy more than one third of Europe, and number upwards of 60,000,000 individuals.³ Various dialects prevail among this great family of tribes, but the liturgic or old church dialect, in which the ancient Sclavonic version of the Scriptures and the Liturgy of the Russian Church are written, is now extinct: it is elevated to the rank of a sacred language, and in Russia is employed exclusively for ecclesiastical purposes, and in public worship. It is impossible, at this distance of time, to ascertain with any degree of precision by what tribe or tribes this ancient dialect was spoken, or in what region it was vernacular; but as Cyril and Methodius, the great apostles of the Sclavonians, laboured among the Servians, Moravians, and Carniolans, there can be little doubt but that the version prepared by them for the edification of these tribes, was written in the idiom which was then most generally understood among them.

CHARACTERISTICS OF THE LANGUAGE.—The old Sclavonic dialect, as exhibited in the Sclavonic version, was at one time imagined to be the original idiom of the Sclavonic family, and the parent of all modern Sclavonic dialects. More accurate investigation, however, has proved that it was only one of the dialects spoken by the Sclavonic tribes during the ninth century: notwithstanding its

¹ Hohhouse, *Journey through Albania*, vol. i. p. 144.

² Sixteenth Report of British and Foreign Bible Society, p. 23.

³ Pinkerton's *Russia*, p. 195.

high antiquity and rare perfection of form, it is, therefore, only entitled to rank as an elder dialect of the Slavonic language. Almost all the elements of all Slavonic languages, however, enter into its composition, but divested of the foreign admixture which time and political changes have induced in them; hence it is, through the medium of this ancient dialect, that the original intimate connection of the Slavonic with the Sanscrit, Greek, and Latin languages can be most clearly traced. But even in this old Slavonic we see the influence of a heterogeneous idiom, Finnish, Turkish, or Tartar, which acted on it during the long centuries of darkness, when the nomadic tribes, to whom it was vernacular, were in the steppes of Scythia, among the defiles of Caucasus, or on the shores of the Black Sea.¹ Still, the old Sanscrit type is more faithfully preserved in Slavonic than in Latin, or even in Greek. "Of three sisters," says Dankovsky, "one kept faithful to her mother tongue—the Slavonic; the second gave to that common heritage the highest cultivation—the Greek; and the third mixed the mother tongue with a foreign idiom—the Latin." Like Sanscrit, the old Slavonic dialect possesses three numbers, three genders, and seven cases, a perfect system of prefixes and affixes, and an unlimited power of forming compound words. Its affinity with Greek is so great, that one of the greatest scholars of our time contends that a knowledge of Slavonic is of the utmost use in the study of the Greek language, by clearing up difficult passages, and showing the signification of doubtful words.² The distinguishing peculiarity of the Slavonic lies in its method of conjugation. Its verbs are rather deficient in variety of termination, but by means of certain additions in the body of the radical, they can express in their most delicate gradations, not only the moods and tenses, but the different conditions of an action, such as its extent, its actuality, its frequency of occurrence, its accomplishment.³

ALPHABETICAL SYSTEM.—It is commonly thought that the Slavonic tribes possessed no alphabet of their own till the ninth century, when an alphabet, called from the name of the inventor, the Cyrillian, was introduced for the purpose of writing a translation of the Scriptures. This alphabet, however, is merely an adaptation of Greek characters, with additional forms borrowed from the Armenian and other oriental alphabets, to express such Slavonic articulations as have no existence in Greek. It possesses no less than seven sibilants, all of which are perfectly distinct from each other, and can scarcely be expressed by Roman characters. The consonants *l* and *r* are considered as vowels. A further modification of the Cyrillian alphabet was introduced during the thirteenth century by a monk of Dalmatia; it is called the Glagolitic, and sometimes the Hieronymian, because falsely attributed to Jerome. Several copies of the Slavonic Scriptures have been written in this character, of which the oldest monument is a Psalter of the thirteenth century.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—The Slavonic version is a faithful and literal representation of the original Greek text. It was chiefly executed during the ninth century by Cyril and Methodius, the first missionaries of the Slavonians. The name of the former was properly Constantine, but he assumed the name of Cyril (by which he is more generally known) about forty days before his death. He and his brother Methodius were the sons of Leo, a Greek nobleman of Thessalonica. Cyril, though the younger of the two, was the most noted for his profound knowledge of Scripture and of the writings of the Greek fathers: in his youth he enjoyed the best education as companion to the young Prince Michael, but undazzled by the prospect of worldly distinction he withdrew from court, and in a monastery near the shores of the Black Sea he prepared himself for the active duties of his laborious career. Methodius originally held an appointment in the army, and afterwards, for the space of ten years, was governor on the Slavonian frontiers, where he had ample opportunity for the study of the Slavonian dialects. He also retired from public life, and secluded himself for a time in a monastery on Mount Olympus. He then joined his brother in a mission to the Khazars, a Hunnic-Tartaric tribe; and at a subsequent period he accompanied him to Moravia, where they spent four years and a half in translating the Scriptures and instructing the inhabitants in the truths of Christianity. Their next journey was to Rome, where Cyril died. Methodius returned to Moravia, to prosecute the great work which they had jointly commenced; he died in 880.

The Slavonic version is commonly said to have been the joint production of these missionaries, but it is uncertain whether all the books of Scripture were translated by them. Nestor, in his Annals, states that "they translated the Apostles (*i. e.* the Epistles) and the Gospels; and then they also translated the Psalter, the Octateuch, and the other books." It seems most probable that they completed a

¹ Eichhoff, *Hist. de la Langue des Slaves*, p. 65.

² Dankovsky, *Die Griechen als Sprachverwandte der Slaven*.

³ Eichhoff, *Hist. de la Langue des Slaves*, p. 67.

version of the New Testament and of the Psalms, and that the remaining portions of the sacred volume were added by other hands. It would be difficult, by any other hypothesis, to account for the extreme scarcity and the recent date of MS. copies of the entire Slavonic Bible; only three such copies are now known to be in existence, and of these, the most ancient bears the date 1499: whereas codices of the New Testament, belonging to the eleventh, twelfth, thirteenth, and fourteenth centuries, are frequently to be met with in Russia and other countries. The book of Proverbs is believed to have been translated before, or in the twelfth century, as the quotations made from it by Nestor agree, on the whole, with the common text. The Prophetic Books and Job were translated, probably in Serbia, in the thirteenth or fourteenth century; and the Pentateuch and other books seem to have been translated in the fifteenth century, either in Russia or in Poland. At this latter period the several parts of the Slavonic Scriptures were for the first time collected into one volume, and arranged in order like those of the Bohemian version which appeared in 1488.

The first portion of the Slavonic version committed to the press was the Psalter, an edition of which appeared in 1491 at Cracow in Poland: a reprint of this book was published at Montenegro, 1495. The first edition of any part of the New Testament consisted of the Four Gospels, printed at Ugrovallachia, 1512. Another edition of the Gospels appeared at Belgrade, 1552, and a third edition at Montenegro, 1562. In 1553, the Czar Ivan Vasilievitch caused a revision of the Slavonic text to be undertaken, with a view of rectifying the errors which had crept into it through the ignorance or carelessness of transcribers. A printing office was established at Moscow by the czar for the purpose; the direction of the work was confided to Hans Bogbinder, a native of Denmark; and the printing was committed to Ivan Fedoroff, deacon of the Hostun Cathedral, and Peter Timofeeff; but owing to a variety of obstacles the printing did not actually commence till ten years afterwards, and in 1564 appeared the firstfruits of the typographical art in Russia, consisting of the Acts, the Catholic and the Pauline Epistles, taken, no doubt, from the best MSS. that could be then obtained in Moscow.¹ Although executed under the immediate patronage of the czar, much hostility was excited by the appearance of this work; the printers were accused of heresy and magic, and were compelled to flee the country. Fedoroff took refuge in Leopoldstadt, where he republished the Acts and Epistles in 1573, and Timofeeff settled in Wilna, where he printed an edition of the Slavonic Gospels in 1575.

In 1577, an edition of the Psalms issued from the Moscow press; and about the same period Constantine, duke of Ostrog, formed the noble design of publishing an edition of the entire Scriptures at his own expense, as the most effectual means of silencing the controversies then in agitation between the Greek and Roman Churches.² In order to secure the accuracy of the text, the duke made an extensive collection of Slavonic MSS. He also caused the Slavonic text to be collated with that of versions in other languages; but so many discrepancies were brought to light by this collation, that those who were hostile to the undertaking endeavoured to persuade the benevolent projector to abandon his design. So far, however, from yielding to despondency, he was only stimulated by these difficulties to greater perseverance, "in the certain hope that, by the divine blessing on his efforts, he should be enabled eventually to surmount them all." He therefore wrote to Italy, Greece, Serbia, Bulgaria, and Constantinople, requesting that individuals skilled in the Greek and Slavonic tongues might be sent to him, bringing with them the best accredited copies of the sacred text. In compliance with this request, many learned men resorted to Ostrog; and after the necessary collations and corrections had been effected, the first edition of the Slavonic New Testament was printed in 1580, accompanied with the Psalms. It was printed by Fedoroff, the deacon originally employed by the czar at Moscow.

In 1581, the first edition of the Slavonic Bible left the Ostrog press. The editors did not merely adopt the text of the Moscow edition, but consulted the Greek MSS. which had been brought for the purpose from Greece. It is uncertain what particular MSS. were consulted; and it is probable that the text of this edition was also conferred with other versions.

The peculiar characteristics of the Slavonic version may be concisely enumerated as follows, in the words of Dobrovsky:—1. The Slavonic version is very literally translated from the Greek, the Greek construction being frequently retained where it is contrary to the genius of the Slavonian; and it resembles in general the most ancient MSS. 2. In the Gospels it agrees with the Codex Stephani η (L. at Paris), more frequently than with any other Greek MS. 3. In the Catholic Epistles it agrees in general with the Codex Alexandrinus, and frequently in the Revelation. 4. In the Acts, and in the Epistles of St. Paul, it agrees in general with the most ancient MSS.; but sometimes with

¹ Henderson's Biblical Researches, p. 80.

² Henderson's Biblical Researches, p. 81.

one, sometimes with another, yet most frequently with Wetstein's Codex E (Codex Laudianus at Oxford). 5. Of the readings adopted by Griesbach in the text of his Greek Testament, the Slavonian version has at least three-fourths. 6. Where the united evidence of ancient MSS. is against the common printed reading, the Slavonic version agrees with the ancient MSS. 7. It has not been altered from the Vulgate, as some have supposed, though the fact is in itself almost incredible. 8. It varies from the text of Theophylact in as many instances as they agree; and their coincidence is to be ascribed, not to an alteration from Theophylact, but to the circumstance that both Theophylact and the author of the Slavonic version used the Greek edition. 9. The Slavonic version has few or no readings peculiar to itself, or what the critics call "lectiones singulares."¹ The controverted passage, 1 John v. 7, is not found in any MS. of the Slavonic version, and was therefore omitted in the Ostrog edition. In the second edition of the Bible, published 1663, it obtained a place in the margin, where it was probably inserted on the authority of the Textus Receptus. In all modern editions, however, it is admitted into the text.

Between the years 1581 and 1633 (the dates of the first and second editions of the Slavonic Bible), seven editions of the entire New Testament, besides several reprints of the Gospels and Epistles, were published at Evie, near Wilna, at Wilna itself, at Kief, and other places. All these editions are of extreme rarity.

The edition of the Bible of 1633 appeared at Moscow; it was projected by the Patriarch Nikon; but that learned man took no part in its emendation. It was professedly carefully corrected, but only a few of the typographical faults of the former edition were removed; and such alterations as were introduced were trifling, and of little moment.

In consequence of the numerous errors by which these two editions of the Slavonic Bible were disfigured, a new translation was undertaken at the command of the czar, by Epiphanius Slavintzky, a learned monk: he was appointed to prepare the work, in concert with other monks, under the eye of the metropolitan, and a solitary but agreeable retreat near Moscow was assigned to the company of translators. A rough copy of a version of the New Testament was just completed, when the death of the metropolitan arrested the progress of the work, and the design was completely relinquished.²

No further steps were taken in the revision or printing of the Slavonic Bible till the reign of Peter the Great. In the year 1712, that monarch issued an ukase, ordering the printed Slavonic text to be carefully compared with the Greek of the Septuagint, and rendered in every respect conformable to it. Certain learned monks were appointed to execute this work, and were directed, on all doubtful points, to abide by the decision of Jaborsky, a dignitary of great eloquence and erudition, who afterwards rose to be president of the Holy Synod. While this work was in progress, Peter the Great caused an edition of the Slavonic New Testament to be printed in parallel columns with the Dutch version, with the view, no doubt, of familiarising his subjects with the language of Holland, and of thus creating a closer connection between the two countries. This edition is now very scarce; a great discrepancy is observable in the space taken up by the two columns, the Dutch language not admitting of that conciseness with which the Slavonic has imitated the original.³ A corresponding edition of the Old Testament, in parallel columns with the Dutch, was also projected by Peter; but it was never printed, on account of the numerous discrepancies between the two versions, the one having been executed from the Hebrew, and the other from the Greek. An additional objection to this edition arose from the difference in the order of the books, and from the rejection of the Apocrypha by the Dutch.

The revision of the Slavonic version occupied nearly twelve years, and was not completed till the year 1723. In the beginning of the following year, Peter the Great ordered the revised copy to be put to the press; but his death during the course of that year greatly retarded the process of publication. Other obstacles, and the opposition of some of the members of the synod, occasioned still further delay, and it was not till 1751 that this revised edition was published. It was printed at St. Petersburg in a ponderous folio form, containing, besides the text, long and elaborate prefaces, with tables of contents, and other useful additions. This edition has served as the basis of all subsequent ones. Between the year of its publication (1751) and the year 1816, when the first stereotype edition printed by the Russian Bible Society left the press, not fewer than *twenty-one* impressions of the whole Slavonic Bible, besides numerous editions of the New Testament, were put into circulation.⁴ The total number of Slavonic Bibles and New Testaments issued by the Russian Bible Society, during the ten years of its active existence, amounts to 205,546.

¹ Marsh's *Michaelis*, vol. ii. part ii. p. 636.

² Henderson's *Biblical Researches*, p. 95.

³ Henderson's *Biblical Researches*, p. 98.

⁴ Henderson's *Biblical Researches*, p. 101.

R U S S I A N .

(For SPECIMEN of this Version, see Plate VII.)

GEOGRAPHICAL EXTENT AND STATISTICS.—The Russian empire, in point of extent, exceeds the most famous empires of antiquity, and numerous languages and dialects are spoken within its confines. The Russian language is vernacular in European Russia, which, according to the almanack published for the year 1848 by the Academy of St. Petersburg, contains an area of 90,117 square miles, and a population of 54,092,000. The superficial extent of the entire empire has been estimated by Hassel at 372,935, and by Kœppen at 364,388 geographical square miles. The Slavonic portion of the population has been computed at nearly 46,000,000, or about three-fourths of the whole.¹ The national religion of Russia is the Russo-Greek Church: since the time of Peter the Great, the reigning emperor has been the acknowledged head of this Church, and all ecclesiastical affairs are under the direction of a synod appointed by him. The ritual is contained in twenty folio volumes, composed in the Old Slavonic language.

CHARACTERISTICS OF THE LANGUAGE.—The Russian is the principal of the numerous languages and dialects which derive their origin from the Old Slavonic. It was originally the dialect of the Antes, a Slavonic people who, about the seventh or eighth century of our era, settled in the country now called Russia, and drove out the Schudi, or Finns, the previous occupiers of that vast territory. In 864, the Russian monarchy was founded by Ruric, a Scandinavian prince: he assumed the reins of government at the solicitation of the Antes, but his Scandinavian followers were too few in number to exert any perceptible influence on the language of his new subjects. Other idioms have, however, commingled more freely with it; and words Finnish, Greek, Mongolian, Tartar, Polish, Dutch, German, and French enter plentifully into its composition. These heterogeneous elements, while they add to the richness of the vocabulary, in no wise detract from the native symmetry of the Russian tongue. It is one of the most flexible of languages, and possesses to a remarkable degree the property of assimilating foreign words, employing them as roots; whence, by its own resources, it upraises stems and branches. Even now, in proportion to the increasing civilisation of the people, the stores of the language are being increased by fresh and fresh accessions from foreign sources. The most prominent grammatical features of the Old Slavonic language are reproduced in the Russian, a circumstance which no doubt arises partly from the original connection between the two languages, and partly from the influence of the older idiom on the Russian; for simultaneously with the introduction of Christianity in the tenth century, the Old Slavonic was adopted in Russia as its liturgical and ecclesiastical language. The resemblance of Russian to Latin is also very striking, and the hypothesis has even been started that Latin was originally a dialect of the Slavonic. Russian nouns possess three genders, two numbers, and seven cases, all of which (except the nominative and the vocative) are distinguished by different terminations: by means of these cases the transposition of words is often carried to a great extent in the construction of sentences, without occasioning ambiguity. The Russian language exceeds even the Italian in its immense stock of diminutives and augmentatives; every noun has at least two augmentatives and three diminutives, and some have even more. On the other hand the number of conjunctions is extremely limited, but this deficiency rather tends to impart clearness of expression, by preventing the formation of long, involved sentences.

Considering the vast extent of territory through which the Russian language is diffused, its provincial or dialectical variations are remarkably few in number. In fact, it has been observed, that an inhabitant of Archangel and one of Astracan, meeting at Moscow, would understand each other; and this conformity of language between provinces so remote is attributed to the use of the Old Slavonic throughout Russia in the services of the Church. The Russian language admits but of two principal divisions, namely, Great Russian, the literary and official language of the nation, spoken in Moscow and the northern parts of the empire, and Little or Malo-Russian, which contains many obsolete forms of expression, and is predominant in the south of European Russia, especially towards the east. To these may be added the idiom of the Russniaks, spoken in the east of Galicia and the north-east of Hungary, which, though differing slightly in pronunciation, is essentially the same as the Malo-Russian; and the White Russian, or Polish Russian, spoken by the common people in parts of Lithuania and in White Russia. The characters used in writing Russian are a modification of the

¹ McCulloch's Geographical Dictionary, vol. ii. p. 620.

Old Slavonic or Cyrillic. They were slightly altered in form by Peter the Great, and their number was reduced by him to thirty-four; since his time they have been subjected to few changes.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The earliest Russian version of the Scriptures was written in White Russian, a semi-Polish dialect, which arose in the beginning of the sixteenth century, in consequence of the connection then subsisting between Poland and Russia. Part of the Old Testament belonging to this version was printed at Prague in 1517–19; the Acts and Epistles appeared at Vilna, 1525.¹ We have no information as to the circumstances under which this translation was executed. All that we now know about the translator is, that his name was Skorina, that he was a doctor of medicine, and that he was born at Polotsk, and completed his version at Vilna. Certain portions only of his translation have as yet been discovered, but it is evident, from his prefaces to some of the books, that he translated, or intended to translate, the entire Scriptures. He drew his version from the Vulgate, but in particular passages he followed the readings of the Slavonic, or of the Septuagint, whence it is derived.

At the close of the seventeenth century, another attempt was made to produce a version of the Scriptures in the language then commonly spoken in Russia. The promoter of this version was Ernest Glück, a native of Saxony, dean of the Lutheran Church in Livonia. The success which attended his translation of the Scriptures into the Lettish language, induced him to attempt a Russian version from the Old Slavonic text, and he employed an aged Russian priest to assist in the preparation of the work. Unhappily the translation was destroyed, with the whole of Glück's MSS. and library, at the siege of Marienburg, in 1702, and he appears to have made no efforts to recommence the work.

The version now commonly used in Russia was prepared under the immediate auspices of the Russian Bible Society. On the first formation of the Society in 1813, great doubts were entertained as to the possibility of obtaining a version in the language of the people, on account of the prejudices of the clergy, and the veneration with which the Old Slavonic version was regarded by all ranks of the community. In the beginning of the year 1816, copies of the versions, printed by the Society in the languages spoken in distant parts of the empire, were laid before the emperor, and he was much struck at perceiving that, while so many barbarous tribes had been thus put in possession of the oracles of God, "*his own Russians* still remained destitute of the boon mercifully designed to be freely communicated to all." At his instigation, an order was immediately forwarded through the president of the Society to the Holy Synod, enjoining the translation of the New Testament into Modern Russ. The synod acquiesced in the imperial mandate, and some of the most competent individuals connected with the spiritual academy of St. Petersburg were appointed to prepare a version; their work, when completed, was submitted for revision to the clerical members of the Bible Society, and, after three years had been devoted to the undertaking, an edition of the Four Gospels was struck off, in parallel columns with the Slavonic text. Such was the demand for this work, that two editions, consisting of 15,000 copies, were issued during the course of the same year, and during the following year 50,000 copies of the Gospels and Acts were printed and circulated. The first edition of the entire New Testament did not appear till 1823; it was printed without the accompaniment of the Slavonic text. Eight months afterwards it was carefully stereotyped, and 20,000 copies struck off for immediate distribution, and other editions followed in quick succession from the Society's printing office at St. Petersburg. This version, although not exempt from verbal errors and omissions, ranks among the best of modern translations; it was executed from Greek MSS., and contains many indications of the critical spirit of research which characterises the nineteenth century.

With respect to the Russian version of the Old Testament, the first portion translated by command of the emperor was the Psalms, the chief preparation of which devolved on the Rev. Dr. Pavsky, of the cathedral of St. Petersburg, the first Hebrew scholar in the empire.² The first edition appeared in 1822, and consisted of 15,000 copies; yet so great was the demand, that within the space of two years no less than 100,000 copies left the press. This version was peculiarly acceptable in Russia, on account of its being drawn immediately from the Hebrew text, whereas the Old Slavonic, which it in a great measure superseded, was derived, as above stated, from the Septuagint. The translation of the other books of the Old Testament from the Hebrew proceeded under the direction of the spiritual academies of St. Petersburg, Moscow, and Kief; and in 1822 an edition was undertaken of 10,000 copies of the Pentateuch, and the books of Joshua, Judges, and Ruth. In 1826, the Russian Bible Society was suspended by the ukase of Nicholas, and little intelligence has been obtained since that period concerning

¹ Biblical Repository, vol. iv, p. 36.

² Henderson's Biblical Researches, p. 126.

the circulation of the Bible in Russia. So far as regards the distribution of this version, the laborious efforts of Henderson, Pinkerton, and Paterson in promoting the organisation of the Society and preparation of the version are now utterly fruitless, for the Society is virtually dissolved, and all its printing operations arrested. The educated classes in Russia are generally acquainted with French and German, and sometimes even English, and in these languages they can obtain copies of the Bible. But all the Russian Testaments printed by the Society have been distributed, and as another edition cannot for the present be obtained, the Russian peasantry are debarred from the privilege of studying the Word of God. The only substitute they possess consists of two small volumes of scriptural extracts, set forth by the government in the modern language. These extracts consist of selections from Scripture, printed without note or comment; and as they point out the way of salvation through faith in the work of the Redeemer, they may be used as the means of awakening some to the knowledge of the truth.¹

P O L I S H .

SPECIMEN OF THE POLISH VERSIONS.

ST. JOHN, CIAP. I. v. 1 to 14.

¹ Na początku było Słowo, a ono Słowo było u Boga, a Bogiem było ono Słowo. ² To było na początku u Boga. ³ Wszystkie rzeczy przez nie się stały, a bez niego nic się nie stało, co się stało. ⁴ W nim był żywot, a żywot był oną światłością ludzką. ⁵ A ta światłość w ciemnościach świeci, a ciemności ięć nie ogarnęły. ⁶ Był człowiek posłany od Boga, któremu imię było Ian. ⁷ Ten przyszedł na świadectwo, aby świadczył o tęg światłości, aby przezeń wszyscy uwierzyli. ⁸ Nie byli on tą światością, ale przyszedł, aby świadczył o tęg światości. ⁹ Tenci był tą prawdziwą światością, która oświeca każdego człowieka, przychodzącego na świat. ¹⁰ Na świecie był, a świat przezeń uczyniony iest; ale go świat nie poznał. ¹¹ Do swęć własności przyszedł, ale go własni iego nieprzyjęli. ¹² Lecz którzy go kolwiek przyjęli, dał im tęg moc, aby się stali synami Bożymi, to iest, tym, którzy wierzą w imię iego; ¹³ Którzy nie z krwi, ani z woli ciała, ani z woli męża, ale z Boga narodzieni są. ¹⁴ A to Słowo ciałem się stało, i mieszkało między nami, (i widzieliśmy chwałę iego, chwałę iako jednorodzonego od oycy,) pełne łaski i prawdy.

¹ Na początku było Słowo, a Słowo było u Boga, a Bogiem było Słowo. ² To było na początku u Boga. ³ Wszystko się przez nie stało: a bez niego nic się nie stało, co się stało. ⁴ W nim był żywot, a żywot był światłością ludzi: ⁵ A światłość w ciemnościach świeci, a ciemności iey nie ogarnęły. ⁶ Był człowiek posłany od Boga, któremu imię było Jan. ⁷ Ten przyszedł na świadectwo: aby świadczył o światłości, aby przezeń wszyscy wierzyli. ⁸ Nie byli on światłością: ale iżyby świadczył o światłości. ⁹ Był światłość prawdziwa, która oświeca wszelkiego człowieka na ten świat przychodzącego. ¹⁰ Na świecie był, i świat iest uczynion przezeń, a świat go nie poznał. ¹¹ Przyszedł do swej własności, a swoi go nie przyjęli. ¹² Lecz którzykolwiek przyjęli go, tym dał moc aby się stali synami Bożeni, tym którzy wierzą w imię iego. ¹³ Którzy nie ze krwi, ani z woli ciała, ani z woli męża, ale z Boga się narodzili. ¹⁴ A Słowo ciałem się stało, i mieszkało między nami i widzieliśmy chwałę iego, chwałę iako jednorodzonego od Oycy, pełnego łaski i prawdy.

ON THE POLISH LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—Since the partition of Poland, the Polish language has been diffused, by means of the Polish refugees, through several countries of Europe. About two-thirds of this once powerful kingdom belong to Russia, the remainder is divided between Austria and Prussia. The total amount of the Polish population is generally computed at about ten millions, of whom by far the greater majority are Roman Catholics.

CHARACTERISTICS OF THE LANGUAGE.—The Lekhes, by whom the Polish language was originally spoken, were a Slavonic race akin to the Tehekles of Bohemia, consequently great affinity prevails between the Polish and Bohemian languages. Many Germanisms occur in Polish, but the

construction of the language resembles that of the classical tongues, and Polish prose is formed on the model of the Latin. To a foreigner, Polish appears more repulsive and difficult than any other Slavonic language. This arises partly from the artificial nature of its grammatical system, but principally from the variety of shades in the pronunciation of the vowels, and from the numerous and peculiar combinations of the consonants. Gothic characters are sometimes used in writing Polish, but the Latin are more frequently employed; and it is to the disuse of the proper Slavonic characters, and the adoption of an alphabet inadequate to express the sounds of the language, that many of the peculiarities of Polish orthography are to be attributed.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—A translation of the Scriptures into Polish is said, by competent authorities, to have been made prior to A.D. 1390, by order of Queen Hedwig, the first wife of Jagello. A translation of the Psalms, spoken of by Czacki, is thought to have formed part of this version; and the entire Bible, which belonged to Sophia, fourth queen of Jagello, may possibly have been a copy of it.¹ The few biblical fragments now extant are of little use in determining this question, and are not considered of much value.

Since the middle of the sixteenth century no fewer than six different Polish versions have been executed. The first in order of time was a translation of the New Testament, made by Seklucyan, a Lutheran, and competent Greek scholar: it was printed at Königsberg in 1551, and was thrice reprinted before 1555. Several translations were afterwards made of the Psalms, but the first version of the entire Old Testament appeared at Cracow in 1561. It was translated from the Vulgate by Leonard, and was reprinted in 1575, and again in 1577. Although designed for Roman Catholics, it never received the sanction of the pope, because many passages had been taken from the Bohemian Bible. It is familiarly known as the "Old Cracow Bible," and copies are now very rare. The New Testament of this version first appeared at Cracow in 1556.

The Radzivil Bible appeared at Brzesc in 1563. It was executed from the original texts by an anonymous translator for the Calvinists: it only passed through one edition, for Prince Radzivil, at whose expense it had been made and printed, died soon after its publication, and his son, who was a Catholic, carefully bought up the copies, and burnt them.²

The Socinian Bible, translated by Budny, an Unitarian clergyman, from the original texts, was published at Nieswiez, in Lithuania, in 1570, and was reprinted at the same place in 1572. Only three copies of this version are extant.

The Authorised Polish Bible was first printed at Cracow in 1599. It was designed for the Roman Catholics, and was sanctioned by Clement VIII. It is accounted one of the best European translations from the Vulgate, the language being pure and classical, though in some places slightly antiquated. The translator was Jacob Wuyek. Two other editions followed in 1740 and 1771, but the three editions did not comprise above 3000 copies.³

The Dantzic Bible, translated by Paliurus, Wengjerscius, and Micolaievius, from the original texts, was set forth by the Reformed Church at Dantzic in 1632. This Bible had passed through six editions before the British and Foreign Bible Society commenced its operations; but these six editions did not probably comprise above 7000 copies, of which at least 3000 copies were bought up and destroyed by the Jesuits.

In 1808, an edition of the Polish Scriptures was projected by the Berlin Bible Society, with the encouragement and aid of the Parent Society. The text selected was that of the Dantzic edition, which, after careful examination, was pronounced the best Polish translation that could be procured. The edition was completed in 1810, and consisted of 8000 Bibles and 4000 additional New Testaments. An edition of 5000 New Testaments, from the text of Jacob Wuyek, was commenced by the St. Petersburg Bible Society in 1813, and the principal inspection of the press was undertaken by the metropolitan of the Roman Catholic Church in Russia. Other editions from both of the above texts have been issued by the Continental Bible Societies, with the aid of the Parent Society. Dr. Pinkerton, in his "Russia," states that the number of copies printed for the St. Petersburg Bible Society was 7000 Polish Bibles and 16,000 Testaments. The total number of copies printed by the British and Foreign Bible Society is 14,000 Bibles and 64,000 Testaments. The great hindrance to the diffusion of the Scriptures at the present time in Poland is the policy of Russia; for as two-thirds of Poland belong to that extensive empire, it is almost wholly subjected to the political influences by which the free circulation of the sacred volume is impeded in all the other portions of the Russian territories.

¹ Dobrovsky, *Slovanka*, vol. ii. p. 237.

² Thirteenth Report of British and Foreign Bible Society, p. 85.

³ Thirteenth Report of British and Foreign Bible Society, 86.

BOHEMIAN.

SPECIMEN OF THE BOHEMIAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Na počátku bylo Slovo, a to Slovo bylo v Boha, a to Slovo byl Bůh. ² To bylo na počátku v Boha. ³ Všický věc stře ně učiněny Jan, a bez něho nic není učiněno, což učiněno gest. ⁴ V něm život byl, a život byl světl' o lidj. ⁵ A to světl' o v temnostech svjiti, ale tny ge neobšáhly. ⁶ Byl l'nověť posl'aný od Boha, genuž guéno bylo Jan. ⁷ Ten přišel na svědectvj, aby svěděl' o tom světle, aby vsickni uvěřili stře něho. ⁸ Alebyl' on to světl' o, ale (posl'an byl') aby svědectvj vydváral' o tom světle. ⁹ (Zentot) byl' to pravě světl' o, kterěz osvřtvege každého l'nověťa přicházejěho na svět. ¹⁰ Na světě byl', a svět stře něho učiněn gest, ale svět ho nepoznal. ¹¹ Do svěho vl'astnyho přišel, ale vl'astnj geho nepřigali ho. ¹² Kterěz pak keli přigali ge, dal' jim moc synu Božimi býti, (totj) tčn, kterěz věřj ve guéno geho; ¹³ kterěz ne ze krve, ani z vůle řěč'a, ani z vůle muže, ale z Boha zpl'ozeni Jan. ¹⁴ A Slovo to řěč' o učiněno gest, a přěbýval' o mezy námi, (a viděli sme sl'ávu geho, sl'ávu gakožto gebornozěného od Dteč), plně mil'ostj a pravdy.

ON THE BOHEMIAN LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—Bohemia, situated nearly in the heart of Europe, forms an important section of the Austrian empire. The number of inhabitants amounts to about 4,000,000, of whom nearly 3,000,000 are Tchekkes, and speak the Bohemian language; the remaining part of the population is composed principally of Germans. An attempt was made during the last century to abolish the Bohemian language, and German teachers were introduced into all the schools of Bohemia; but a language which, during the long ages of papal superstition, had been used as almost the only organ of truth, was not permitted to be thus suppressed. A reaction took place in its favour, and of late years Bohemian literature has been sedulously cultivated, although in all society German is the language of intercourse, even among those who profess to uphold the Bohemian language. A dialect of this language is spoken in Moravia; and about two millions of Slovaks in the north-west of Hungary employ Bohemian as their literary medium, although they speak a distinct dialect. Bohemia has justly been called the cradle of the Reformation, yet it is now one of the strongholds of Roman Catholicism; and the descendants of those who shed their blood in defence of their religious liberty are generally distinguished by the superstitious zeal with which they adhere to the form of religion forced on them by the swords of the Austrians.

CHARACTERISTICS OF THE LANGUAGE.—Bohemian is chiefly distinguished from other Slavic languages by the peculiarity of its pronunciation, which is remarkably harsh and disagreeable. In common with them it possesses a number of sibilants, and in many instances it has imparted a hissing sound to the German, Greek, and Latin words which have entered in great abundance into its vocabulary. About three-fourths of the words composing the Polish and Bohemian language are derived from the same roots, but in point of grammatical construction Bohemian approximates most closely to the Russian.¹

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—The greater part of a Bohemian version of the Scriptures appears to have been extant at the close of the fourteenth century: several translations of the Psalms, and a version of the books of Isaiah, Jeremiah, and Daniel, and of the Sunday Lessons from the Gospels, ascribed to that century, are still preserved in MS. in the libraries of Vienna, Prague, and Oels in Silesia. Ann, queen of Richard II. of England, is well-known to have possessed Bibles, Latin, German, and Bohemian. The various books of Scripture were read and circulated in Bohemia, in separate portions, until the time of Huss and Jerome of Prague, the martyrs of the fifteenth century.

¹ Bowring's Cheskian Anthology, p. 82.

About the time that Huss began to preach against the evils of the Roman Church, the several portions of Scripture that had been translated into Bohemian were for the first time collected together. It is uncertain whether Huss assisted in forming this collection, or whether he caused any portion of the sacred volume to be translated anew. After his martyrdom in 1415, copies of this Bible were greatly multiplied by his followers. Many copies were written by women, and the scriptural knowledge of the Taborite women is noticed by Æneas Sylvius, afterwards Pope Pius II.: he remarked that "it was a shame to the Italian priests that many of them had never read the whole of the New Testament, whilst scarcely a woman could be found among the Bohemians (or Taborites) who could not answer any questions respecting either the Old or New Testaments." From A. D. 1410 to 1488 (when this Bible was first printed), no less than four different recensions of the entire Scriptures can be distinctly traced, and many more of the New Testament. About thirty-three copies of the whole Bible, and twenty-two of the New Testament, written during this period, are still extant; and of these some are copied from each other, and some appear to have been translated anew, but all have evidently been executed from the Vulgate.¹

The edition of this Bohemian Bible, published by the United Brethren in 1488, furnishes the first instance on record of the application of the newly-invented art of printing to the multiplication of the Scriptures in a living tongue. From the date of this publication to the year 1804, fourteen editions of this version left the press. Between the years 1579 and 1593, a version of the Scriptures, executed by the United or Moravian Brethren from the original texts, was published in six quarto volumes at Kralitz, in Moravia. Fourteen translators are said to have been engaged in this splendid work, and the whole was published at the expense of the Baron John Zerotimus. Schaffarik has remarked concerning this translation, and the notes that accompanied it, "that they contain a great deal of that which, two hundred years later, the learned coryphæi of exegesis exhibited to the world as their own profound discoveries."²

In addition to the two versions above mentioned, a translation of the entire Scriptures, from the Vulgate into Bohemian, was published in 1804, by Prochazka and Durich: the New Testament of this version had appeared in 1786. A translation of the Old Testament, executed by Wartowsky from the Hebrew, still exists in MS., but has never been printed.

The design of issuing an edition of the Bohemian Bible was entertained by the Berlin Bible Society as early as 1805. The current of political events, however, impeded the progress of the edition, which was not completed till 1807. It consisted of 3000 copies, all of which were put into circulation in little more than twelve months. In 1808, an edition of the Bible, carefully printed from the text of 1593, was edited by Professor Palkovitch, of Hungary, with a list of words that had become obsolete since the translation was made. Owing to the poverty of the country, about 100 copies only got into circulation till 1812, when the stock in hand was purchased for distribution by the Bible Society.³ About 57,000 copies of the Bible and Testament have been published by the British and Foreign Bible Society in this language, exclusive of the many large editions published at Berlin by its aid; but the results of this extensive distribution have not yet been fully manifested. Bishop Fabricius alone was stated to have brought into circulation 7200 Bibles and 40,000 Testaments (Report for 1826, p. 74), and they appear to have been anxiously sought for, and well received.

¹ Dohrovsky, Geschichte der Böhm. Sprache, p. 211.

² Biblical Repository, vol. iv. p. 451.

³ Eighth Report of British and Foreign Bible Society, p. 4.

S E R V I A N .

(For SPECIMEN of this Version, see Plate VII.)

GEOGRAPHICAL EXTENT AND STATISTICS.—Serbia Proper is a principality nominally dependent upon the Turkish empire, situated on the Danube, south of the Hungarian provinces of Slavonia and the Banat. In proportion to the region through which the Servian language, in its various dialects, is diffused, Serbia itself is but a small territory: it comprises an area of about 20,000 square miles, and a population of about 1,000,000,¹ whereas the total number of individuals by whom (as we shall hereafter have occasion to mention) the Servian language is spoken, amounts at least to 5,000,000. It is vernacular, with some diversity of idiom and pronunciation, in Bosnia, Herzegovina, Montenegro, Dalmatia, Slavonia, and part of Croatia.

CHARACTERISTICS OF THE LANGUAGE.—The Servian is more akin to the Russian and Wendish than to the Bohemian and Polish languages. It approximates, however, more closely to the Old Slavonic than to any modern idiom, and thus appears to corroborate the generally received opinion, that the elder dialect was the vernacular language of the original Slavonic settlers in Servia, and that Modern Servian is merely a corruption of it. The Servian chiefly differs from the Old Slavonic language in the disuse of certain terminations, and in the adoption of many Turkish words. In point of construction, the language has of late years been altered and modified, so as to resemble the Russian. It is rich in vowels, and free from the accumulations of consonants, which render the other Slavonic tongues so harsh to the ear of a foreigner. Its most characteristic feature is the softness of its sound. In comparing the various Slavonic languages, Schaffarik has said, fancifully but truly, "Servian song resembles the tone of the violin; Old Slavonic, that of the organ; Polish, that of the guitar. The Old Slavonic, in its Psalms, sounds like the loud rush of the mountain stream; the Polish, like the bubbling and sparkling of a fountain; and the Servian, like the quiet murmuring of a streamlet in the valley."²

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The language of Cyril and Methodius being more intelligible to the Servians than to any other members of the Slavonic family, the ancient Slavonic version was, till a comparatively recent period, the only translation of the Scriptures read and circulated among them. A translation of the Octateuch into Servian is said to have been printed in 1493, at Zenta, in Herzegovina, but it is probable that the language of this version approached nearer to the Old Slavonic than to the modern idiom. The attention of the British and Foreign Bible Society was first drawn to the necessity of furnishing Servia with a version intelligible to the mass of the people by a communication from Mr. Kopitar, of Vienna, addressed in 1815 to the Committee, through the Baron de Saey, of Paris.³ A Servian, by name Vic Stephanovitch, the author of the first Servian grammar and dictionary, having agreed with Mr. Kopitar to prepare the translation, the proposal was referred to Dr. Pinkerton, then at St. Petersburg; and as it was ascertained, after due inquiry, that Stephanovitch was fully qualified for the work, the Committee resolved to undertake an edition of the New Testament in Servian. The translation was executed from the Old Slavonic version, conferred with the original Greek, and, when completed, was sent to St. Petersburg, whence it was forwarded for revision to the Bessarabian Committee. Many alterations were effected in it during the process of revision, and it was not till 1824 that the edition was completed at press. As this translation was written in the common dialect of the people, many objections were raised against it by those who preferred a more elevated style, bearing a stricter conformity to the Old Slavonic idioms. Soon after the appearance of this version, Professor Stoikovitch, the author of several Russian and

¹ M'Culloch's Geographical Dictionary, vol. ii. p. 672.

² Servian Popular Poetry, Bowring, p. xx.

³ Twelfth Report of British and Foreign Bible Society, p. 79.

Servian works, was appointed by a Committee at St. Petersburg to prepare a new translation, designed, in point of diction, to hold a middle course between the forms of speech in common, familiar use, and the more ancient and classical phraseology of the language. This professor took the former version as the basis of his work, which, when completed, was printed at St. Petersburg. When a second edition of the New Testament became necessary for Servia, the Committee of the British and Foreign Bible Society took some pains to ascertain which translation was the most acceptable to the people. On reference to native authorities, it was found that Professor Stoikovitch's version was generally preferred to the other. It was therefore adopted as the text of an edition of 2000 copies, published for the British and Foreign Bible Society at Leipsic, in 1830. The Old Testament has not yet been translated into Servian.

CROATIAN, OR DALMATIAN-SERVIAN.

THE Servian language, as we have already mentioned, is spoken, with a few provincial deviations, in Dalmatia, and in Military or Austrian Croatia, comprising the districts of Carlstadt and Varasdin, which collectively may contain a population of about 1,300,000. The only real line of demarcation between the language of Servia Proper and Dalmatian-Servian, lies in their respective alphabetical systems. The Servians belong, almost without exception, to the Greek Church, and therefore use the Russian modification of the venerable characters in which the Old Slavonic version is written. The Dalmatians and Croatians, on the other hand, having received instruction in the Christian religion originally from Latin priests, belong, in general, to the Roman Catholic Church, and use the Latin alphabet. The Glagolitic letters (probably so called from the Slavonic *Glagol*, a word or verb,) were formerly employed in Dalmatia in writing Old Slavonic, as well as the modern idiom: they are a clumsy imitation of the Cyrillic alphabet, and, except occasionally for ecclesiastical purposes, have now fallen into disuse.

A translation of the Gospels into Dalmatian-Servian, by Bandulovitch, appeared at Venice in 1613, but never obtained much circulation. In 1640, a Jesuit, by name Bartholomew Cassio, had translated the entire Scriptures; but this version was never committed to the press, owing to the opposition of the bishops. After the lapse of another century, strenuous efforts were made by Stephen Rosa, a Roman Catholic priest, to furnish the Dalmatians with the Bible in their vernacular language. He executed a new translation of the entire Scriptures, and immediately on its completion forwarded it to the pope, with a request that it might be used in all the churches of Dalmatia, instead of the Old Slavonic version: he urged his suit by arguing, that as the Cyrillic language was an ingredient of the Greek Church, the use of it in sacred things was a species of Greek heresy. The pope referred the subject to the consideration of a committee, appointed by him for the purpose, and in 1754 the translation was formally rejected.

At length, in 1832, by the renewed efforts of the Romish Church, and the zealous aid of the deceased primate of Hungary, Cardinal Rudnay, another version of the Scriptures was completed, and was permitted to pass through the press. It was printed in Roman letters, and was at once adopted by the Roman Catholics of Dalmatia and Croatia. This version is a translation from the Vulgate, executed by the Franciscan monk and professor, Katancich, and rendered conformable in all points to the dogmas of the Roman Catholic Church.

CARNIOLAN.

SPECIMEN OF THE CARNIOLAN VERSIONS.

St. JOHN, CHAP. I. v. 1 to 14.

V'TIM sazhetki je bila Bessedá, inu Bessedá je bila per Bugu, inu Bug je bil ta Bessedá. Taista je bila v'sazhetki per Bugu. V'sse rezhi so skusi toisto sturjene : inu pres teiste ni nizz sturgenu. V'nji je blu to shivlenie, inu to shivlenie je blu ena luzh teh ludy. Inu luzh v'temmi sveiti, inu temme je nisso sapopadle. En zhlovik je bil od Buga poslan, kateru je blu jme Joannes. Taisti je pershal k'prizhuvaniu, de hi prizhuval od te luzhi, de bi v'ssi skusi nega veruvali. On ny bil ta luzh, temuzh, de bi on od luzhi prizhuval. Je bila ta prava luzh, katera usakiga zhloveka resveti, kir pride na leta sveit. Je bil na sveiti, inu ta sveit je skusi nega sturjen, inu ta sveit ga ny sposnal. On je pershal v'svoje lastnine, inu ti niegovi ga nisso gori vseli, kulikur yh pak je nega gori vselu, tem je on dal oblast, de bi Boshji otrozi postali, tem, kateri v'niegovo ime verujejo. Kateri nisso od te kervy, ne od vole tega messa, ne od vole moshá, temuzh so od Buga rojeni. INV TA BESSEDA JE MESSV POSTALA. (*Tukei se doli poklelne.*) Inu je prebivala med nami: Inu my smo nie zhast vidili, eno zhast koker tiga edinurojeniga od Ozheta, polniga gnade, inu resnize.

VSZAHETKI je bila besseda, inu Bessedá je bila pèr Bugi, inu ta Bessedá je bila Bug. Taista je bila v'sazhetki pèr Bugi. V'se rizhy so skusi toisto sturjene, inu pres teiste nej nishètèr sturjenu, kar je sturjenu. V'nji je bil ta leben, inu ta leben je bil Luzh téh Ludy, inu taista Luzh v'temmi svejti, inu temme je néso priele. En Zhlovik je bil od Buga poslan, timu je bilu ime Ioannes, taisti je prishál h'prizhovanju, de bi od te Luzhi prizhoval, de bi vsi skusi njega verovali. On nej bil taista Luzh, temuzh de bi on od te Luzhi prizhoval. Taista je bila ta prava Luzh, katera vse Zhlovéke resvetji, kir prideo na leta Svejt. Ona je bila na Svejti, inu ta Svejt je skusi njo sturjen, inu Svejt je nej snal. On je prishál v'svojo lastino, inu ty njegovi ga néso gori vseli : Ampek kulikur je nyh njega gori vselu, tém je on dal oblast, de mogo biti Boshji otroci, kateri na njegovu Ime verujo, kateri néso od krij, ni od vole tiga messá, ni od vole eniga Moshá, temuzh od Buga rojeni. Inu taista Bessedá je Messu postala, inu je prebivala mej nami, inu my smo nje zhast vidili, eno zhast, kakòr tiga edinurojeniga Synu od Ozheta, polniga Gnade inu Risnice.

ON THE CARNIOLAN DIALECT AND VERSION.

THIS dialect is spoken in the Austrian provinces of Carinthia, Carniola, and Styria. In 1840 the population of Carinthia was estimated at 759,541; that of Carniola at 581,189; and that of Styria at 975,309.¹ Part of this population, however, is composed of Germans, and Roman Catholicism is the predominant religion.

The Carniolan dialect, which bears a strong resemblance to Servian and to Old Slavonic, has been vernacular in these regions since the fifth century; but it was not embodied in a written form till towards the epoch of the Reformation.² Truber, a canon and curate of several places in Carniola and Carinthia, and justly styled the apostle of that nation, was the first to write in their dialect. In the prosecution of his zealous and faithful labours among them, he met with much discouragement and strong opposition, so that at length he was compelled to take refuge with Christopher, duke of Wurtemberg, who had opened an asylum in his dominions for the persecuted. Here Truber completed the translation of the New Testament into Carniolan, which he had commenced some time previously. He translated from the Latin, German, and Italian versions, for he was unacquainted with the original Greek. The first portion of his version, consisting of the Gospel of St. Matthew, appeared at Tubingen in 1555, printed in Roman letters; and the entire New Testament was completed at press in 1557. In the preparation of this version, Truber was assisted by Dalmatin, Sonnegg, and other preachers of the Gospel. A system of orthography, totally different to that adopted by Truber, was introduced by Dalmatin in 1561. The Old Testament was also translated by Dalmatin, and an edition of the entire Scriptures in Carniolan was printed under his direction, with the aid of Melancthon, in 1584, in parallel columns with the German text. This edition was designed for the Protestants of Carinthia and Carniola, who were then very numerous; but they have been exterminated by the Jesuits, and almost all the copies of this edition appear to have been destroyed. A perfect copy of this version is scarcely known to be in existence, but fragments are still extant, from which the Committee of the British and Foreign Bible Society have lately ordered an edition to be printed. A Carniolan version of the Scriptures, for the use of Roman Catholics, was executed from the Vulgate, by George Japel, and printed at Laybach in 1784. The New Testament of this version has been since reprinted. Another Romanist version is said to have been prepared by Ravnikar, Roman Catholic Professor of Theology at Laybach, about the year 1817.³

¹ M'Colloch's Geographical Dictionary, vol. I. p. 234.

² Eichhoff, Hist. de la Langue des Slaves, p. 217.

³ Thirteenth Report of British and Foreign Bible Society, p. 91.

SLOVAKIAN.

(A SPECIMEN could not be obtained at the time of publication.)

THE Slovaks, or Slovenes, dwell in the north-west of Hungary, more especially in the countries Trencsin, Thurocz, Arva, Liptau, and Sohl. Including their numerous settlements, dispersed all over Hungary, their number may be estimated in round numbers at about 1,800,000. Of these 1,300,000 are Roman Catholics; the rest are Protestants. They are descendants of the original Slavonic settlers in Europe, but their language is the only remnant they have preserved of their national existence. In 894 they were conquered by the Magyars; since then they have dwelt in the same land, and under the same government, as their conquerors, and they still form a component and very important part of the Hungarian nation. Their dialect approximates closely to the Servian, but has been greatly influenced by the Bohemian, which they have adopted as their literary language. It is to the Romanists that the Slovaks are indebted for a version of the Scriptures in their own dialect. A translation of the Bible was made by the Canon G. Palkowic, which was printed in 1831. The Bohemian version had been up to that period the only translation of the Scriptures in general use among these people.

BOSNIAN.

BOSNIA, the most westerly pachalic, or eyalet, of Turkey in Europe, comprises an area which has been variously estimated at from 16,000 to 22,000 square miles, and a population numbering from 800,000 to 1,000,000. This population is composed of Turks, Servians, Croats, Gypseys, Jews, and Armenians; the Bosniaks themselves number but 350,000 individuals. The dialect has been described as a mixture of Slavonic and Wallachian. In a letter, dated Corfu, 1827, Mr. Lowndes stated that the Austrian Consul then at Corfu had given him information of the existence of the Bible in the Bosnian dialect. From the account given by the consul, it would appear that he had seen copies of this version during his residence among the Bosniaks. No copy of this work, however, seems at any period to have reached England.

BULGARIAN.

(For SPECIMEN of this Version, see Plate VII.)

BULGARIA, anciently called Lower Moesia, formed one of the earliest settlements of the Slavonians, and derived its present name from the Bulgarians, a warlike Asiatic horde who, in 679, conquered the country, but gradually merged their language and manners in those of the Slavonian inhabitants. Bulgaria was annexed to the Greek empire by Basilius the Second, in 1018. It recovered its independence in 1186, but was finally conquered by the Turks in 1389, under whose dominion it has ever since continued.¹ Its present population amounts to about 1,800,000 individuals, but the Bulgarians are also to be found dispersed through most of the neighbouring provinces. The Bulgarian dialect is the most corrupt of all the languages of the Slavonic stem. Of the seven cases which properly belong to these languages, it has retained but two, the nominative and the vocative; and it has moreover adopted the Albanian custom of placing articles after nouns. Yet, although in consequence of these changes the Old Slavonic version became less intelligible to the Bulgarians than to any other Slavonic nation, it was not till after the commencement of the operations of Bible Societies that any successful effort was made to produce a Bulgarian version of the Scriptures. A translation was commenced in 1820, at the suggestion of Dr. Pinkerton. An archimandrite, named Theodosios, who had been recommended by the Greek patriarch of Constantinople, as the person best qualified for such an undertaking, was appointed to prepare this version, and he completed the translation of the New Testament in 1822. The work was forwarded to St. Petersburg for publication, and the Gospel of St. Matthew left the press in that city during the following year; it was printed in a thin 8vo. volume, in parallel columns with the Slavonic text. But in the meantime it was discovered that, owing probably to the incompetency of the archimandrite, the translation had been very inaccurately executed. The Petersburg Committee therefore resolved to limit the edition to 2000 copies; but the suspension of the Russian Bible Society occurred shortly afterwards, and even this small edition never seems to have been printed.

In 1827, another translation of the New Testament was completed by Sapounoff, with the design of publishing an edition on his own account at the press of the metropolitan of Bucharest. He was able to effect part of his design, in printing the Four Gospels; but by the time they left the press his means were completely exhausted, and, from his inability to print the remainder of his version, the Gospels were circulated separately. They were received with much favour by the people, and the translation (which had been executed from the Greek, compared with the Slavonic and Wallachian versions), was very generally attested to be faithful and intelligible. Arrangements were therefore made by the British and Foreign Bible Society, through their agent, Mr. Barker, to print an edition of the entire version; but, owing to some difficulty that occurred in the purchase of the work, the project was abandoned, and an entirely new translation was set on foot in 1836, by Mr. Barker. The New Testament was translated and forwarded to Smyrna in 1838, and was completed at press in that city in 1840. The edition consisted of 5000 copies. Another similar edition of 5000 copies is now, according to the last Report, in progress at Smyrna.

¹ Lectures on the Religious History of the Slavonic Nations, by Krasinski, p. 35.

WENDISH, UPPER AND LOWER.

SPECIMEN OF THE WENDISH, OR SORABIC, VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 14.

1 We spozatku hje to słowo, a to słowo hje pola Boga, a Bóg hje to słowo.

2 To same bjescho w spozatku pola Boga.

3 Schitte weży su psches to same czinene, a bes teho sameho neje nitscho czinene, sztoż czinene je.

4 We nim hje žiwene, a to žiwene hje cżlowekow śwjetko.

5 A to śwjetko śwjetczesche we cżjemnoszi, a cżjemnosz neje jo sapschijała.

6 Cżlowek hje wot Boga posłany, smenom Jan.

7 Ton pschindje na śwjetenje, jo by śwjetst wot teho śwjetka, jo bychu schyży psches njebo wjerili.

8 Ton same nebe to śwjetko, ale jo by won śwjetst wot teho śwjetka.

9 To hje to prawe śwjetko, kotrež schitich ludzi rospisjezi, kiz do śwjetka pschindu.

10 Won hje na śwjetci, a śwjet je psches njebo sczineny, a śwjet jeho nerofna.

11 Won pschindje do teho swojeho, a czi swoji jeho bohri nesachu.

12 Klajz nele pak jeho bohrije sachu, tym da won moz, jo bychu Woje dzjerzi byli, kotri do jeho mena wejerja.

13 Kiz nejšu strawje, ani swole teho cżjela, ani swole jecho muža, ale wot Boga su narobzeni.

14 A to słowo sczini jo cżjelo, a kbylesche bes nami, (a my widzichmy jeho krašnož, jako krašnož teho jeniečeho narobzeneho syna wot Wotja,) polne naby a brachp.

1 Wó sachopenu béscho to słowo, a to słowo béscho pola Bóhga, a Bóg béscho to słowo.

2 To same béscho wó sachopenu pola Bóhga.

3 Schytné weży su psches to same huzinone, a bjes togo samego nejo níz huzinone, zož žiwone jo.

4 Wó nom béscho žiwene, a to žiwene béscho to śwetko tich cżlowekow.

5 A to śwetko śwetst wó tei schannosjezi, a ta schannosjež nejo jo hpschimela.

6 Cżlowek béscho wot Bóhga posłani s meim Johannes.

7 Ten pschizo s fmanfshen, abú won wot togo śwetka fmanil, abú schytné psches nógo wérili.

8 Ten sami nebescho to śwetko, ale abú won suanil wot togo śwetka.

9 To śwetko béscho to wérne, kotarež hpswretko kuzbezo cżloweka pschubzezo do togo śwetka.

10 Wono béscho wó tem śwetce, a ten śwet jo psches nó huzinoni, ale ten śwet jo nebusna.

11 Won pschizo do togo swojezo, a te swoje jozo gorei newóschu.

12 Klajz nele pak jozo gorei wóschu, tim da mon woz, Bóhje secht hordowafsch kotarež do jozo mena wére.

13 Kotarež nejšu s fshwre daniz s wóhle togo schela, daniz s wóhle jadnogo muža, ale s Bóhga uaróžone.

14 Ale to słowo hordowa schela, a güdelafcho wó nás

(a mi widzichmy, jozo s fshafnosz, s fshafnosz ako togo jadno wežonezo syna wot Wóschja) polne gnadi a wérnosjezi.

ON THE WENDISH, OR SORABIC (UPPER AND LOWER), DIALECTS AND VERSIONS.

THE Latin term, *Venedi*, with its corresponding German form, *Wenden*, originally applied indiscriminately to all the members of the Slavonic family, has become the specific appellation of a Slavonic tribe located in Upper and Lower Lusatia. These people, who have preserved their Slavonic nationality in the midst of a Teutonic population, number about 144,000 individuals, of whom 60,000 live under the Saxon, and the remainder under the Prussian dominion; about 10,000 belong to the Roman Catholic, and the rest to the Lutheran Church.¹ Two dialects are predominant among them, of which that of Upper Lusatia bears the strongest resemblance to Bohemian, and that of Lower Lusatia to Polish. In both dialects, the use of the article and various peculiarities of construction have been borrowed from the German; yet the characteristics of the original Slavonic are still so fully retained, that when Dr. Pinkerton was travelling through the country he was enabled, merely by his knowledge of Russian, to comprehend much that was said by the peasantry. The German language is very generally spoken by the wealthier classes, and, in all probability, will eventually supersede the Wendish.

¹ Lectures on the Religious History of the Slavonic Nations, by Krasinski, p. 8.
35 (2)

Attempts seem to have been made at an early period to translate portions of the Scriptures into Wendish, for, in 1574, a translation of the seven penitential Psalms was published by a pastor of one of the churches.¹ The Gospels of St. Matthew and St. Mark were translated into the same language, and printed in 1670, at Budissen, or Bantzen, in Upper Lusatia; and the Epistles to the Romans and Galatians were translated and printed in 1694, by Michael Frenzelius, or Frenzeln, a native of Cosela, in Lusatia, and Lutheran minister of Postwic. Another translation of the Gospels and Epistles was executed by Paul Praetor, Matthaei, and three other translators, and published at Bautzen in 1695, by the express order of the States of Upper Lusatia. In 1703 the Psalms, and in 1706 the entire New Testament, translated by Michael Frenzeln, were printed, the former at Budissen, the latter at Zettau, at the expense of Lady Gersdorf, grandmother of Count Zinzendorf, for gratuitous distribution among the poor. A version of the entire Scriptures, in Upper Wendish, appeared in 1728, at Budissen, translated by four pastors of the Lutheran Church. Eleven years were devoted by these pastors to this translation, which is said strictly to follow the German version of Luther. An amended edition appeared at Budissen in 1742, and a third edition at the same place in 1797. Another version in Upper Wendish was prepared by Swotlic, for the use of Roman Catholics. It still exists in MS., and has never been printed.

Only one version of the Scriptures exists in the Lower Wendish dialect. The New Testament, translated by Gottlieb Fabricio, or Fabricius, was printed at Kahren, where Fabricius was minister, in 1709. It was a translation from the German, and appeared with the German text. It was reprinted in 1728 and 1775. The first edition of the Old Testament was published separately in 1796, by Fritze.

In 1814, in consequence of a letter from Dr. Pinkerton, the British and Foreign Bible Committee agreed to assist the Dresden Society in printing an edition of 3000 copies of the version of 1728, for Upper Lusatia. The edition was completed in 1817, under the care of a printing committee of clergymen. In 1816, at the request of Dr. Pinkerton, a similar edition of 3000 copies was undertaken for Lower Lusatia; but, owing to the want of paper and other causes, the printing was not commenced till 1818. The last edition, printed by the Society for the Upper Lusatians, left the press at Güns in 1849, and consists of 5000 copies of the New Testament, with the Psalms. A great impediment, however, to the free and full distribution of the Scriptures among these people arises from their dislike to the Bible without the Apocrypha, and their indifference to the New Testament when printed alone.

¹ Le Long, vol. i. p. 443.

HUNGARIAN WENDISH.

SPECIMEN OF THE HUNGARIAN WENDISH VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Vu zacsétki je bilá Rêcs, i tá Rêcs je bila pri Bôgi, i Bôg je bila tá Rêcs. ² Eta je bila vu zacsétki pri Bôgi. ³ Vszá szo po nyê vesinyena i brezi nyê je níkaj nej vesinyeno, stero je vesinyeno. ⁴ Vu nyê je bio 'zíték, i te 'zíték je bio szvetloszt liúdi. ⁵ I tá szvetloszt vu kmiczi szvéti, i knicza jo je nej zapopádnola. ⁶ Bio je eden cslovek od Bogá poszlani, steroa imé je Ivan. ⁷ Ete je prisao na szvedôsztvó, ka bi szvedoco od te szvetloszti, da bi vszi vervali po nyem. ⁸ On je nej bio ta szvetloszt, nego da bi szvedoco od te szvetloszti. ⁹ Eta je ta isztinszka szvetloszt, stera preszvêti vszákoga csloveka pridôcséga na ete szvét. ¹⁰ Na tom szvéti je bila, i te szvét je po nyê vesinyeni, i te szvét je nyô nej poznao. ¹¹ Vu lasztivna szvoja je prisao, i ti lasztivni szo ga nej gori prijali. ¹² Ki szo ga pa gori prijali, dáó je onim oblászt, naj szinovje Bo'zi bodo, tim vervajôcsim vu iméni nyegovom. ¹³ Ki szo nej z krvi, niti z vôle tâla, niti z vôle mo'zá, nego z Bogá porodjeni. ¹⁴ I tá Rêcs je tâlo vesinyena, i prebivala je med nami, (i vidili, szmo nyê diko, líki diko jedinorodjene od Oesé) puna miloscse ino isztine.

ON THE HUNGARIAN WENDISH DIALECT AND VERSION.

A PECULIAR dialect of the Wendish (resembling in some degree the dialect of the Slovaks, and therefore serving as the connecting link between the languages of the eastern and western Slavonic stems) is spoken by about 15,000 Protestant Slavonians in the Szala and other districts of Hungary. The New Testament has been translated for this race by Stephen Kuznicó, or Kugmits, an edition of which has been printed by the British and Foreign Bible Society, together with a version of the Psalms, by the Rev. Mr. Triplan.

LETTISH, OR LIVONIAN.

SPECIMEN OF THE LETTISH, OR LIVONIAN, VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Cefakumâ bija tas Wahrds, un tas Wahrds bija pee Deeva, un Deevs bija tas Wahrds. ² Tas patš cefakumâ bija pee Deeva. ³ Wifšas leetas ir darritās zaur to pašū: un bēs ta pašā ne kas ne ir darritš, kas ir darritš. ⁴ Cefš wišna ta dšhwiša bija, un ta dšhwiša bija to zilwefu gaiškums. ⁵ Tas patš gaiškums špihroja tumšibā, un ta tumšiba to ne šanehme. ⁶ Weens zilweš tappe šahtitš no Deeva, Jahnis wahrdā. ⁷ Tas patš nahje pehž leezibās, ka tas leezibu dohtu no ta gaiškuma, ka wišī tižetu zaur to. ⁸ Wišš patš ne bija tas gaiškums, bet ka tas leezibu dohtu no ta gaiškuma. ⁹ Tas bija tas ištens gaiškums, kas pašaulē nahštrams wiššs zilwešs arškadro. ¹⁰ Wišš bija pašaulē, un ta pašaulē ir darrita zaur wišau: bet ta pašaulē to ne paštne. ¹¹ Wišš nahje šarā šawitibā, un tee šareji wišau ne ušnehme. ¹² Bet zeef wišau ušnehme, teem wišš derē wallās Deeva behrneem tapt, teem, kas liž uš wišna wahrdu. ¹³ Kas ne no affiniim, nei no mešu gribbešhanas nei pehž kašda wišra prahta, bet kas no Deeva dšimušči. ¹⁴ Un tas Wahrds tappe mešu, un dšhwoja mušū starpā, pilnš šehlašitibās un patešibās, un mešš wišna gošhū redšejam, tašū gošhibū, ka ta weniņa peedšimušča Dešla no Tešwa.

ON THE LETTISH, OR LIVONIAN, DIALECT AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—The maritime portion of Livonia, bordering on the Baltic, and also part of Courland, are occupied by the small nation to whom this dialect is vernacular.

At the beginning of the present century, these people were considered by the Moravian missionaries to be further advanced in civilisation than the Esthonians; and no less than 5000 persons in Livonia were said at that period to be believers, or at least inquirers, in the way of salvation.¹ According to the census of 1838, the number of Letts, or Livonians, was estimated at 740,000. They belong, in general, to the Lutheran Church.

CHARACTERISTICS OF THE DIALECT.—The Lettish and Lithuanian are both cognate dialects of the Old Prussian language, now extinct; but Lettish has admitted many Finnish and German elements, and has lost the simplicity of its ancient grammatical structure. Its orthography is regulated according to the German model; and a system so ill calculated to express the peculiarities of its articulations causes this dialect to appear intricate and abstruse to foreigners.

VERSION OF THE SCRIPTURES IN THIS DIALECT.—A version of the Gospels in Lettish is ascribed to Elger, a Livonian, who entered the order of the Jesuits in 1607, and published a work, entitled "*Christian Institutes*," in his native dialect; but it does not appear that this version was ever committed to the press. The Livonians are indebted for their version of the Bible to Ernest Glück, dean of the Lutheran Church in Livonia. He was a native of Saxony, and on his settlement in Livonia he was grieved to find that the people were still destitute of the Scriptures in their vernacular tongue. He therefore applied himself assiduously to the task of producing a translation of the entire Scriptures from the sacred originals; and with this object in view he repaired to Hamburgh, there to qualify himself for the undertaking, by studying Hebrew under Edzardi, the celebrated Hebraist. On his return to Livonia in the year 1680, Glück commenced his version, to which he devoted the chief part of his time during a period of eight years.² The New Testament was published in 1685, and the entire Bible in 1689, at Riga. The work was edited, and probably revised, by John Fischer, a German professor of divinity, and general superintendent of Livonia; it was dedicated to Charles XI., who had commanded its publication, and by whom every expense attending it was paid. It is stated, in a preface by the translator or editor, that all efforts to establish schools among the Livonians had proved impracticable, owing to the opposition of the people, until endeavours were made to give them the Scriptures in their native tongue; then, the writer tells us, the grace of God was so manifested among them, that they not only became willing to be taught, but made astonishing progress in the knowledge of the truth. Only 1500 copies of this edition were printed; the paper was obtained from France, and a singular incident occurred during the voyage. The vessel in which this paper was deposited was taken by a pirate; but on being informed that the paper was intended for an impression of the Bible, the pirate instantly released the vessel with its cargo, and suffered it to proceed on its voyage.³ This edition was so soon exhausted, that early in the following century it was found necessary to undertake another. The care of this edition devolved on James Benjamin Fischer, son and successor of John Fischer, the editor of the first edition. The text was diligently revised by five divines, and, on the completion of their labours, an edition of 9000 copies of the entire Bible was printed at Königsberg, in 1739. The New Testament had previously appeared separately at Riga in 1730.

In 1814, another impression of the New Testament, according to the received edition of Fischer, without alterations or additions, was commenced at Mittau, in Courland, where the Courland section of the St. Petersburg Bible Society was established.⁴ This edition, which consisted of 15,000 copies, left the press in 1815. In 1824, it appeared from the Report of the Russian Bible Society, that there had been printed by the Society 30,000 New Testaments, and nearly 4000 Bibles, in this dialect.

¹ Seventh Report of British and Foreign Bible Society, p. 65.

² Henderson's Biblical Researches, p. 111.

³ Townley's Illustrations, vol. iii. p. 445.

⁴ Tenth Report of British and Foreign Bible Society, p. 147.

LITHUANIAN.

SPECIMEN OF THE LITHUANIAN VERSION.]

ST. JOHN, CHAP. I. v. 1 to 14.

Pradžoje buvo Žodis, (Dievo Sūnus) ir tas Žodis buvo prie Dievo, ir Dievas buvo tas Žodis. ² Tas pats pradžoj' buvo prie Dievo. ³ Visi daktai to paties daryti yra, ir be to nieko nėra daryta, kas daryta yra. ⁴ Zemne buvo gyvastis, ir gyvastis buvo šviesybe žmonū. ⁵ Ir toji šviesybe tamsybeje šviežia, bet tamsybe tai ne pėrmane. ⁶ Buvo žmogus Dievo sustas, Son's wardu, ⁷ Tas pats atėjo luddimni, apie tą šviesybe luddt', kad jie visi per jį tiffėn. ⁸ Jis ne buvo šviesybe, bet kad luddėtu apie tą šviesybe. ⁹ Šiji buvo tikra šviesybe, apšviečianti visus žmones, atcinanzus & šit svieta. ¹⁰ Šji buvo svieta, ir svieta's per tą darytas yra; ir svieta's jds ne pažinvo. ¹¹ Jis & farajė atėjo, ir fariejė jo ne priėme. ¹² Bet tiek jį priėme, tiems darė mač Dievo maifais yastoti kurrie tif' & jo wardą. ¹³ Kurrie ne iš kraujo, ney iš funo noro, ney iš vyro noro, bet iš Dievo gimė. ¹⁴ Ir tas žodis paštojo funū ir gyvėno tarp mūsų, ir mėš matėm jo garbę, [garbę kaip vėngimmusio Sūnauš iš Tėvo, pilną matones ir tiesos.]

ON THE LITHUANIAN DIALECT AND VERSION.

LITHUANIA, formerly part of the ancient kingdom of Poland, is now chiefly subject to Russia. Its population, according to the census of 1838, amounts to 2,358,500. The Lithuanian dialect is now spoken only by the peasantry, Polish being the language of the middle and upper classes. Thus excluded from the influences of refinement and civilization, Lithuanian has preserved its peculiar structure more faithfully than most of the other languages of its class. It has retained seven cases, three numbers, and three genders; and of all the idioms spoken in Europe, it is acknowledged to approximate the nearest to the Sanscrit.

The first translation of the Bible into this dialect was made at the close of the sixteenth century, by John Bretkius, of Bammeln, near Friedland, and pastor of Labiau. He afterwards became pastor of the Lithuanian Church at Königsberg. He commenced the version in 1579, and completed it in 1590. He did not live to see the work committed to the press, but deposited the MS. in the Royal Library of Königsberg: the New Testament, with the Psalms, occupying three volumes in 4to., and the rest of the Old Testament five volumes in folio. The Psalms were corrected and revised by Rhessa, the successor of Bretkius, in concert with other divines; and an edition was published, with Luther's German version, in 1625. The New Testament was printed at Strasburg in 1700, by order of Frederic I, king of Prussia. Another translation of the Bible in this dialect, supposed to have been taken from a Polish version, was executed by Chylinski, a native of Lithuania, and a Lutheran. It was printed in London in 1660, where the translator died in 1668. All the copies of this edition appear to have been destroyed, with the exception of a fragment without title, proceeding no further than the Psalms.

Another edition of Bretkius's version of the New Testament, with the addition of the Psalms, was printed at Königsberg in 1727, and the Psalms separately, at the same place, in 1728. As it was found, however, that this version was written in the dialect of Upper Lithuania, rather than in that spoken in Prussia, the Prussian king, Frederic William, ordered the Rev. John Jacob Quandt, his first chaplain at Königsberg, to undertake a new translation of the whole Bible. Mr. Quandt, with the assistance of twelve other clergymen, completed a version of the New Testament and Psalms in 1727, and the entire Bible was completed and printed at Königsberg in 1735. The translation was made chiefly from Luther's German version, and aid was drawn from Bretkius's version. A second edition of the Bible, with the German text, was published at Königsberg in 1755. The Psalms had been separately printed in 1728, and the New Testament in 1749.

In 1806, information was transmitted to the British and Foreign Bible Society, that although the province of Lithuania possessed 74 churches and 460 schools, the people were almost destitute of the Scriptures. An edition of 3000 copies of the Bible was accordingly undertaken by the Society at Königsberg; but, owing to various delays, it did not leave the press till 1816. In 1824, a new edition of the same appeared, encouraged by the Society; and in 1836, an edition of the New Testament and Psalms, consisting of nearly 5000 copies, was published by the Society at Tilsit.

SAMOGITIAN.

SPECIMEN OF THE SAMOGITIAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Isz pradžios buwo žodis, o žodis buwo pas Diewa, o Diewu buwo žodis. ² Tay buwo isz pradžios pas Diewa. ³ Wisi dayktay par ji stojos, o be ano niekas ne stojos, kastikt stojos. ⁴ Jamé buwo gwenimas, o gwenimas buwo szwiesibe žmoniu: ⁵ O szwiesibe tamsibese szwieczia o tamsibes jos ne apeme. ⁶ Buwo žmogus siunstas nuog Diewu, kurio wardas buwo Jonas. ⁷ Tasay atejo ant ludiimo, idant duotu ludiima: ape szwiesibe idant wisi tiketu par ana. ⁸ Is nebuwo szwiesibe, bet idant duotu ludiima ape szwiesibe. ⁹ Buwo szwiesibe tikra, kuri apszwieczia kiekwiena žmogu ateynanti ant to swieto. ¹⁰ Buwo ant swieto, ir swietas par ji stojos, o swietas jo nepažino. ¹¹ Sawump atejo, o sawieji jo ne prijeme. ¹² O kurie tikt prieme ji, dawe jems galibe, idant stotus sunumis Diewu, tiems, kurie tiki wardan jo. ¹³ Kurie ne isz kraujo, ney isz noro kuno, ney isz noro wirow, bet isz Diewu užgime. ¹⁴ O žodis stojosi kunu, ir giweno tarp musu (ir regejome garbe jo, garbe kaypo wienatijo nuog Tiewo) pilna malones ir tiesos.

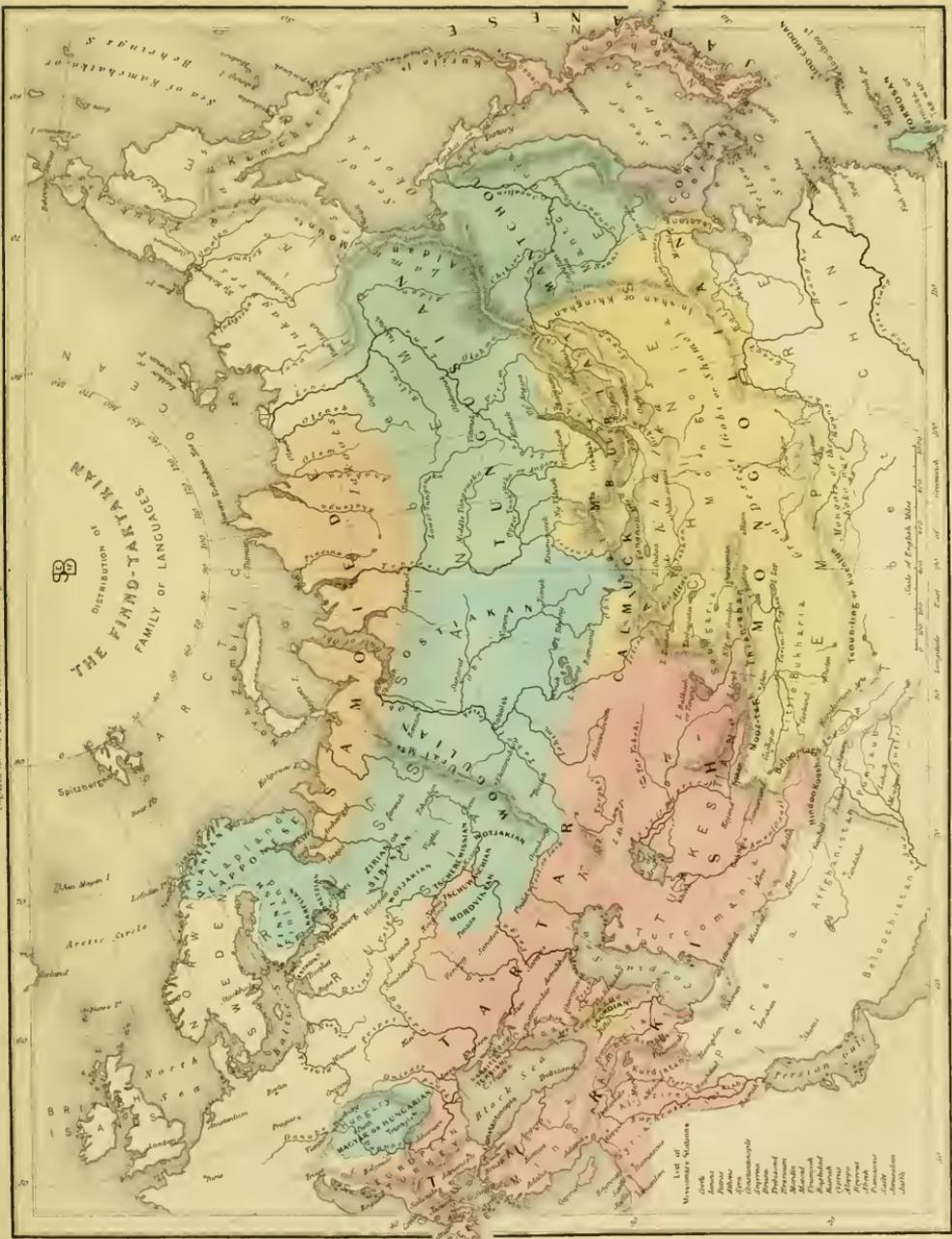
ON THE SAMOGITIAN DIALECT AND VERSION.

THE Samogitian, which is a dialect of the Lithuanian, is spoken in three districts of Lithuania, namely, Telcha, Schaul, and Rosina.¹ The Samogitians number about 112,000 individuals, and are, with few exceptions, of the Roman Catholic persuasion.² In 1814, the New Testament had been for the first time translated into this dialect, by Prince Gedroitz, bishop of Samogitia, who designed to print 1000 copies at Wilna at his own expense. The Russian Bible Society agreed to provide 4000 additional copies, and the London Committee paid for the binding. The edition, when completed, was so thankfully received, that, two years afterwards, the Parent Society made a grant of £250 in aid of a second edition. It left the press in 1816, and consisted of 5000 copies.³ A third edition, also consisting of 5000 copies, was printed about the year 1831, by the monks in the monastery of St. Cazimir, at Wilna. The Old Testament has not yet been translated into this dialect.

¹ Thirteenth Report of British and Foreign Bible Society, p. 112.

² Twelfth Report of British and Foreign Bible Society, p. 75.

³ Pinkerton's Russia, p. 106.



CLASS IV.—DETACHED FAMILIES.

A. EUSKARIAN FAMILY.

FRENCH BASQUE.

SPECIMEN OF THE FRENCH BASQUE VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Hastean Hitça cen, eta Hitça Jaincoarequin cen, eta Hitz hau Jaincoa cen. ² Hastean Jaincoarequin cen. ³ Gauça guciac eguinic ičan dire hartaz, eta hura gabe deus ezta eguin ičan, eguin direnetaric. ⁴ Hartan cen bicia, eta bicia guïçonen arguia cen. ⁵ Eta arguiac arguitcen du ilhumbetan, bainan ilhumbec ez dute errecebitu. ⁶ Bacen guicon bat icena çuena Joannes; cein baitcen egorria Jaincoaz. ⁷ Ethorri cen lekhucotassunean, bihurceco lekhucotassuna arguiari, amoreagatic guciec sinhex ceçaten hartaz. ⁸ Hura ezcen arguia, bainan *egorria cen* lekhucotassunaren bihurceco arguiari. ⁹ Argui *hau* eguiazcoa cen, arguitcen duena mundurat ethorcen diren guïçon guciac. ¹⁰ Munduan cen, eta mundua eguin ičan da hartaz; bainan munduac ez du eçagutu. ¹¹ Bererit ethorri cen, eta bereenec ez dute errecebitu. ¹² Bainan errecebitu duten guciei, eman dei çuena Jaincoaren haur eguinei içaiteco, *erran nahi da* haren Icenean sinhexten duenei. ¹³ Ceinac ez baitire sorthuac odolez, ez haraguiaren borondateaz, ez guïçonaren borondateaz; bainan *sorthu dire* Jaincoaz. ¹⁴ Eta Hitça eguin ičan da haragui; egotu da gurequin graciaz eta eguiaz bethea; eta behondaztu dugu haren loria, Aitaren Seme bakharrari *darocan* loria beçala.

ON THE FRENCH BASQUE DIALECT AND VERSIONS.

THE French dialect of the Basque language is spoken in the south-western extremity of France, on the frontiers of Spain, by a population of about 120,000 individuals. This district is about sixty miles in length by forty in breadth; it formerly included the three subdivisions of Labour, Lower Navarre, and Soule, and it is now comprehended in the department of the Lower Pyrenees. In parts of the neighbouring departments of Gers and Upper Pyrenees, Basque is still the language of the peasantry, while French is spoken in the towns.

CHARACTERISTICS OF THE LANGUAGE.—The Basque is one of the most singular idioms of Europe. In some of its characteristics it exhibits remarkable traits of analogy with Mandchou, with Finnish, and with several distinct families of languages spoken in the north of Europe, and of Asia. Like them, it has no difference of terminations in nouns and pronouns to mark the variation of gender; and, like them also, it subjoins prepositions and other particles, and even personal and relative pronouns, to nouns and verbs. On the other hand, it differs from them in the abundance of its inflections, and in its use of auxiliary verbs. In its elaborate system of verbal conjugation, Basque approximates closely to the American or Polysynthetic class of languages; and it is rather a singular circumstance, that the sound of *F* is wanting in most American languages and in Basque, and that in both a strong antipathy

is manifested to the immediate junction of mute and liquid consonants.¹ Many Sanscrit words exist in Basque; but in the collocation of these words, says Mr. Borrow, the Tartar form is most decidedly observable. These Sanscrit derivatives are usually divested of their initial consonant, and made to commence with a vowel; for Basque is emphatically a vowel language, employing comparatively but few consonants, and out of every ten words perhaps eight may be said to begin and to end with a vowel.² The natural result of this preponderance of vowels is a high degree of softness and melody, in which the Basque is said to exceed even the Italian. In point of antiquity, Basque far surpasses most of the languages now spoken in Europe; it was originally the vernacular tongue of the Iberi, a people generally regarded as the earliest settlers in Spain; and from them, as Humboldt has clearly proved, the present Euskaldunes, or natives of the Basque provinces, are descended. Basque does not appear to have ever possessed an alphabet proper to itself, and in all books which have been printed in this language Roman letters are used.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The entire New Testament, in Basque, was printed at Rochelle in 1571. It was translated by John de Licarrague, and was dedicated to Jeanne d'Albret, queen of Navarre, and brought out at her expense.³ The dialect in which it is written is that of Lower Navarre. The translator is said to have been a minister of the Reformed Church, and a native of Bearn.

More than two centuries elapsed before any other edition of the Testament was printed for the Basque people, and soon after the commencement of the present century it was found impossible, notwithstanding the most diligent search, to meet with a single copy among them.⁴ A copy of the New Testament of 1571 had, however, been providentially deposited, probably by a French refugee, in the library of the University of Oxford. From this copy the British and Foreign Bible Society printed, in 1825, at Bayonne, 1000 copies of the Gospel of St. Matthew, under the superintendence of Mr. Pyt, a minister of the Reformed Church in Bearn. The Roman Catholic Bishop interposed to prevent the circulation of this edition, and he possessed himself of no less than 800 copies, which he destroyed. Far from being discouraged at this opposition, the British and Foreign Bible Society proceeded with their important work, and, after some delay, a new and well-qualified editor was met with, named Montleza. Under the care of this editor, and the superintendence of friends at Bourdeaux and Bayonne, the text of 1571 was altered in accordance with the modern forms of the language, and so many changes were introduced as virtually to constitute a new version. An edition, consisting of 1000 copies of the Four Gospels and Acts, with 1000 separate copies of St. Matthew, and 1000 copies of the entire New Testament, was completed at press in 1829. The distribution of this edition was carried on with much activity,⁵ and the opposition it encountered had only the effect of drawing the attention of many to the contents of the sacred book.

As to the results produced in these provinces by the circulation of the Basque and French Scriptures, the testimony of the late Mr. Pyt (above mentioned) is remarkable. "In 1821," he said, "I found the people of Bearn utter strangers to the doctrine of the Gospel, and consequently to the life of God. I have left it in 1830 in a very different condition. It is to the Bible that the change must be attributed. The preaching of the Gospel had little success before the establishment of Bible Societies in Bearn; but when they had spread the word of the Lord,—when this word had found its way to each church, and in each church to a goodly number of families,—then they began seriously to think about that which the servants of God were preaching. There was much inquiry about the truth, and from that time the blessed work proceeded; and it continues to do so still, with the same happy results."

¹ Prichard's Researches, vol. iii. pp. 23, 24.

² Borrow's Bible in Spain, p. 218.

³ Lecluse, Grammaire Basque, p. 21.

⁴ Twenty-sixth Report of British and Foreign Bible Society, p. xxix.

⁵ Twenty-sixth Report of British and Foreign Bible Society, p. xxix.

SPANISH BASQUE.

SPECIMEN OF THE SPANISH BASQUE VERSION.

ST. LUKE, ЧИAP. XV. v. 11 to 24.

¹¹ Gueyago esan zuan : Guison batec izan cituan semebi. ¹² Eta ayetaco chiquienac esan cion bere aitari ; Aita, cearzu tocatcen zaidan haciendaren partea. Eta berac partitu cien hacienda. ¹³ Eta ez egun asco gueroz juntatu zuan seme chiquienac berca san gustia, eta juan zan, pais urruti batera, eta an ondatu zuan bere arceco gustia, vicio etan viciaz. ¹⁴ Eta gustia gastatu zuan can, etorri zan goce aundi bat paraje artan, eta bera asi zan premia e duquitcen. ¹⁵ Eta juan zan, eta alderatu zan paraje artaco batengana ; ceñec bialdu zuan bere baserrira, cerriac gordetcera. ¹⁶ Eta descetcen zuan, bere zabela, cerriac jaten zutenaren asalaquin betetcea : eta etzion iñore ematen. ¹⁷ Baño, bereganatu zanean esan zuan : ¡Cembait jornalariac daucate nere aitaren echean oguia sobratua, eta ni emen goceac ilcen nago! ¹⁸ Alchatuo naiz, eta juango naiz nere aitagana, eta esango diot : Aita, pecatu eguin nuen ceruaren contra, eta zure aurrean : ¹⁹ Ezdet mercei zure semea deitua, izatea : eguinazazu zure jornalariac becela. ²⁰ Eta alchatu eta juan zan bere aitagana. Eta nola oraindic cegoan urruti, icusi zuan bere aitac, eta muvituzan misericordiara, eta beragana corria juanaz, botacion besoac lepora, eta lastana emancion. ²¹ Eta semeac esan cion : Aita pecatu eguindet ceruaren contra eta zure aurrean : ez det mercei zure semea deitua izatea. ²² Baño aitac esan cien bere morroyai : Ecarri itzazute onera aguro arropariac ederrena, eta janciozute, eta jarriozute eraztuna beatcean, eta onetacoac onetan : ²³ Eta ecarriezazute idisco guicen bat, ilzazute, eta jan zagun, eta celebradaigun banquete bat : ²⁴ Cergatic nere seme au illazan, eta berriz vicitu da : galduzan, eta arquitua izanduda. Eta asiciran banquetea celebratcen.

ON THE SPANISH BASQUE DIALECT AND VERSION.

THE three Basque provinces of Spain (Biscay, Guipúscua, and Alava) are bounded north by the Bay of Biscay, west and south by Old Castile, and east by France and Navarre. They contain a population of 316,000 ; Basque is the language of the peasantry, but Spanish is spoken in the towns, and is understood throughout these provinces. The religion, as in the rest of Spain and in the French Basque districts, is Roman Catholicism. Spanish Basque also appears to be spoken in the north and west of Navarre. It does not differ very materially from French Basque, either in its structure or vocabulary. The Biscayan dialect in particular is distinguished by the natives by the name of *Escuara*, which simply means vernacular.

Many Spanish words have been engrafted on Spanish Basque, and in consequence of these additions, and of other alterations induced by the process of time, the version of 1571 (mentioned in our account of French Basque) is now scarcely intelligible. And although the British and Foreign Bible Society have given to the Basque districts of France an edition of the entire New Testament, yet no portion whatever of the Scriptures appears to have been printed in Spanish Basque until 1838, when Mr. George Borrow, with the aid of the Society, edited and published an edition of the Gospel according to St. Luke. The translation had been executed by a Basque physician, named Oteiza, and Mr. Borrow had retained the MS. two years in his possession before committing it to the press ; during which interval he had sought the advice and opinion of Basque scholars. The translation did not meet with unqualified approbation, yet it seemed impossible at that time to obtain a better. In 1848 this version of St. Luke was revised and amended by the translator, and printed in a second edition, at the expense of the Society, through their agent, the Rev. Dr. Thomson. The Acts of the Apostles were also translated under the same circumstances, but are not yet printed.

CLASS IV.—DETACHED FAMILIES.

B. FINNISH FAMILY.

FINNISH.

SPECIMEN OF THE FINNISH VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Alusa oli Sana, ja se Sana oli Jumalan tykönä, ja Jumala oli se Sana. ² Tämä oli alusa Jumalan tykönä. ³ Kaikki ovat sen kautta tehdyt; ja ilman sitä ei ole mitään tehty, joka tehty on. ⁴ Hänestä oli Elämä, ja Elämä oli ihmisten Valkeus. ⁵ Ja se Valkeus pimeydessä paistaa, jota ei pimeys käsittänyt. ⁶ Yksi mies oli lähetetty Jumalalta, josta nimi oli Johannes. ⁷ Se tuli siitä Valkeudesta todistamaan, että kaikki uskoivat hänen kauttansa. ⁸ Ei hän ollut se Valkeus, mutta hän oli lähetetty Valkeudesta todistamaan. ⁹ Se oli toinen Valkeus, joka valistaa kaikki ihmiset, jotka maailmaan tulevat. ¹⁰ Se oli maailma, ja maailma on hänen kauttansa tehty; ja ei maailma häntä tunnuta. ¹¹ Hän tuli omistensa, ja ei hänen omanja häntä ottaneet vastaan. ¹² Mutta niille, jotka hänen otit vastaan, antoi hän voiman Jumalan lapsiksi tulla; jotka uskovat hänen nimensä päälle. ¹³ Jotka ei wereitä, eikä lihan tahtoista, ei myöskin miehen tahtoista, mutta Jumalasta syntyneet ovat. ¹⁴ Ja Sana tuli Iisari, ja asui meidän seppämme, (ja me näimme hänen kunniansa niinkuin ainoan Pojan kunnian Isästä,) täynnä armoa ja totuutta.

ON THE FINNISH LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—In the earliest periods of history of which we have any record, the northern regions of Europe and of Asia were inhabited by a race of men whom the Slavonians called *Tschoudi*. All the tribes of this race were subjugated by the German, Tartar, or Slavonian nations; and in many instances they were displaced by their conquerors, and driven to the most barren and mountainous districts of the north. In the extreme north-western portion of the Russian empire, we meet with one of the principal of these tribes, called the Finns, from whom the country which they inhabit derives its name. Finland formerly constituted one of the five divisions of Sweden, but since 1809 it has been subject to Russia; the rites of the Swedish Church are, however, still observed, and the inhabitants, who amount in number to about 1,300,000, are, generally speaking, of the Lutheran faith. The Finns were converted to Christianity about the middle of the twelfth century, by means of an English missionary, who was the first bishop and martyr in Finland.¹

CHARACTERISTICS OF THE LANGUAGE.—The Finnish presents several striking points of resemblance to the languages and dialects spoken by the Turks, Tartars, Mongoles, Mandshurians, and Tungusians. Like them, its nouns are incapable of inflection, and an additional word is requisite to

¹ Twenty-seventh Report of British and Foreign Bible Society, p. xxxviii.

denote the variations of case, number, and sex; its prepositions and pronouns are suffixed to the words they modify, and, moreover, the vocabularies of all these languages are pervaded by a peculiar system of vocalic harmony. Finnish verbs have only two tenses, the past and the present, and the future is expressed by adding to the form of the present some word indicative of a future action or state of being.¹ Many Russian and Swedish words enter into Finnish, the consequence of the political relations between these nations.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—Soon after the introduction of the Reformation into Finland, the New Testament was translated into Finnish by Michael Agricola, rector, and afterwards bishop, of Abo. He was a native of Finland, and after having studied divinity at Wittenberg, was recommended by Luther to Gustavus I., king of Sweden. His version was printed at Stockholm, in quarto, in 1548. It contains a preface by Agricola, in which he states that the translation was made from the Greek, with the aid of the Latin, German, and Swedish versions. A translation of the Psalms was undertaken about the same period by Paul Justén, rector of the High School in Abo, in which work he engaged his scholars by way of exercise.² The translation was revised by Agricola, and printed at Stockholm in 1551, with a curious poetical address to the reader, descriptive of the idolatry of the Finns. During the same year, several detached portions of the Old Testament were translated and published by Agricola. In his preface to these translations, he expressed his sorrow at the impossibility of proceeding with the work, unless adequate funds could be procured, and pledged himself to the completion of the translation of the Old Testament, provided that he met with encouragement in the sale of his previous editions. Certain political obstacles, however, impeded from time to time the publication of the entire Scriptures in Finnish; and at length, in 1636, the clergy of Finland appealed to Christina, queen of Sweden, to furnish them with a version in their vernacular tongue. In consequence of this petition, orders were given for the preparation of an accurate translation at Abo, the capital of the duchy of Finland, on account of the University established there, and the greater purity of the language spoken in that city.³ The execution of the work was intrusted to Æschillus Peträus, doctor and professor of Divinity, and afterwards bishop of Abo; to Martin Stodius, professor of Oriental Languages in the University of Abo; to Gregory Matthæi, pastor of Puken; and to Henry Hoffman, professor of Divinity, and pastor of Maschoen. The translation was made from the original texts, and Luther's marginal glosses were subjoined to the chapters. It was printed at Stockholm, in folio, with a dedication to Queen Christina. Another edition, in the same form, was published in 1644.

Another version, likewise executed from the inspired originals, by Henry Florin, pastor of Paemaren, was published at Abo in 1685; but this version is comparatively little known, the Bible sanctioned by Queen Christina having, from its first appearance, been received into general circulation as the authorised version of Finland.

Editions of the New Testament, from the text of Queen Christina's version, appeared in 1732, 1740, 1774, and 1776. But, except two quarto editions in 1758 and 1776 (the latter of which was published by subscription), no further attempt was made to publish the entire Bible in Finnish, until the introduction, in 1811, of the operations of the British and Foreign Bible Society in Finland. In consequence of the pecuniary aid afforded by that Society, and the zealous efforts of their agent, Dr. Paterson, a Bible Society was formed at Abo; a report was sent to the Emperor Alexander, and he contributed a large donation from his private purse, besides granting to the Society, for five years, that part of the corn tithes which was originally appropriated to printing the Scriptures, but which in latter times had been devoted to state purposes. Standing types were immediately prepared at St. Petersburg, and 8000 copies of the New Testament, in 8vo., were completed at Abo in 1815. In the following year, 5000 copies of the entire Bible, also in 8vo., left the press at Abo. A quarto edition of the whole Bible, aided by a further grant from the British and Foreign Bible Society, was commenced in 1821, and completed in 1827. A specimen copy may be seen in the Library of the British and Foreign Bible Society, but, with few other exceptions, this edition (consisting of 7500 copies) was destroyed in the extensive fire with which Abo was visited in 1827. Another edition of 5000 copies of the New Testament was, in consequence, immediately undertaken by the Society: this edition was completed at Stockholm in 1829. In 1832, the Bible Society of Abo was again in active operation, and had printed a new edition of the quarto Bible, and commenced an 8vo. edition of 10,000 copies of the New Testament.

¹ Henderson's Biblical Researches in Russia, p. 4.

² Henderson's Biblical Researches in Russia, p. 3.

³ Townley's Illustrations, vol. iii. p. 443.

Apart from the Finnish edition printed at Abo, the St. Petersburg Society undertook some editions for the purpose of supplying the Finns in their own neighbourhood; but eventually large supplies were forwarded to Abo. The New Testament was printed by this Society in 1814, and again in 1822. The entire Bible was completed in 1817. The total of these editions amounts to 5025 copies of the Bible, and 7112 copies of the Testament.

An edition of 5000 Finnish Bibles was printed for the British and Foreign Bible Society, at Stockholm, in 1837; and the total number of Testaments printed, from first to last, at the expense of that Society, is 88,500, besides 110,568 copies supplied by the Society at Abo.

A distribution of the Scriptures, unpreccedented in extent, and justly regarded as one of the ablest and best executed projects in the records of Bible Societies, has of late years been carried on in Finland. This work commenced in 1841, under the auspices of the late metropolitan of Finland, Archbishop Melartin, and through the instrumentality of the British and Foreign Bible Society. From statistical documents collected at that period for the guidance of the Society's operations, it was ascertained that there were,—

- 1st, 47,254 Finnish families who possessed at least a New Testament.
- 2nd, 39,675 Finnish families who were unprovided, but were able to purchase the Scriptures at cost price.
- 3rd, 31,334 Finnish families who were unprovided, and so poor as to be able to give only a little for a New Testament.
- 4th, 50,442 Finnish families totally destitute of the word of God, and so extremely poor as to require an entirely gratuitous distribution.

On these statements being forwarded to the Committee of the British and Foreign Bible Society, the work of supplying, first of all, the 50,442 families, for whom an entirely gratuitous distribution had to be made, was immediately commenced. This provision has now been effected, and, in addition, 13,558 copies have been distributed among the third class, that is, those families who can afford to pay only a small sum in return.

A fresh edition of 25,000 copies of the New Testament is now in process of preparation, if not already completed; and this supply will fully meet the demand of every family in Finland still unprovided with the word of God. This is altogether the very noblest effort yet attempted for Scriptural distributions; and may, under the blessing of God, be found the means of preserving the Lutherans of Finland from the insidious advances of the Russian Greek Church, which is now working so tyrannically and disastrously among the Lettonians.

L A P P O N E S E .

SPECIMEN OF THE LAPPONESE VERSION.

ST. JOHN, ЧАП. I. v. 1 to 14.

Algost læi sadne, ja sadne læi Ibmel lut, ja sadne læi Ibmel. ² Dat algost læi Ibmel lut. ³ Buokrakkan dam boft læ dakkujuvvum ; ja alma dam taga i mikkege læk dakkujuvvum dast, mi ja læ dakkujuvvum. ⁴ Dam sist læi ællem ; ja ællem læi olbmu çuovgas. ⁵ Ja çuovgas sævdnjadassi baitta, ja sævdnjad i dam arvedam. ⁶ Ibmelest vuolgatuvui olmuš, gæn namma Johannes læi. ⁷ Dat duođastussan bādi, çuovgas birra duođastet, vai buokak su boft oskuši. ⁸ I sãn læm çuovgas, mutto (vuolgatuvvum læi) çuovgas birra duođastet. ⁹ Dat læi dat duot çuovgas, mi juokke olbmu çuvggijægje læ, gutte mailbmai boatta. ¹⁰ Sãn mailmest læi, ja mailbme su boft dakkujuvvum læ, ja mailbme i dāvddam su. ¹¹ Sãn bādi su ječas lusa, ja (su) ječak æi vuosstaivalddam su. ¹² Mutto nuft ædnagak, guđek vuosstaivaldde su, sigjidi famo sãn addi Ibmel manan šaddat, sigjidi, guđek su nama ala osskuk ; ¹³ guđek varai mielđ æi læk riegam, æige oaze dato mielđ, æige ålbma dato mielđ, mutto Ibmelest. ¹⁴ Ja sadne oazzen šadai, ja asa min gaskast,—ja mi åininek su hærvvasvuođa, nuftgo ađe aidno barne hærvvasvuođa,—dievva armost ja duotvuođast.

ON THE LAPPONESE LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—Lapland, the most northerly country of Europe, comprehends under its three general divisions of Russian, Swedish, and Norwegian Lapland, an area of about 150,000 square miles, two-thirds of which belong to Russia, and the rest to Sweden. The population has been loosely estimated at 60,000, of whom 9000 only are Laplanders, the rest being Swedes, Norwegians, and Russians.¹ The Laplanders under the sway of Russia belong to the Greek Church, and those subject to Sweden are professedly Lutherans ; but they did not, as a nation, assume the Christian name before the seventeenth century, and in many parts of the country they are said still to retain many of their heathen customs.

CHARACTERISTICS OF THE LANGUAGE.—The Laplanders and Finns are said to have originally constituted one nation, and the Lapponeze, from its great similarity in structure to the Finnish language, affords proof of this fact. Lapponeze has been considerably changed by the number of foreign words that have been engrafted on it ; for the ignorant Laplanders had no terms of their own expressive of any objects not strictly connected with their uncivilised mode of life. In the Lapponeze version of 1 Tim. iii. 16, not fewer than six of the words are of foreign origin, and of these six not fewer than five are Swedish.² Several different dialects of Lapponeze prevail in Lapland ; and it has been found necessary, as will be hereafter mentioned, to prepare a separate version of the Scriptures for the inhabitants of Norwegian Lapland.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—In the beginning of the seventeenth century, the Laplanders were wholly ignorant of letters, and did not possess a single book written in their language. Before the year 1619, Gustavus Adolphus began to establish schools for their instruction, and a primer was published containing, among other things, the Ten Commandments and the Lord's Prayer in Lapponeze. A manual, containing the Psalms, the Proverbs, the book of

¹ McCulloch's Geographical Dictionary, vol. ii. p. 139.

² Henderson's Biblical Researches in Russia, p. 5.

Ecclesiastics, the dominical Gospels and Epistles, with several religious tracts, was published at Stockholm in 1648.¹ The translator and editor was John Jonac Tornæus, a native of Sweden, and pastor in Tornea. This work was not generally understood, on account of the peculiarity of the dialect in which it was written, and accordingly another manual was compiled by Olaus Stephen Graan, a schoolmaster and pastor in the Umea-Lappmark. This second manual, written in a more generally intelligible dialect, contained extracts from the dominical and festival Gospels and Epistles, and was printed at Stockholm in 1669.

It is unknown at what time, or under what circumstances, the New Testament was translated into Lapponese. The first printed edition of which we have any account was published at Stockholm in 1755. A copy of this edition is in the library of the British and Foreign Bible Society. No further edition appears to have been issued till 1810, when the Committee of the British and Foreign Bible Society availed themselves of the assistance of the Evangelical Society at Stockholm to print an edition of 5000 copies of the New Testament from the edition of 1755, which was then completely exhausted. The Bishop of Tornea undertook to superintend the publication, and it was printed at Hernosand, in 8vo., in 1811, at a cost to the Society of £300. A version of the Bible in Lapponese was published in quarto at the same place, and during the same year; and a copy of this work (which does not appear to have been committed a second time to the press) may be seen in the library of the British and Foreign Bible Society. With the exception of a quarto edition of the Testament, likewise published in 1811, and some copies of the Gospels of Matthew and Mark, printed at Christiana in 1838, no further editions have appeared.

QUÄNIAN, OR NORWEGIAN LAPLANDISH.

FINMARK, or, as it is sometimes called, Norwegian Lapland, forms the most northerly portion of Lapland, having for its northern boundary the Arctic, or Frozen Ocean. The poor wandering Quänes who inhabit this dreary region, and who in number may amount to about 6000,² were left till within the last half century without any version of the Scriptures in their vernacular dialect. Copies of the Finnish Testament were sent to them by the Bible Society of Finland, but the Quänes were found totally incapable of understanding that version; and although they speak a dialect of the Lapponese, even the Lapponese Testament is unintelligible to them. In 1822 the British and Foreign Bible Society voted £200 to promote a version in Quänian, and the Norwegian Bible Society, in consequence, applied to some learned friends in Copenhagen to transmit to them any MSS. that might be found in the late Laplandish seminary. No MSS., however, appear to have existed in this uncultivated dialect; and in 1828 the Norwegian Society made arrangements for the immediate translation of the New Testament. The Committee of the British and Foreign Bible Society agreed to bear the entire expense of the work; and, at the suggestion of Dr. Pinkerton, it was resolved to print the new version in parallel columns with the Danish. The execution of the translation was committed to Mr. Stockfleth, a missionary of eminent devotedness, whose efforts to preach the Gospel to this people had been greatly blessed. He had formerly been an officer in the army, but in 1828 was labouring as a pastor among the uncivilised tribes of Laplanders under the 71st degree of north latitude, where, during two months of the year, the sun never rises.³ In 1840 the translation of the New Testament was completed, and an edition was published at Christiana, under the superintendence of the Norwegian Bible Society.⁴

¹ Scheffer's History of Lapland, p. 69.

² McCulloch's Geographical Dictionary, vol. ii. p. 140.

³ Twenty-fifth Report of British and Foreign Bible Society, p. 60.

⁴ Thirty-sixth Report of British and Foreign Bible Society, p. xlii.

HUNGARIAN.

SPECIMEN OF THE HUNGARIAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Kezdetben vala amaz Íge és az az Íge vala az Istennél, és az az Íge Isten vala. ² Ez az *Íge* kezdetben az Istennél vala. ³ Mindenek ez által teremtettek, és ő nála nélkül semmi nem teremtett, valami teremtett. ⁴ Ő benne vala az élet, és az élet vala az embereknek ama' Világosságok. ⁵ És ez a' Világosság a' setétségben fénylik, de a' setétség azt meg nem esmérte. ⁶ Vala egy ember Istentől botsáttatott, kinek neve János *vala*. ⁷ Ez jött tanúbizonyságot tenni, *azaz*, hogy ama' Világosságról bizonyágot tenne, hogy ő általa mindenek hinnének. ⁸ Nem vala ez ama' Világosság; hanem *küldetett volt*, hogy bizonyágot tenne arról a' Világosságról. ⁹ Ez vala amaz igaz Világosság, melly megvilágosít minden e' világra született embert. ¹⁰ E' világon vala, és e' világ ő általa teremtett; de e' világ ötet meg nem esméré. ¹¹ Az övéi közzé jöve, és az övéi ötet bé nem vevék. ¹² Valakik pedig ötet bévevék, ada azoknak illy méltóságot, hogy Istennek fíjaivá lennének, *tudniillik* azoknak, kik az ő nevében hisznek. ¹³ Kik nem a' vértől, sem a' testnek akaratjától, sem a' férjfiúnak indulatjától, hanem Istentől születettek. ¹⁴ És amaz Íge testé lett, és lakozott mi közöttünk, (és láttuk az ő ditsőségét, úgymint az Atyának egyetlenegy szülöttének ditsőségét,) ki teljes vala kegyelemmel és igazsággal.

ON THE HUNGARIAN, OR MAGYAR, LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—This language is spoken by the dominant race in Hungary, a people of Finnish extraction, mentioned in the Russian annals under the name of Ugri, and now distinguished by the name of Magyar, which in former ages was the designation of their most powerful tribe. Although of the same stock as the feeble and degraded Ostiaks of the Obi, their condition has been so highly improved since their conquest of Hungary, that in all physical, moral, and intellectual qualities they rank among the foremost nations of Europe.¹ In number they amount only to 4,260,500, whereas the entire population of Hungary has been estimated at 10,000,000: the remainder of the population consists of Slovaks, Croations, Germaus, Wallachians, Rusniaks, and Jews. The government is monarchical, limited by the power of the aristocracy, and the religion of the state is Romanism: more than two millions of the Magyars, however, are Protestants.

CHARACTERISTICS OF THE LANGUAGE.—The Magyar language still preserves clear indications of its original connection with the cognate dialects spoken by the Ostiaks and Vogouls, on the banks of the Obi. It has become enriched and perfected by the long-continued influence of European civilisation, yet the characteristic traits of the Finnish family are as readily to be detected in it now as when the Magyars first entered Europe. The laws of vocalic harmony which pervade all Finnish languages are scrupulously observed in Magyar. This language resolves the vowels into two classes, *a, o, u* masculine, and *e, i, ö, and ü* feminine: a masculine and a feminine vowel are not allowed to meet in one word, not even in a compound term; for if the last syllable of a word have a masculine vowel, the affix must be made to agree with it accordingly.² Hence the Magyar language is surpassingly beautiful in uniformity of character and melody of sound.

¹ Prichard's Researches, vol. iii. p. 336.

² Bowring's Poetry of the Magyars, p. v.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The earliest Magyar version of any portion of the Scriptures was made in 1541, by John Sylvester, a native Magyar; it consisted only of the Four Gospels and Acts, and was dedicated to Ferdinand and his son Maximilian; no printed copy is now known to be in existence, yet in "Bright's Hungary" it is stated that an edition was printed at Szigetar in 1541, at the expense of Thomas Nadaschdy. Le Long also mentions an edition of St. Paul's Epistles, printed at Cracow in 1553, and another version of the Four Gospels, executed by G. P. Pestinus, and printed at Vienna in 1536; he also speaks of an edition of the entire New Testament, published at Vienna in 1574. Another version of the New Testament was printed at Vienna in 1574, without the translator's name. The first edition of the whole Bible in Magyar appeared at Visoly, near Gönz, in 1589. This is the present authorised version of Hungary. The translation was made from the Hebrew and Greek, conferred with the Vulgate and several other Latin versions, by Gaspard Caroli, or Karoli, a Magyar by birth, pastor of the church of Gönz, and dean of the Brethren of the Valley of Caschau. He had imbibed the principles of the Reformation at Wittemberg, where he had studied in his youth; and the desire of disseminating among his countrymen the knowledge of the truths which he had found precious to his own soul was, in all probability, the cause of his embarking in this arduous undertaking. In the printing of his work he was assisted by Count Stephen Bathory, who obtained a printer from Germany, and established a printing-office for the purpose at Visoly. The sheets, as they passed through the press, were corrected by Albert Molnar, afterwards regent of the college of Oppenheim: he afterwards subjected the whole version to a careful revision, and published an improved edition at Hanau in 1608, accompanied with a Magyar translation of the Heidelberg Catechism, the Liturgy of the Hungarian Churches, and a metrical version of the Psalms. Molnar subsequently published two other editions of the Bible, namely, in 1612 at Oppenheim, and in 1645 at Amsterdam: he also published two separate editions of the New Testament and of the Psalms, in 12mo., at Amsterdam in 1646.

When these editions were exhausted, another revision of the Hungarian Bible was undertaken by Count Stephen Bethlen D'Ikter, brother to Prince Gabriel Bethlen: he assembled a number of learned men to prepare the work, and established a printing-press at Waradin. In 1657 the revision was completed, and the printing commenced; but in 1660, when the edition, intended to consist of 10,000 copies, was but half completed, the city of Waradin was taken by the Turks, and 4000 copies were lost or destroyed. The remaining copies were saved and taken to Claudiopolis, or Coloswar, in Transylvania, where the edition was completed in 1661. Another edition (the sixth) of the Bible was published, in 8vo., at Amsterdam in 1684-5, by N. K. M. Totfalusi, by whom a separate edition of the New Testament and Psalms was printed, in 12mo., during the same year. The seventh edition of the Bible was published at Cassel in 1704, edited by John Ingebrand. Editions also appeared at Utrecht in 1730, 1737, and 1794, in 8vo.; at Basle in 1751, in 8vo.; and at Leipsic in 1776, in 8vo. An edition of the New Testament was printed at Wittemberg in 1736, in 8vo., and a metrical version of the Psalms at Debrecin in 1723, in 12mo. Another revision of the Hungarian Bible, which perhaps ought rather to be regarded as a new translation, was executed by Dr. Comarin, pastor of Debrecin, but he died before it could be committed to the press, and the MS. was sent for publication to the celebrated Vitringa. It was possibly from this MS. that the edition of 1716-17 was printed in Holland, the circulation of which was prevented by the Jesuits, who seized and destroyed 3000 copies.

Two Romanist versions of the Scriptures, the first of which was never printed, have been executed in the Hungarian language. The earlier of these versions was made about the close of the sixteenth century, by Stephen Arator, a Jesuit, whose real name was Szantus. The other version, which was a translation from the Vulgate, was printed at Vienna in 1626, in folio. It was translated by George Kaldi, a Jesuit, who rendered it in all respects conformable to the dogmas of his party. He afterwards published at Vienna an edition of the dominical Gospels and Epistles, as read in the mass.¹

A Bible Society was formed at Presburg in 1812, encouraged by a donation of £500 from the Parent Society; but, with the exception of an edition of the Bible mentioned by Van Ess in 1823, no editions of the Hungarian Scriptures appear to have been published by that Society. In 1814, Dr. Pinkerton found at Utrecht upwards of 2000 copies of the authorised Hungarian Bible, belonging to the above-mentioned edition of 1794: these copies had remained uncirculated, owing to a reverse of circumstances sustained by the individual with whom the edition had originated. The copies were purchased by the British and Foreign Bible Society, and transmitted to Presburg for distribution.

¹ Townley's Researches, vol. iii. p. 425.

In 1830-31, Mr. William Greenfield, of the British and Foreign Bible Society, reported upon and prepared a copy of the authorised Hungarian New Testament; but it does not appear whether an edition was ultimately carried through the press. It was not, indeed, till 1837 that Hungary really became accessible to the operations of the Society; but during that year the publication of the Scriptures was commenced in Hungary itself; 8000 copies of the Bible, 13,000 New Testaments, and 2500 copies of the New Testament and Psalms were successively issued from the press at Gönz, and in 1841 the whole of the Scriptures was stereotyped. The total number of Hungarian Bibles and Testaments, printed by the British and Foreign Bible Society since 1837, has been as follows:—

Bibles	34,000
Testaments	41,000
Testaments and Psalms	5,500

RESULTS OF THE DISSEMINATION OF THE SCRIPTURES IN THIS LANGUAGE.—The most interesting accounts have, from year to year, been transmitted concerning the joy with which the Bible Society's recent editions have been received in Hungary. The poor Magyars, it is said, notwithstanding their deep poverty, which in some districts verges on destitution, have been found willing to devote their last krentzer to the purchase of a copy of the Bible; and even the wealthier classes, to whom, from the previous scarcity of copies, the truths of the Gospel had become strange, are now beginning to speak with reverence of the Scriptures.¹ In 1848 intelligence was received from Hungary, that "the dissemination of the Scriptures was carried on with increased blessing," and that "the Bible was spread over the whole land." "Not merely the common people," it was said, "but the so-called higher and more enlightened classes are beginning to read the Scriptures; and the Bible and its sacred contents are frequently spoken of with deep interest in mixed companies."²

By the calamitous events of the past year in Hungary, all these fair prospects have been blighted: the arrangements for printing a variety of editions have been stopped, and it is feared that at present little or nothing can be effected in the work of distribution.³

KARELIAN.

(For SPECIMEN of this Version, see Plate VIII.)

THE Karelians, to the number of at least 100,000, dwell in the government of Tver. They speak a distinct dialect of the Finnish language, varying in many respects from that spoken in the government of Olonetz, the proper Kyriland, or Karelia, of the Scandinavian historians. It seems impossible to ascertain how, or at what time, they left their original country to settle in Tver; but it is generally supposed that they were located in their present district by order of Peter the Great. The numerous Swedish words which occur in their vocabulary appear to corroborate this hypothesis, for these could not have been introduced had not the Karelians held intercourse with the Finns after the political connection had been established between Finland and Sweden.⁴ The Karelian dialect has been greatly modified by the influence of the Slavonic and Russian languages: all the males of this tribe, in fact, habitually speak Russian, being accustomed to use this language in their frequent visits to the towns for purposes of traffic. The females, however, can in general converse only in Karelian.

An edition of 2000 copies of the Gospel according to St. Matthew was published for the benefit of this tribe, by the Russian Bible Society at Kazan, in 1820. It was printed in the modern Russian characters, with the addition of some few accents to denote certain diphthongal sounds peculiar to the Karelian.⁵ The members of this tribe belong to the Russian Church, and are therefore in the habit of using the Slavonic version in the public services of religion, which circumstance may account for the occasional use of Slavonic terms in their version of St. Matthew. They are said to possess a translation of parts of the Slavonic liturgy in MS.; but this Gospel was the first book ever printed for their use. In consequence, probably, of the suspension of the Russian Bible Society, no other portion of the Scriptures has as yet been translated into Karelian.

¹ Thirty-eighth Report of British and Foreign Bible Society, p. xxx.

² Forty-fourth Report of British and Foreign Bible Society, pp. l. E.

³ Forty-fifth Report of British and Foreign Bible Society, p. lx.

⁴ Henderson's Biblical Researches in Russia, p. 39.

⁵ Henderson's Biblical Researches in Russia, p. 40.

DORPAT ESTHONIAN.

SPECIMEN OF THE DORPAT ESTHONIAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Algmisfen olli se sõnna, nink se sõnna olli Jummalä man nink Jummal olli se sõnna. ² Sesamma olli algmisfen Jummalä man. ³ Kif om läbbi temma tetu: Nink middate ei olle temmata tetu, meš tettu om. ⁴ Temma sisesen olli ello, nink se ello olli innimiste walguš: ⁵ Nink walguš pašt pimmedan, nink pimmeduš ei olle tedda wašta wõtnu. ⁶ Ütš innimime lähhäteti Jummaläst, šel olli nimmi Jaan. ⁷ Sesamma tulli tunništuse yerrast, et temma walgušest tunništäs, et kif temma läbbi usufe. ⁸ Temma es olle mitte walguš, enge et temma tunništäs walgušest. ⁹ Tõistne walguš, kumb kif innimist walguštay, tulli ilma šise. ¹⁰ Še olli ilman, nink ilm om temma läbbi jann: Nink ilm es tunne tedda mitte. ¹¹ Temma tulli omma šise, nink ommatse es wõtta tedda wašta. ¹² Ent mitto tedda wašta wõttiva, neile and temma wõimust Jummalä latšis šada, šea temma nimme šise usfwa: ¹³ Šea ei olle šündinu werrest, ei ša libba taštmitšest, enge Jummaläst. ¹⁴ Nink se sõnna šaije šihšas, nink essi meje šean, (nink meje näime temma auruštust, kui aino šündinu (p o j a) auruštust es(šast)) täiš armo nink tõtet.

ON THE DORPAT ESTHONIAN DIALECT AND VERSION.

ESTHONIA is a maritime government in the north-west of European Russia, and forms one of the Baltic provinces. It was sold by the Danes to the Teutonic Knights in 1347, was conquered by Sweden in 1561, and was annexed to Russia by Peter the Great in 1710. Its area is about 6870 square miles, and its population has been estimated by Schnitzler at 230,000. The lower classes only of this population are, strictly speaking, Esthonians, the wealthier inhabitants being mostly of Danish or German descent. The language, which exhibits the same characteristics as other Finnish tongues, is spoken in two dialects, the Dorpat and the Reval Esthonian. The former is spoken in South Esthonia, and the latter prevails in the North. Almost all the Esthonians are of the Lutheran persuasion. They were first put into possession of the oracles of God in the year 1686, when John Fischer, a German professor of Divinity and general superintendent of Livonia, published an Esthonian version of the entire New Testament. This translation had been executed by Fischer, at the command of Charles XI. A version of the Old Testament, made by the same translator, aided by Gosekenius, appeared in 4to. in 1689. This was followed in the year 1700 by an edition of the Gospels and Epistles for the festival days of the Church. It is uncertain in which dialect these early versions were written, but it is probable that they were understood throughout Esthonia.

A version of the New Testament in Dorpat Esthonian was printed at Riga in 1727, in 8vo. This edition was speedily exhausted; and the Dorpat Esthonians being left without further supplies, made use of the Reval Esthonian version of 1739. In 1810, the prosecution of certain inquiries, instituted by the British and Foreign Bible Society, concerning the state of the Scriptures in Russia, led to the discovery that the Esthonians were almost destitute of the Scriptures. Grants in aid of a new edition were voted by the Society; and in 1815, through the exertions of Dr. Paterson, 5000 copies of the Dorpat Esthonian New Testament were completed at press. In 1824 the Russian Bible Society reported that they had printed 8000 copies of the same version. Another edition of the New Testament was undertaken by the Dorpat Bible Society in 1836;¹ and during the same year a version of the Psalms, translated from the Hebrew by the Rev. Ferdinand Meyer, of Carolen, was printed by the aid of the Parent Society: this latter edition consisted of 4500 copies. In a letter received from an Esthonian pastor, dated January, 1850, it is stated that "an edition of the Bible has just been issued at Reval and Dorpat."

¹ Thirty-second Report of British and Foreign Bible Society, p. xxxiv.

REVAL ESTHONIAN.

SPECIMEN OF THE REVAL ESTHONIAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Algmisēs olli se Sanna, ja se Sanna olli Jummalā jures, ja se Sanna olli Jummal. ² Seſannma olli algmisē. Jummalā jures. ³ Keik ašad on temma lābbi tehtud, ja ilma temmata ep elle ištēgi tehtud, miš tehtud on. ⁴ Temma feš olli elle, ja se ello olli innimeše walguš, ⁵ Ja se walguš paištis pimmedušfeš, ja pimmeduš ei wotnud sedda waštoš ⁶ Uks innimeune, Joannes nimmi, sai Jummalāst lāffitud: ⁷ Seſunnane tullu tunništusfeš, et temma sešt walgušfešt, piddi tunništama, et keik temma lābbi piddid uštma. ⁸ Temma ep olnud mitte se walguš, waid, et temma piddi tunništama sešt walgušfešt. ⁹ Se olli se tōšine walguš, feš walguštāb keik innimešed, kui ta ma-ilma šise tulli. ¹⁰ Temma olli ma-ilmaš, ja ma-ilm on temma lābbi tehtud, ja ma-ilm ei tunnud tedda mitte. ¹¹ Temma tullu omma šise, ja need ommašed ei wotnud tedda mitte wašto; ¹² Agga ni mitto, kui tedda wašto wotšid, neile andis temma melewalda Jummalā lapšfeš šada, feš temma nimme šise uštwad, ¹³ Keš ep olle werrešt, ei lišha taštmišfešt, egga mešhe taštmišfešt, waid Jummalāst šindinud. ¹⁴ Ja se Sanna sai lišhāš, ja wottis kui ištēš maias meie seš ellada ja meie nāggime tenuma au kui šašt ainošindinud Šoia au taiš armo ja tōt.

ON THE REVAL ESTHONIAN DIALECT AND VERSION.

THE Reval dialect of the Esthonian language is spoken in the north of Livonia, including the three adjacent islands of Oesel, Dagden, and Mohn. In 1811 the Moravian Missionaries, who were labouring among this people, calculated that 2500 individuals in Reval Esthonia, and 5000 in the above islands, had been awakened to a sense of the importance of religion.

The first edition of the Scriptures in Reval Esthonian was printed at Reval in 1739, in 4to.; it was partly published at the expense of the celebrated Count Zinzendorf. A second edition is said to have followed in 1773, and a third in 1790.¹ These two latter editions (if actually published, which seems doubtful) could have comprised no large amount of copies; for in 1810 it was reported that to many of the peasantry in Esthonia the Bible was unknown. In 1815, through the zeal of Dr. Paterson, and the aid afforded by the British and Foreign Bible Society, an edition of 10,000 copies of the New Testament was printed in Reval Esthonian. The Russian Bible Society appears to have published 5100 copies of the Old Testament in this version, prior to the year 1824. Probably some recent editions have been issued by the Dorpat Bible Society.

The Esthonian Scriptures in both dialects have been particularly blessed to the soldiers of this nation. These sons of the peasantry are frequently drafted into Russian regiments, and stationed at a great distance from their native land. Here they are obliged to serve twenty-five years, without ever hearing a Protestant clergyman address them in their native language; and being thus precluded from hearing the Gospel preached, their need of the written Word of God is the more especially urgent. It is said that the joy of these soldiers is unbounded when copies of the Scriptures are distributed among them. They have been known to crowd around the distributor, and to fall at his knees in token of unfeigned gratitude; and they have even kissed the sacred volume, and invoked blessings on their benefactors.²

¹ Townley's Researches, vol. iii. p. 513.

² Twenty-ninth Report of British and Foreign Bible Society, p. xlvii.

TSCHEREMISSIAN.

(For SPECIMEN of this Version, see Plate X.)

THE people by whom this dialect is spoken dwell along the banks of the Wolga and Kama, in the Russian governments of Kasan and Simbirsk. Tooke says that members of this tribe are also to be found on both sides of the Wolga, particularly on the left side, in the government of Nijnü-Novgorod. The total number of Tscheremissians has been estimated at 50,000; most of them belong to the Russian Church.¹

In 1819 a translation of part of the Scriptures into Tscheremissian was undertaken by the Russian Bible Society, and twelve translators were employed in the preparation of the work. The Gospel of St. Matthew, the first portion completed, left the press in 1820. To ascertain whether the dialect in which it is written could be readily understood by the Tscheremissians, the Archbishop of Kasan collected a number of them together, and caused part of this Gospel to be read aloud to them. When these poor people heard the words of Jesus in their own tongue, "they wept for joy, and were ready to fall down and worship."² An edition of the Four Gospels in the same dialect was therefore printed in the following year; and at length 3000 copies of the entire New Testament were carried through the press, under the care of the Kasan Bible Society.

Shortly after the completion of this version, a statement was drawn up by various parish ministers respecting the number of heathen who had been led to embrace Christianity from among the Tscheremissians. One minister mentioned eleven, another thirty-eight, a third mentioned one hundred, and a fourth fifty-two instances of conversion, as having taken place in their respective parishes. And this, it was stated, was accomplished in some instances exclusively, and in others principally, by means of the perusal of the Tscheremissian Gospels.³

MORDVINIAN, OR MORDUIN.

(For SPECIMEN of this Version, see Plate X.)

THIS dialect of the Finnish is spoken on the banks of the Oka and of the Wolga, in the governments of Nijnü-Novgorod and Kasan. According to Tooke, members of this tribe are also to be met with in Orenburg. The number of individuals composing this horde is very uncertain: they profess Christianity, but retain many heathenish practices. They were brought before the notice of the Russian Bible Society in 1817, and a translation of the New Testament was undertaken for their benefit. The Four Gospels left the press in 1821, and ultimately an edition of 3000 copies of the New Testament was printed under the superintendence of the Kasan Bible Society.

ZIRIAN, OR SIRENIAN.

(For SPECIMEN of this Version, see Plate VIII.)

THERE is some difference of opinion concerning the precise geographical limits of the Zirian dialect. It has been said to prevail in the governments of Perm, Tobolsk, and Archangel; but it is undoubtedly the predominant dialect of the district of Oustiougvoliki, in Vologda. The Zirians were converted to Christianity in the fourteenth century, by the preaching of St. Etienne; and there are some reasons for supposing that the Scriptures and the church books were translated into the Zirian dialect about that period; but not a single vestige of this translation at present remains.

The only portion of the Scriptures now possessed by the Zirians, in their own dialect, consists of the Gospel of St. Matthew; 1400 copies of which were printed for them by the Russian Bible Society in 1823. The translator's name was Scherzen.

¹ Pinkerton's Russia, p. 408.

² Eighteenth Report of British and Foreign Bible Society, p. 28.

³ Twenty-first Report of British and Foreign Bible Society, p. xxxvi.

OLONETZIAN.

A SMALL portion of the Scriptures has been translated into the Olonetzian, which is, as above stated, a sub-dialect of Karelian. A specimen of this translation was sent in 1820 to Tver, to be compared with the dialect spoken in that government; but the suspension of the Russian Bible Society arrested the progress of this undertaking, and we have of late years heard nothing further concerning the Olonetzian version.

WOGULIAN.

THE Wogulians dwell in the governments of Perm and Tobolsk, in a district between the Tobol, the Beresov, the Obi, and the Uralian Mountains. The Protohiery (Primate) Teletzyn, in concert with the clergy of his diocese, undertook a translation of the Scriptures into Wogulian; and in 1820 the Gospels of St. Matthew and St. Mark were translated and ready for the press. The MS. was submitted to the Tobolsk Bible Committee, by whom it was forwarded to the Russian Bible Society,¹ but it never appears to have been printed; so that the Wogulians are still unsupplied with any portion of the Scriptures in their own dialect.

OSTIACAN, OR OSTJAKIAN.

THIS dialect prevails on the shores of the Arctic Ocean, and on the banks of the Obi, Irtysh, and Jenisei, from the city of Tomskig (lat. 58° north, long. 83° 20' east) to Obdorsk. It greatly resembles the Mordvinian, and is at the same time so similar to the Wogulian, that it is thought the members of the two tribes must be capable of holding intercourse together.¹ The Ostiaks are accounted one of the most numerous tribes in Siberia. A translation of the Scriptures into their dialect was going forward in 1820, under the care and inspection of Werguno, the active and zealous protohiery or primate at Beresoff;² and the Gospel of St. Matthew, translated by a learned priest, was forwarded for publication to the Committee of the Russian Bible Society; but it does not appear to have been printed, and we do not hear of the translation of any other portion of the Testament.

¹ Sixteenth Report of British and Foreign Bible Society, p. 148.

² Prichard's Researches, vol. iii. p. 334.

³ Sixteenth Report of British and Foreign Bible Society, p. 148.

WOTAGIAN, OR WOTJAKIAN.

THE Wotagians, or, as they are more commonly called, the Votiaks, or Wotjaks, are a numerous people in the governments of Viatka and Orenburg, and perhaps in that of Vologda; but they chiefly reside in districts on the banks of the Viatka, and between that river and the Upper Kama.¹ Dr. Pinkerton estimates their number at 100,000 individuals: they all profess adherence to the Russian Church, but many among them are still heathens.

Lewandowski, a learned Votiak, well acquainted with his native dialect, was the first to undertake a translation of the Scriptures for his countrymen.² In 1820 he sent a translation of the first ten chapters of St. Matthew to the Russian Bible Society as a specimen, with an offer to prosecute the translation, if deemed desirable: the Committee encouraged him to proceed, and directed him to submit his work to such clergymen as were acquainted with the dialect.

The translation appears to have been continued under the care and inspection of the Committee of the Viatka Branch Bible Society; and the Gospels of Matthew and Mark were completed during the year 1823. After this translation had been examined by various competent individuals, and subjected to minute and careful revision, the Bishop of Viatka and other clergy affixed their signatures to it, in testimony of its being perfectly intelligible to the tribe for whom it was designed. The other two Gospels were translated shortly afterwards, and an edition, intended to consist of 2000 copies, was ordered by the Russian Bible Society. The first pages of the Gospel of Matthew were printed during Advent; and as the first two chapters are publicly read in the Russian Church on Christmas-day, the Committee forwarded the printed sheets to the clergy of twenty-seven Viatka parishes, with a request that they would read the translation to the people, and thus test its intelligibility. From the accounts subsequently given by the clergy, it appeared that their respective hearers were equally astonished and overjoyed on hearing the Gospel in their own dialect. In one parish many of the Votiaks declared that the version was perfectly intelligible to them, and that they only wished to hear more of it. The people of another parish requested, at the conclusion of the service, that the Gospel in their own language might be read over again to them, which was actually done more than once. On separating, they were observed to be engaged in close conversation together on the subject of what they had heard, and many exclaimed "Inmar badsim! Inmar allam!" The Lord is a great God.³

This is one of the versions which was left in an unfinished state at the time of the suspension of the Russian Bible Society. The printing, though commenced, does not appear to have been continued even to the completion of a single book. Thus, although a faithful and accredited version of the Four Gospels exists in their language, these people have remained to the present moment destitute of a single printed copy of any portion of the Scriptures in a dialect intelligible to them.

¹ Prichard's Researches, vol. iii. p. 315.

² Seventeenth Report of British and Foreign Bible Society, p. 42.

³ Twenty-first Report of British and Foreign Bible Society, p. 64.

CLASS IV.—DETACHED FAMILIES.

C. TUNGUSIAN FAMILY.

MANTCHOU.

(FOR SPECIMEN of this Version, see Plate IX.)

GEOGRAPHICAL EXTENT AND STATISTICS.—The Mantchou, Mantchew, or Mandjur language properly belongs to Mantchooria, an extensive region lying north of Corea and of China Proper, and enclosing an area of 700,000 square miles, with an unknown amount of population. Since the year 1624, China has been governed by a dynasty of Mantchou princes, and in consequence the language is now extended to China, while Mantchooria itself has become an integral part of the Chinese empire. The total number of Mantchews in China barely amounts to a million and a half; yet, notwithstanding their numerical inferiority, and their unpopularity with the Chinese, the entire empire is subject to their sway; and it is said to be solely owing to their suspicious and unsocial habits that China has been for the last two centuries a sealed country to Europeans.

CHARACTERISTICS OF THE LANGUAGE.—The elemental principles of the Mantchou, Mongolian, Tartar, and Finnish languages, may almost be said to be identical. In the simplicity of their structure, and in the total absence of all inflection, properly so called, they approach nearer to the monosyllabic type than any other class of languages. The relations of words in a sentence, in other languages denoted by inflection or by prefixes, are in these languages indicated by the juxtaposition of particles invariably placed after the noun or word to which they refer. A peculiar and very inharmonious stiffness of construction is the natural result of this arrangement. In Mantchou, especially, the collocation of words in sentences is restricted within very narrow and rigid rules; and as these rules are extremely arbitrary, a long Mantchou sentence is frequently utterly unintelligible until the last word is reached; so that in point of clearness of construction, even Chinese itself is superior to Mantchou.¹ In consequence of these defects, the Mantchews possess no poetry: their most eloquent and lofty compositions can never rise beyond a series of dry propositions, in which each word and particle has its own proper and unvarying place assigned by rule. At present, however, they have no national literature, all their books being translations from the Chinese.

With respect to its vocabulary, the Mantchou language has been said to comprehend three classes of words. The first consists of those words which are common to the Mantchews and the Tungusians, and which are chiefly expressive of simple ideas and objects primarily necessary to existence: these constitute the basis of the language. The second class includes the words which may be traced in the Mongolian, and these are very numerous. The third class comprises terms which have been borrowed from the Chinese, but deprived of their monosyllabic form, and disguised by one or more unmeaning syllables arbitrarily appended to them.² Besides the above, Mantchou possesses many words relative to the Budhistic system, borrowed from the Tibetans and Hindoos. The alphabet is syllabic, and, like the Chinese, is written in vertical columns from the top to the bottom of the page. Unlike the Chinese, however, these columns proceed from left to right.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—An imperfect and very unfaithful translation of part of the Scriptures into Mantchou, is said to have been executed by some Jesuit missionaries; and in 1818 an abortive attempt towards the production of a version was made under the sanction of the Governor of Irkutsk. The prosecution of this important work ultimately devolved

¹ Klaproth, *Memoires Relatifs à l'Asie*, vol. iii., p. 8.

² Abel Remusat, *Recherches sur les Langues Tartares*, p. 119.

upon Lipoffzoff, a learned member of the Russian Bible Society, who had resided fourteen years at Pekin, by appointment of the Russian government, with the particular view of studying the Chinese and Mantchou languages.¹ The translation was carried on under the superintendence of Dr. Pinkerton; and in 1822 an edition of 550 copies of the Gospel according to St. Matthew was printed at St. Petersburg, from types furnished at the expense of the British and Foreign Bible Society. A few copies of this Gospel were despatched to various places, whence it was hoped they could be put into circulation; and Mr. Gutzlaff met with one of these copies during his first or second visit to China. The greater part of the remainder were destroyed in the awful flood which occurred in St. Petersburg in 1824.² The translation of the entire New Testament was soon afterwards completed, and was pronounced to be clear, idiomatic, and faithful; but no further editions were issued till 1834, when public attention was suddenly drawn to the subject by a discovery of a MS. version of almost the whole of the Old Testament. Mr. Swan, of the London Missionary Society, found this MS. at St. Petersburg, whither it had been conveyed but a short time previously from Pekin. Mr. Swan was engaged to copy the whole MS., and his transcript, after undergoing a thorough revision, was forwarded to the Committee of the British and Foreign Bible Society. The version is considered very satisfactory, and it still awaits publication, for it was deemed desirable in the first place to complete the printing of the New Testament. At this period (1834), when the committee were deliberating as to the best methods of continuing the revision and publication of the New Testament, Mr. George Borrow of Norwich, who possessed some knowledge of Mantchou, offered to undertake the supervision of the work. As he was found to be peculiarly qualified for the task, he was sent to St. Petersburg, where great facilities exist for the acquisition of the Mantchou language. In concert with the translator, he devoted himself to the revision of the entire version. Permission was obtained to print the work at St. Petersburg; and in 1735 an edition of 1000 copies of the New Testament left the press. The whole impression was forwarded to London, to remain under the custody of the British and Foreign Bible Society until an opening be made by Providence for the distribution and circulation of the copies. A few of these copies were distributed in 1843, by Mr. Lay, among the Tartars.

TUNGUSIAN PROPER.

THE Tungusians, or Tongooses, are a nomadic people, supposed to have originally inhabited the country called Daouria, to the northward of Corea and China. But while their brethren, the Mantchews, extended their conquests southward into China Proper, the Tongooses, with their flocks and herds, wandered towards the north; and they are now to be found amidst the vast mountainous regions which extend from Lake Baikal to the Sea of Ochotsk, and likewise further to the northward, in the various countries situated on the Lena, Kolyma, and Tungooska rivers. In number they are supposed, according to the latest Russian authorities, to amount to about 52,500. They are filthy and degraded in their habits, and greatly inferior in physical conformation, and in every other respect, to the Mantchews. Some few among them have been baptized, but they are in general grossly ignorant: their religion is a branch of Shamanism, and consists chiefly in the worship of fire, and in a superstitious reverence for amulets. The language differs both in words and in pronunciation from the Mantchou; it is extremely rude and barbarous, and contains a considerable admixture of Mongolian words. Several efforts have been made, from time to time, for the spiritual enlightenment of this widely-dispersed people; but, owing to the numerous petty dialects into which their language is divided, the task of translating the Scriptures into a dialect generally intelligible to the whole nation is attended with peculiar difficulty. A version of the sacred volume has been commenced in the dialect of the Tschapogires, a Tungusian tribe dwelling along the course of the Toungo-unski, a branch of the Yenissei. In the Report of the Russian Committee, laid before the annual meeting of the Bible Society at St. Petersburg, 1819, this version was mentioned as one of the "new translations" then in progress. No further intelligence on this subject has been since received; and it appears but too probable that, from some cause or other, the Tschapogirian translation has been altogether relinquished.

¹ Eighteenth Report of British and Foreign Bible Society, p. lvi.

² Thirtieth Report of British and Foreign Bible Society, p. lxxxiii.

CLASS IV.—DETACHED FAMILIES.

D. MONCOLIAN FAMILY.

MONGOLIAN PROPER.

MONGOLIA, the vast country which separates Russia from China, has been from time immemorial the domain of the Mongolian race. It was to this race that Attila and Genghis Khan, and the myriads of those mighty warriors belonged,—men whose rapid conquests are compared by Gibbon to the primitive convulsions of nature, which have agitated and altered the surface of the globe. Although Mongolia is now included in the territories of the Chinese empire, the Mongols themselves remain in the same condition as their ancestors in the days of Genghis and Kublai. “The people,” says a recent traveller, “live in tents, without any permanent residence. They move from place to place with the changes of the seasons, or when their immense herds of oxen, camels, and horses have exhausted the grass around their encampment. To-day presents an animated scene of hundreds of tents, filled with an active population; to-morrow this picturesque scene will be changed to a dreary and forbidding desert.”¹ These people have extended their wanderings into Russia, and some of the many tribes into which they are divided are to be found in the very heart of Siberia. One language is common to all these tribes, but, as might be expected from its wide geographical diffusion, it is subdivided into a multiplicity of petty dialects. The most prominent characteristics of the Mantchou and Turkish are equally remarkable in this language. It possesses the same inverted and artificial style of phraseology, and the same grammatical peculiarities. The substantives, however, although like the Mantchou destitute of terminations indicative of gender, possess a peculiar sign to denote the plural; it consists in the consonant *t* added to the final vowel, or substituted for *n*, but is not often employed.² The Mongolian dialect, properly so called, is spoken by some tribes of Lamaists, north of the desert of Gobi: the alphabet is derived from the Ougour, and forms the basis of the Mantchou; it is written in vertical columns from the top to the bottom of the page. Many Tibetan and Sanscrit words exist in Mongolian, which have been introduced with Lamaism from Thibet.

A translation of the New Testament and Psalter into the language spoken by the Mongol conquerors of China, is said to have been made in the thirteenth century, by Monte Corvino, a Minorite friar, who was sent on a mission to the Tartar potentates, by Pope Nicholas IV., in 1289, soon after the accession of Timur Khan (or *Ching-tzung*) to the throne of his grandfather, Kublai Khan. Of this work no vestiges remain. The only Mongolian versions of Scripture known to be in existence are those in the Calmuc and Buriat dialects, which we must now proceed to notice.

C A L M U C .

(FOR SPECIMEN of this Version, see Plate VIII.)

GEOGRAPHICAL EXTENT AND STATISTICS.—The great steppe extending from Sarepta (near Astrachan) to the Caucasus, is occupied by the Calmucs, a Mongolian tribe, who migrated thither about the beginning of the seventeenth century, from the western borders of Soungaria. In 1701, upwards of 15,000 families of this tribe returned to Soungaria with a certain prince who fled from his father, the khan; and in 1770 no less than 60,000 families abandoned their Russian settlements and returned to their native Mongolia. The families who remained in Russia, and who retain their nomadic habits and pagan superstitions, now number about 60,000 individuals. Some baptized members of this nation are settled in a district bordering on the Volga, of which Stauropol is the capital; they amount in number to about 10,000, and have for the last century professed adherence to the Russian Church.

The dialect of the Calmucs is the Eleuth, or Western Mongolian, generally supposed to be predominant throughout the whole of Western Mongolia as the dialect of the Eleuth tribes, from

¹ Annals of the Propaganda for September, 1815.

² Remusat, Recherches sur les Langues Tartares, vol. i. p. 170.

whom the Calmucs derive their origin. This dialect is softer and more effeminate than Mongolian Proper. The importance of the Calmuc version will be greatly enhanced should it be found applicable to all the Eleuth tribes of Mongolia, as well as to the Russian emigrants; but this point has not yet been ascertained.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—The first translation of the Scriptures into this dialect appears to have been attempted about the middle of the last century, when various detached portions of the sacred text were translated at the Moravian settlement of Sarepta. The principal translator was Conrad Neitz, one of the Moravian missionaries, who, by a long residence among the Calmucs of the Don, had acquired an intimate acquaintance with the language, the modes of thinking, and the habits of the people. In 1808, a correspondence was opened between the brethren at Sarepta and the British and Foreign Bible Society, respecting the preparation of a Calmuc version. The portions previously translated were ascertained to be faithful and accurate, but it was deemed requisite to subject them to careful revision, as well as to extend the translation to the whole of the New Testament. The execution of this translation was undertaken by Mr. James Schmidt (afterwards Dr. Schmidt), a member of the Sarepta Society. He had resided many years among the Calmucs, and was thoroughly acquainted with their dialect. The work was aided by the British and Foreign Bible Society, and the translation of the Gospel of St. Matthew was completed in 1812; it was not however committed to the press till 1815, when 1000 copies were printed at St. Petersburg. These were speedily circulated; and such were the pleasing accounts received concerning their distribution, that a second edition of 2000 copies was given in 1817. The idiomatic accuracy of this version of St. Matthew was attested by native authorities, and likewise by Abel Remusat. "In reading, or rather in analysing it (observed that eminent Orientalist), with a view to deduce the grammatical principles which were the objects of my search, I found but very few instances in which its correspondence with the Greek text did not appear to me to be rigidly exact." That this Gospel was perfectly intelligible to the people for whom it was designed, is proved by the fact that the Lamaic priests found it necessary to interdict it, apprehending that their craft would be in danger, in case the doctrines gained ground among their followers.¹ Notwithstanding this prohibition, copies were eagerly sought by the Calmucs; and it was found necessary to issue a third edition in a smaller form, that the volumes might be more easily concealed among the stuff of their tents.

Some pecuniary aid was received by Dr. Schmidt, the translator, from the emperor; and in 1820 the Gospel of St. John was completed and laid before the Russian Committee.² The eagerness of the people to know what this Gospel contained was so great, that before it could be carried through the press, it was sent in MS. for their perusal. An edition of 500 copies was printed of this Gospel alone, besides 2000 copies containing the Gospels both of St. Matthew and of St. John. In 1822, an edition of the entire New Testament was put to press at St. Petersburg. In a letter bearing the same date, it was stated by Dr. Pinkerton that twenty-two individuals had forsaken their idols, and had joined the Sarepta congregation on the Volga; and at that period there appeared every reason to hope that a still richer harvest would speedily ensue from the seed of the Divine Word diffused among the Calmucs.³ Concerning the effects which may have been more recently produced by their perusal of the New Testament in their own dialect, we have no means of obtaining intelligence, for the labours of missionaries among this people are now wholly suppressed.

B U R I A T.

(For SPECIMEN of this Version, see Plate VIII.)

GEOGRAPHICAL EXTENT AND STATISTICS.—The Buriat Mongolians now dwell near Lake Baikal, in Siberia, where they probably settled at the period of the revolution under Genghis Khan. They form the principal part of the population in the government of Irkutsk, north of the Baikal, and of the provinces of Selinginsk, Oudinsk, and Nerchinsk, eastward of that lake: they are thought to number about 150,000 individuals. The dialect of the Buriats is the same as that of the Kalka tribes of Eastern Mongolia. It differs from the Calmuc chiefly in the interchange of consonants, and

¹ Fourteenth Report of British and Foreign Bible Society, p. 70.

² Sixteenth Report of British and Foreign Bible Society, p. 54.

³ Eighteenth Report of British and Foreign Bible Society, pp. 44, 45.

is distinguished by its abundance of guttural and nasal sounds. The Buriats also differ from other Mongolians in employing the alphabet of their Manchou neighbours, instead of the true Mongolian letters.

VERSION OF THE SCRIPTURES IN THIS DIALECT.—When a translation of the New Testament into Calmuc was projected, it was anticipated that it would be found as intelligible to the Buriats of Siberia and to the other Mongolian tribes, as to the Calmucs themselves; and, under this impression, the Buriats contributed towards defraying the expenses of the version. When, however, the Gospel of Matthew in Calmuc was completed, it was found that the Buriats were unable to read it; and though they afterwards endeavoured to obtain the key to the Calmuc writing by acquainting themselves with the Mongolian letters, yet it soon became obvious that the differences between the two dialects rendered the preparation of a distinct version for each people absolutely essential. To remove every difficulty, Prince Galatzin, president of the Russian Bible Society, wrote to the Governor of Irkutsk, requesting him to send two learned Buriats to St. Petersburg, for the purpose of accommodating the Calmuc Gospel to their native dialect, and, in conjunction with Dr. Schmidt, to translate the other parts of the New Testament.¹ Two saisangs, or Buriat nobles, accordingly repaired to St. Petersburg, and with the consent of their prince and lama, they engaged in the work of translation: the Divine Word was blessed to their conversion; and, in a letter which they addressed to their chief, they avowed their faith in Jesus. In 1818, an edition of 2000 copies of the Gospel of St. Matthew, in Buriat, was printed under their care, followed, in 1819, by 2000 copies of the two Gospels of St. Matthew and St. John. An edition of 2000 copies of the other two Gospels, with 2539 copies of the Acts, was published in 1822. During the same year, however, a severe loss was sustained in the death of Badma, one of the Buriat translators, who was called to rest from his labours just as he had translated as far as the middle of the Epistle to the Romans. The remaining portion of the New Testament appears to have been completed under the superintendence of Dr. Schmidt, and was published about the year 1824, at St. Petersburg.

The surviving Buriat noble was afterwards associated with Messrs. Swan, Stallybrass, and Yuille, missionaries at Selhingsk, in the translation of the Old and the revision of the New Testament. The Old Testament was translated immediately from the Hebrew, with constant reference to such critical apparatus as could be obtained, and every portion was successively submitted to the inspection of learned natives, chiefly lamas or priests, in order that the idiomatic peculiarities of the language might be observed. The style of writing adopted in this version holds a middle place between the vulgar colloquial language of the people, which varies in different districts, and the abstruse modes of expression employed in some of their books. It is above the common business dialect, but not so much higher as to place the subject beyond the reach of any one of common understanding.² In 1834, the expenses incurred in this translation were defrayed by the British and Foreign Bible Society, and an edition of 1000 copies was undertaken by the same Society. This edition was subsequently extended to 2000 copies, in consequence of a grant from the American Bible Society. The printing was carried on at Khodon in Siberia, and portions were put into circulation almost as soon as they left the press.³ This edition of the Old Testament was completed in 1840; and during the same year Messrs. Swan and Stallybrass accomplished a fresh translation of the New Testament from the original Greek, based on the version previously made. An edition of 3000 copies of this New Testament was completed at press in 1846, at the expense of the British and Foreign Bible Society.⁴

RESULTS OF THE DISTRIBUTION OF THIS VERSION.—It has already been mentioned that the “beautiful sayings of Jesus,” as they called them, produced an almost immediate effect on the two idolaters employed in translating the New Testament. The portions they translated were blessed in a similar manner to some of their countrymen. One of the natives, after reading with devout attention the Gospel of St. John, emphatically exclaimed, “This is the soap which must cleanse us from the defilement of the old system of religion:” and this version has been made useful even in China, for many of the Chinese are acquainted with the language, and the missionaries were repeatedly informed of copies having been eagerly sought by natives of that benighted empire.⁵ Among the Buriats themselves there appeared, till recently, every reason to look for the happiest results from the distribution of their vernacular Scriptures; a spirit of inquiry was awakened, and, in a seminary established at Khodon, several of the young people had given evidence of being truly converted to God. Since the year 1841, the mission has been relinquished, and opportunities no longer exist for the circulation of this version.

¹ Fourteenth Report of British and Foreign Bible Society, p. 73.

² Thirtieth Report of British and Foreign Bible Society, p. 77.

³ Thirty-sixth Report of British and Foreign Bible Society, p. xxxix.

⁴ Forty-third Report of British and Foreign Bible Society, p. cxi.

⁵ Thirty-sixth Report of British and Foreign Bible Society, p. xl.

CLASS IV.—DETACHED FAMILIES.

E. TURKISH FAMILY.

TURKISH.

SPECIMEN OF THE TURKISH VERSION.

St. JOHN, CHAP. I. v. 1 to 14.

ابتدا کلام وار ايدي و کلام الله تعالي نکت فاتند ايدي و الله کلام ايدي * ² اول في الابد الله فاتند ايدي * ³ هر شي انگله يرادلدي و هيچ بر مخلوق انسر خلق اولمدي * ⁴ حياة انک ايچند ايدي هم حياة آدميانک نوي ايدي * ⁵ نوردهخي ظلماتد اضاءت ايلر ظلمات ايسه اني ادراک اتمدي * ⁶ الله تعالي دن ارسال اولنمش بر آدم وار ايديکه انک آدي يوحنا ايدي * ⁷ بو شهادت و يرمکه کلي تاکه نوردن اوترو شهادت ويره تاکه همي انک سببي ايله ايمان کتورلر * ⁸ او کندوسي نوردکل ايدي اما تاکه نوردن اوترو شهادت ويره * ⁹ او نورحق ايديکه بودنيايه کلن هر آدمي تنوير ايدر * ¹⁰ دنيايه ايدي و دنيا انگله يابلمشدر و دنيا اني بلمدي * ¹¹ او خاترينه کلي و خاتلري اني قبول اتمديلر * ¹² اما اللهک اوزلري اولنمغه قدرتني انلرک جملهسنه ويري که اني قبول ايدوب اسمنه ايمان کتورلر * ¹³ که انلر و نه فاندن و نه نفس آرزوسندن و نه ارک شپوتندن بلکه اللهدن طوعشدرلر * ¹⁴ و کلام جسد اولدي هم پر لطف و حقيقت ايکن آرامنده مکان طوتدي و بز انک جلالني بابانک بر بخت او غلي نک جلالني کبي کوردک *

ON THE TURKISH LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—The Turkish language in its numerous dialectic varieties is more or less diffused through the vast regions which extend from the Mediterranean to the frontiers of China, and from the shores of the Frozen Ocean to Hindoostan. The nations to whom this language is vernacular have enacted an important part in history; and though their power has now declined, and the crescent has fallen like a star from heaven, yet a member of this race still occupies the throne of Constantine. The peculiar dialect of this language, generally termed, by way of pre-eminence, the Turkish, is spoken in Turkey in Europe by the Ottoman or Osmanti Turks, the number of whom is estimated, by all statistical writers, at 700,000 individuals. There is great discrepancy in the calculations which have been formed as to the total amount of population in the Turkish empire; and the population of Turkey in Europe has been loosely estimated at from 12,000,000 to 15,000,000. Wallachian, Albanian, Slavonic dialects, and other tongues prevail among the different sections of this population, yet Turkish is the only language which can be employed as a general medium of communication with all the various kindreds of people inhabiting European and Asiatic Turkey.¹ But the use of this language extends beyond the present confines of the Turkish empire, and in point of practical utility it ranks among the foremost of languages; in fact, if we are to receive

¹ Southgate's Narrative of a Tour through Armenia, etc., p. 66.

the statement of Sir William Jones, "there is scarce a country in Asia or in Africa, from the source of the Nile to the wall of China, in which a man who understands Arabic, Persian, and Turkish, may not travel with satisfaction, and transact the most important affairs with advantage and security."¹

CHARACTERISTICS OF THE LANGUAGE.—The Turkish language, like the race by whom it is spoken, affords a curious instance of the intermixture of the Asiatic and European type. The condition of this language in the primitive stages of its history is still exhibited by the Turkish dialects of the East, which have remained to the present day comparatively uncorrupted or unembellished by words of foreign origin; and it is in these dialects that the links connecting this tongue with those of the Mantchoos and the Mongols are to be sought. The analogy which pervades this class of languages has been elsewhere remarked: it is most observable in the pronunciation of the guttural and nasal consonants, in the orthographical regulations collectively designated the "quadruple harmony of vowels," and in the euphonic law requiring certain consonants to be only associated with certain vowels.² The Turkish of Constantinople deviates in many important points from its cognate dialects. It is, perhaps, the only language of its class possessing a multiplicity of compound tenses, and a substantive verb which subserves the purpose of an auxiliary. Its structure has in some degree been altered by joint influences from the East and West. Its nouns, like the Latin, have six cases; it possesses complex derivative conjugations; and with respect to its vocabulary, it has amassed Persian, Arabic, and even Chinese words from the East, and Albanian, Greek, and Italian elements from the West. Yet, although so many heterogeneous principles enter into its composition, the Turkish language is replete with grace and beauty. "Rich, dignified, and melodious, in delicacy and nicety of expression it is not, perhaps, surpassed by any language; and in grandeur, beauty, and elegance, it is almost unequalled."³ The perfection of its mechanism, with respect to verbs, has been often noticed; the addition of a single letter or syllable renders a verb passive, negative, impossible, causal, or reciprocal, according to the will of the speaker, thus frequently conveying the sense of an entire phrase in a single word. Yet, notwithstanding its multiplicity of grammatical forms, this language has not yet shaken off the yoke originally impressed on it in common with most of the tongues of High Asia; it is still remarkable for its stiffness of construction, and for its artificial disposition of words in composition. The extensive employment of gerunds and participles, to the almost total exclusion of conjunctions, and the grammatical law requiring words *governed* to precede the *governing*, combine with other causes in producing long involved periods, in which the sense is not ascertained till towards the close, and in which the words are ranged in an order directly contrary to what appears to us the natural sequence of ideas. The most ancient Turkish alphabet is the Ougour, from which the Mongolian is derived; but the modern Turks use the Arabic and Persian characters. Their present alphabet consists of thirty-three letters, twenty-eight of which are Arabic, four are Persian, and one is peculiar to the Turkish.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—Two versions of the Scriptures in kindred dialects of the Turkish language appear to have been completed about the same period. One of these versions, executed by Seaman, and printed in England, 1666, will hereafter be noticed. The other, comprising both the Old and New Testaments, was the work of Ali Bey, whose history is rather remarkable. His original name was Albertus Bobowsky, or Bobovius; he was born in Poland, in the beginning of the seventeenth century, and while a youth was stolen by the Tartars, and sold as a slave in Constantinople. After twenty years spent in the seraglio, he publicly embraced the Mahomedan religion, at the same time assuming the name of Ali Bey; and he then became first dragoman or translator to Mahomet IV. He was noted for great erudition, and was said to be thoroughly conversant with seventeen languages; and to his instructions the lexicographer Meninsky owed much of his celebrity. At the suggestion and under the direction of the famous Levin Warner, who was then at Constantinople as Dutch ambassador, Ali Bey was induced to translate the Catechism of the Church of England into Turkish; and this undertaking probably paved the way to the execution of his great work, the translation of the entire Scriptures into Turkish. It is not known with certainty whether he drew his text immediately from the inspired originals, yet the translation is considered on the whole to be faithful and accurate. The study of the sacred volume was not without effect on the translator; for it is recorded that Ali Bey entertained thoughts of returning to the Christian Church, and was only prevented by death from accomplishing his design. When his version was corrected and ready

¹ Preface to Persian Grammar, p. xviii.

³ Davids' Turkish Grammar, p. xlvii.

² Priebrard's Researches, vol. iv. pp. 381, 382.

for the press, it was sent by Warner to Leyden to be printed. It was deposited in the archives of the university of that city, among a valuable collection of Oriental MSS., and there it was suffered to remain for a century and a half; no effort whatever was made during all that period to print it, with the sole exception of a small edition of the first four chapters of Genesis, published by Schroeder of Marburg at Leipsic in 1739, with a Latin translation and notes.¹ Baron Von Diez, formerly Russian ambassador at Constantinople, who was intimately conversant with the Turkish language, was among the first to draw the attention of Europe to this long-neglected translation. He offered his services in editing the MS. to the Committee of the British and Foreign Bible Society; and meeting with great encouragement to prosecute his design, the venerable senator immediately addressed himself to the revision of the Old Testament. He died, however, when he had completed but four books of the Pentateuch, and the work of revision was transferred by the Society to Kieffer, professor of the Turkish language at the University of Paris, and interpreting secretary to the King of France. The new editor disapproved of the plan pursued by his predecessor, particularly of his insertion of vowel points, and he therefore commenced the work anew. He applied himself, however, in the first instance to the New Testament; but, unfortunately, misunderstanding the directions of the Committee, he followed the text of the MS. implicitly, without collating it with the original Greek. Several errors in the text were thus inserted in the printed copies; but it was not long before they were detected, and the discovery gave rise to a printed controversy. It was a happy circumstance that scarcely a hundred copies had been issued when notice of these inaccuracies was received. The circulation was immediately suspended; the errors, forty-nine in number, were examined and corrected by a sub-committee appointed expressly for the purpose, and Professor Kieffer commenced a laborious and elaborate revision of the text.² He collated every portion, not only with the original, but with the English, German, and French versions, with the Tartar version of Seaman, and of the Scotch missionaries of Karass, with the versions of Erpenius and of Martyn, and with those in the London Polyglot. This revision was carried on from 1820 (at which period the errors were first detected) to 1828, when the entire Turkish Bible, with the embodied corrections, was completed at press, and obtained the attestations of the most eminent Orientalists in Europe as to its rigid accuracy and fidelity. The edition consisted of 5000 copies in 4to.; and the proofs, as they issued from the press, were read by Dr. Henderson, who was the first to detect the former errors. The work was printed at Paris, and the original MS. was afterwards returned to Leyden. In addition to the 5000 copies of the entire Bible above mentioned, 7000 Testaments and 2020 copies of the book of Genesis and the Psalms have been printed by the British and Foreign Bible Society.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—Fanaticism, bigotry, and intolerance have been in all ages the characteristics of the followers of the false prophet, and the dissemination of the Scriptures among them has ever been attended with peculiar difficulty. It has been justly remarked, that “one of the chief obstacles to the reception of Christianity, by the Turks, has always been the unhappy representation of true religion set before them by the Greek and Roman Catholic Churches. Seeing the idolatry and evil lives of those who are called Christians, the Turks do not care to inquire into the religion which, as they suppose, produces such fruits.” Notwithstanding much discouragement, efforts are still being made, though in the most quiet and unobtrusive manner, to circulate the unadulterated Word of God in Turkey; and it is a matter of general remark that the principle of religious toleration is now gaining ground, from day to day, in that benighted country. Few instances of the direct result of the perusal of the Scriptures on individuals of this nation can be adduced; yet a passage from the Rev. Mr. Dalessio's journal, dated April, 1847, possesses some interest, as showing that the holy seed may be prospering in cases in which those who have scattered it may consider their labour fruitless. “Some Armenians,” says Mr. Dalessio, “were speaking about their affairs, and mentioned that day by day the number of those who read the Scriptures is increasing. A Turk, who heard them, said, ‘Not only the Armenians read those books, but also some of the Turks in secret.’”³

¹ Townley's Illustrations, vol. iii. p. 495.

² Church Missionary Record, vol. xix. p. 64.

³ Facts respecting certain Versions of Holy Scripture, by T. Pell Platt, Esq., F.A.S., p. 23.

TURCO-GREEK AND TURKISH-ARMENIAN.

SPECIMEN OF THE TURCO-GREEK VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Ἰπιτωδὲ κελάμ βάρ ἰδί, βὲ κελάμ Ἀλλαχὶν κατινωδὰ ἰδί· βὲ κελάμ Ἀλλάχ ἰδί. ² Ὁλ ἰπιτωδὲ Ἀλλαχὶν κατινωδὰ ἰδί. ³ Χέρ σέγι ἀνίυλε γιαραδιδόι· βὲ χίτζ πῖρ μαχλοῦκ ἀνσιζ χάλκ ὀλούνμαδι. ⁴ Ὁμοῦρ ἀνὶν ἰτζινδὲ ἰδί, χέμ ὄμοῦρ ἀδεμ-λερίν νουρὶ ἰδί. ⁵ Νούρ ἔαχὶ καρανλικδὲ ζιγιαὶ ἐγιλέρ, καρανλικ ἰσὲ ἀνὶ ἰδράκ ἴτμεδι. ⁶ Ἀλλαχδὲν ἰρσάλ ὀλουνημῶζ πῖρ ἀδέμ βάρ ἰδί κι, ἀνὶν ἀσὶ Ἰωάννης ἰδί. ⁷ Ποῦ σαχαδὲτ βερεμεγὲ γκελδί, τὰ κι νουρδὸν ὄπουρου ὄσαχαδὲτ βερέ, κι χέπισι ἀνὶν σεπεπὶ ἰλὲ ἰμὰν γκετιρελέρ. ⁸ Ὁ κενδουσί νουρ δέγιλ ἰδί, ἔμμα τὰ κι νουρδὲν ὄπουρου ὄσαχαδὲτ βερέ. ⁹ Ὁ νουρ χάκκ ἰδί κι, ποῦ δουνγιαγιαὶ γκελὲν χέρ ἀδέμὶ νουρλανδῖρίρ. ¹⁰ Δουνγιαδὲ ἰδί, βὲ δουνγια ἀνίυλε γιαιπιδιμῖσδῖρ, βὲ δουνγια ἀνὶ πῖλμεδι. ¹¹ Ὁ κενδουννικιλερὲ γκελδί, βὲ κενδουννικιλερὶ ἀνὶ καποῦλ ἴτμεδῖλερ. ¹² Ἐμμα Ἀλλαχὶν ὀλουλλαρὶ ὀλουνημαγὰ κοῦδρετινὶ ἀνλερίν ἰζοῦμλεσινε βερόι κι, ἀνὶ καποῦλ ἰδὸνπ ἰσιμνὲ ἰμὰν γκετουρελέρ. ¹³ Κὶ ἀλὲρ βὲ νὲ κανδὲν βὲ νὲ νέφζ ἀρζουσινωδὲν, βὲ νὲ ἐρίν σέχβετινωδὲν, ἴλλα Ἀλλαχδὸν δογμουσλάρδῖρ. ¹⁴ Βὲ κελάμ ἰζέσεδ ὀλδού, χέμ λούτφ βὲ χακηκατδὲν ὄλου ἰκὲν ἀραμιζδὸ μεκιάν τουτδού, (βὲ πῖζ ἀνὶν ἰζελαλινὶ γκιουρδὸνκ παπαδὸν δογμῶζ πῖριτζικ ὄγουλον ἰζελαλι γκιπῖ.)

ON THE TURCO-GREEK AND TURKISH-ARMENIAN VERSIONS.

THESE are, properly speaking, Turkish versions, but printed in Greek and Armenian letters, and accommodated to the dialectic peculiarities which prevail among the Christians of Asia Minor. In 1782, the Psalms, translated into Turkish by Seraphim, metropolitan of Karamania, were printed in Greek letters;¹ and in 1810 a Turkish version of the Acts and Epistles was printed in the same character at Venice.

In consequence of inquiries instituted in 1818, by Dr. Pinkerton, respecting the state of the Christian inhabitants of Lydia, Caria, Lycia, Phrygia, Pisidia, Cilicia, and Lycaonia, it was ascertained that these poor, ignorant, and oppressed people are all Greeks or Armenians, acquainted with no language but that of their Turkish masters. As they are unable to read or write except in their native characters, the Turkish Bible, from being printed in Turkish letters, is unintelligible to them; and thus the very country in which the glad tidings of great joy were first proclaimed by the Apostles, was virtually destitute of the Scriptures, until editions adapted to the requirements of the inhabitants were issued by the British and Foreign Bible Society. The Society's first edition of the Turkish Testament, in Greek letters, consisting of 3000 copies, was printed in 1826; and further supplies, consisting of 1000 copies of the Acts and Epistles, 3000 copies of the Psalter, and 1000 copies of the

books of Job, Psalms, and Ecclesiastes, were shortly afterwards granted. Mr. Leeves, agent of the Society, subsequently undertook the preparation of a new and revised version, with the view of rendering the style still more conformable to the provincial mode of speaking Turkish which prevails among the Greek Christians of Asia Minor. In this work he was assisted by a native, a young man from Philadelphia, by name Christo Nicolaides, who joined Mr. Leeves, at Corfu, in 1832, and from that period to 1839 was uninterruptedly employed in the undertaking. The printing was commenced at Syra, and afterwards transferred to Athens. Editions consisting of 2500 copies of the entire Scriptures, 500 copies of the Testament, and 500 copies of the Pentateuch, left the press at the expense of the Society in 1839.¹

SPECIMEN OF THE TURKISH-ARMENIAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Իպօթիտատե իտի Քեչլամ. վե Քեչլամ ԱլլաՏտե իտի. վե ԱլլաՏտե իտի Քեչլամ: * ² Օլ իտի իպօթիտա ԱլլաՏտե: * ³ Քիւլլի շէյ անըն իլե օլտու. վե անսըզ օլմատը Տիշ պիր շէյ, քի շէյ օլտու: * ⁴ Անընլե իտի Տաեաթ. վե օլ Տաեաթ իտի նուր էննաս: * ⁵ Վե օլ նուր զուլմաթտե զիեա վէրիր. վե զուլմաթ անկա վագըֆ օլմատը. * ⁶ Իրսալ օլունտու ԱլլաՏտեն պիր էր իսի ԵուՏաննա: * ⁷ Վիրուտ էթտի պու շաՏատէթե. քի շաՏատէթ իտե օլ նուր իշիւն. քի անընլե ճիւմլէսի իման իտեչեր: * ⁸ Քեչնտի տէյիլ իտի օլ նուր. էմմն քի շաՏատէթ իտե օլ նուր իշիւն: * ⁹ Վար իտի օլ նուր ի Տագ. քի միւնէվ վէր իտեր քիւլլի ինսանի քի կէլէճէք տիր յալէմէ: * ¹⁰ Յալէմտե իտի, վե յալէմ անընլե օլտու. վե յալէմ անի Թանըմատը: * ¹¹ Խսալէրինէ (եանի քեչնտիքի լէրինէ) կէլ տի. վե խսալէրի անի գապուլ էթմէտիլէր: * ¹² Էմմն անի գապուլ իտեչլէրէ. սուլթան լըզ վէրտի իպնուլլաՏ օլմաղէ: անլէր քի իման իտեչլէր անըն իսմինէ: * ¹³ Քի անլէր՝ նէ գանտէն, վե նէ իրատէթ ի ճիսիմտէն. վե նէ մէշիեթ ի էր տէն. անճագ ԱլլաՏտեն Թեվլիտ օլտուլէր: * ¹⁴ Վե քեչլամ ճիսմ օլտու վե միւթէմէքքի օլտու պիգտե. վե կեօրտիւք անըն մէճտինի. միսլի մէճտ ի իսլն ի վաՏիա էլ Աթատէն, միւմթէլի նիյմէթ ու Տագիգաթլէ:

THE Armenians are even more numerous in Asia Minor than the Greeks. A Turkish version in their peculiar dialect, and written in their characters, was commenced in 1815 by an Armenian Archimandrite, named Seraphim, in concert with another Armenian.² An edition of 5000 copies of the Testament was printed at St. Petersburg in 1819; and Mr. Leeves devoted much time and trouble to the preparation of a revised edition. The work was afterwards taken up by the missionaries of the American Board of Missions. In 1841, Mr. Goodell stated that his strength and time had been for several years employed in preparing a translation directly from the original texts.³ In 1843, the entire Scriptures were completed at press at the expense of the American Society.

¹ Thirty-fifth Report of British and Foreign Bible Society, p. 50.

² Thirteenth Report of British and Foreign Bible Society, p. 121.

³ Missionary Herald of the American Board, vol. 38, p. 135.

KARASS, OR TURKISH-TARTAR.

SPECIMEN OF THE KARASS, OR TURKISH-TARTAR, VERSIONS.

St. JOHN, CHAP. I. v. 1 to 14.

SEAMAN'S VERSION, 1666, A. D.

BRUNTON'S VERSION, 1813, A. D.

١ بدايتده ايدي سَخْنُ و سَخْنُ اللّٰهده ايدي و اللّٰه
ايدي سَخْنُ * ٢ كندو بدايتده ايدي اللّٰهده *
٣ مَجْموعِلر اَدُوْكَ ايله موجود او لديلر و انسوز و نه
بير شي * موجود اولدي كه اولمشدر * ٤ كندوده
ايدي حيات و اول حيات ادملرُوْكَ نوري ايدي *
٥ و اول نور ظَلَمْتده ضِيَا و يرور و ظلمت آني ادراك
ايتمدي * ٦ بير آدم اولدي ارسال اولنمش اللّٰهين
آدي آنوْكَ يُوْحَنَّا * ٧ بو كلدي شهادتدن اوتوري
كه اول نوره شهادت ويره تا جمله انوكله اعتقاد
ايدهلر * ٨ كندو اول نور دكول ايدي لكن تا
اول نوره شهادت ويره * ٩ اول ايمش نور حق
كيم هر دنيايه كلان آدي مَنُوْر ايدر * ١٠ عالمده
ايدي و عالم انوك ايله اولمشدر و عالم اني بيلمدي *
١١ خاصلره كلمشدر و خاصلر آني قبول ايلمشدر *
١٢ اَمَّا تَدْر آني قبول ايلديلر ايسه انلر بِنِي اللّٰه
اولمق سلطنت و بردي انوك ادنه اعتقاد ايدنلره *
١٣ كيم قانلردن يوق و نه لَحْمُكَ ارادتندن و نه
اَرُوْكَ مَشِيْتدن لكن اللّٰهين دوغمش لردر *
١٤ و سَخْنُ جسد اولدي و بيزده حلول ايدي و بير
انُوْكَ مَجْدِيْنِي كوردوك مجدي كونا كه بير
طوغمشك آتادن پُر نعمت و حق ايله *

١ بدايتده كلمت وار ايدي و كلمت اللّٰهده ايدي
و كلمت الله ايدي * ٢ همان اول بدايتده ايدي
اللّٰهده * ٣ وسيله سي ايله جمله اولدي و انسز بر
شي * اولمدي كه اولدي * ٤ انده حيات وار
ايدي و حيات ادملر ك نوري ايدي * ٥ و نور
قراكلتده روشن اوليور و قراكلق اني (ايچنده)
طوقمدي * ٦ بر ادم تكریدن كوندلدي كه اني
يوحنا (ايدي) * ٧ همان اول شهادت ايچون
كلدي نوره شهادت و يرمك ايچون كه سببندن
جمله ايانلره * ٨ شو نور دكل ايدي لكن شو
نوره شهادت و يرمكه (كوندلدي) * ٩ حق نور
اول (در) كه هر دنيايه كلن ادمه نور و يرور *
١٠ دنيايه ايدي و وسيله سندن دنيا اولدي و دنيا
اني بلمدي * ١١ كندونككلره كلدي و كندونككلير
اني قبول اتمديلر * ١٢ امانه قدر اني قبول اتمشدر
ايسه انلر قوت و بردي تكري اوغلري اولمغه *
١٣ ادينه ايانانلره (ويردي) كه هم قاندى هم آت
ارادتندن هم انسان ارادتندن دكل لكن تكریدن
طوغمشلردر * ١٤ و كلمت جسد اولدي و ارامزده
ساكن اولدي و بزانك مجدين كوردك اتادن
بر طوغمشك مجدي كبي نعمت و حق ايله
طولو (ايكن) *

ON THE KARASS, OR TURKISH-TARTAR, LANGUAGE AND VERSIONS.

THE version of the Scriptures generally denominated the Karass, is so called because a town of that name, on the borders of the Caspian, was the place of its publication. It has also been improperly termed the Nogay version, on account of its having been found intelligible to the Nogais, a tribe of Tartars dwelling on the banks of the Kuban and Kuma, near Mount Caucasus. A more correct designation for this version is that of Turkish-Tartar, because it consists principally of words that

belong in common to the Turks and Tartars.¹ It exhibits the Turkish language in a comparatively pure state, divested of the circumlocutory forms and foreign words adopted by the Turks of Constantinople, and restored to its pristine simplicity. So far from being written in the colloquial dialect of any particular district, this version corresponds in style and language with such books as are circulated among the Tartars in the south of Russia, and is therefore intelligible to all the different Tartar hordes scattered through that extensive region.

The first version of the Scriptures written in this plain, unadorned Turkish style, was that published at Oxford in 1666,² at the joint expense of the philosopher Boyle and of the Levant Company. The translator was Mr. William Seaman, a moderate nonconformist, who had formerly been chaplain to an English ambassador at the Porte. This version was not free from faults, and it partook too much of the Constantinopolitan idiom to be readily understood by the Tartars. It served, however, as the basis of a translation which Mr. Brunton, Scottish missionary at Karass, undertook expressly for the benefit of the Tartar tribes. To avoid the errors into which Seaman had fallen, Mr. Brunton carefully examined the original text, and consulted, from time to time, the English, German, and other versions. In 1807 he published an edition of 5000 copies of the Gospel of Matthew, in folio, and on blue paper. Never was an edition of any part of the Scripture carried through the press under more untoward circumstances. The missionaries had difficulty in obtaining the materials requisite for printing; and owing to the bad construction of their printing-office, their operations were often impeded by the inclemency of the weather; added to this, they were frequently driven, by the predatory incursions of the Tcherkessians, to inter their types in order to secure them. On the completion of this Gospel, the British and Foreign Bible Society sent supplies to Karass to print 5000 copies of the entire Testament. Mr. Brunton only lived to complete the translation, and died while it was being carried through the press. He was so intimately acquainted with the language in which he wrote, and his style was so pure and idiomatic, that the Tartars looked upon him as a renegade Turk. After his death, the sheets were corrected by Mr. Frazer, and the edition was completed in 1813.

This edition obtained so extensive a circulation in the south of Russia, that another edition of 5000 copies was issued two years afterwards at Astrachan. This was merely a reprint of the Karass edition, with a few emendations introduced by Mr. Dickson, one of the Scottish missionaries. A translation of the Old Testament was undertaken about the same time by Mr. Dickson. The Psalms were completed and published at Astrachan in 1815, and a second edition of 3000 copies appeared at the same place in 1818. Mr. Dickson afterwards proceeded to render Mr. Brunton's version of the New Testament into a more polished style, and availed himself for this purpose of Ali Bey's Turkish version, which he compared with the original text, and with the principal modern translations. It does not appear, however, that any portion of this work has been published.

RESULT OF THE DISSEMINATION OF THIS VERSION.—Many years have now elapsed since direct intelligence concerning the spiritual state of the Tartar hordes has been obtained in this country. It is gratifying however to know, that when Dr. Henderson and Dr. Paterson visited Karass in 1820, they found that the Turkish-Tartar New Testament was well understood by the natives, and that in consequence of their reading it, their prejudices had in a great measure been softened down, and a general knowledge of the principles of Christianity had been diffused among them.³ A similar testimony to the value of this version was borne in 1835 by Mr. Galloway, a Scottish missionary employed by the British and Foreign Bible Society in disseminating the Scriptures among the Tartars.

¹ Henderson's *Biblical Researches in Russia*, p. 425.

² Le Long, edit. Masch. pt. ii. vol. i. sec. 8. p. 167.

³ Eighteenth Report of British and Foreign Bible Society, p. 25.

ORENBURG-TARTAR.

SPECIMEN OF THE ORENBURG-TARTAR VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

¹ بدایت ده کلمت بار ایردی و کلمت خدای ده ایردی و کلمت خدا ایردی * ² و همان بدایت ده ایردی اللہ ده * ³ وسیله سی برله هر نرسه بولدی و آنیسز هیچ بر نرسه بولمادی که بولدی * ⁴ آندد حیات بار ایردی و اول حیات آدم لار ننگ روشنسی ایردی * ⁵ و اول روشنی ترانکلن ده یالدرایب دورا و ترانکلن آنی (ایچنده) تومادی * ⁶ بر آدم خدادان مرسول بولدی که اسمی یحیا ایردی * ⁷ همان شهادت اوچون کیلیدی (یعنی) نورته شهادت بیرمک اوچون که سبندان همه ایمان کیدورالار * ⁸ شول نور داکول ایردی لکن شول نورته شهادت بیرمک اوچون کیلیدی * ⁹ روشنایی حقیقی اول در که هر جبان کا کیلکان آدمغه نور بیرور * ¹⁰ بو کلمسه جبان ده ایردی و وسیله سندان جبان بولدی و جبان آبی بلمادی * ¹¹ اوز حاصلارینه کیلیدی و آنلار آبی قبول اتمادی لار * ¹² اما نی تدر آبی قبول قیلمشلار ایسا آنلار کا رتبت بیدی ابنا خدای بولمغه یعنی آنلارته که اسمینه ایمان کیدوریلار * ¹³ که هم قان دان هم جسم ارادتندان هم انسان ارادتندان دوغمشلار داکول بلکه تنکری ارادتندان * ¹⁴ و کلمت جسم بولدی و آرامزده ساکن بولدی و بز آنینک جلالتین کوردک آتادان بردوغمشنک جلالتی دای مبر بانی و حتی برله مملو ایکان *

ON THE ORENBURG-TARTAR DIALECT AND VERSION.

THIS version is written in the dialect of the Kirghisian-Tartars, and was especially designed for the use of members of that nation residing in the Russian government of Orenburg. The dialect is spoken not only in Orenburg, but also in the vast tracts of country extending from the Caspian and Lake of Aral to the frontiers of China.¹ It is the vernacular tongue of two distinct people, namely, of the true or Kara-Kirghis who inhabit the banks of certain rivers in South Siberia, and of the Kazak-Kirghis, the present occupants of the Kirghis Steppe. The latter are divided into three hordes, called the great horde, little horde, and middle horde. The great horde is reckoned among the tributaries of China, but the dependence is merely nominal. The other hordes, though in some degree subject to Russia, also preserve a sort of independence of their own.² According to Russian authorities, the probable number of individuals composing the three hordes is from 2,000,000 to 2,400,000.³

This version is not an original translation, but merely an accommodation of Mr. Brunton's Karass version to the peculiar idioms and orthography of the Kirghisian Tartars.⁴ Mr. Charles Frazer, one of the Scottish missionaries at Astrachan, was employed in the preparation of the work. An edition of 2000 copies of the Gospel of Matthew was printed in 1818, and two years afterwards 5000 copies of the entire Testament were completed at the Mission press of Astrachan, at the expense of the Russian Bible Society. The Kirghisians are all Mahommedans, and though once a civilised and literary people, are now in a state of semi-barbarism. Since the suspension of the Russian Bible Society there have been few opportunities of ascertaining what results have been wrought among this nation by means of the perusal of their vernacular Scriptures.

¹ Davids' Turkish Grammar, p. xlii.

² Abel Remusat, Recherches sur les Langues Tartares, pp. 309, 316.

³ Levchin, Description des Kirghiz-Kazaks, p. 306.

⁴ Henderson's Biblical Researches in Russia, p. 426.

K A R A I T E - T A R T A R .

SPECIMEN OF THE KARAITE-TARTAR VERSION.

GENESIS, CHAP. I. v. 1 to 8.

¹ اولده تنكري كوك لثري و يرني يراندي * ² و ير شكلسز و بوش ايدي و لته نينك يوزلاري
 اوسنده ترانكولق بار ايدي و صولارنينك يوزلاري اوسنده تنكري نينك روحي قيمدانور ايدي *
³ و تنكري ياروق بولسون ايتدي و ياروق بولدي * ⁴ و تنكري اول ياروقني كوردي كه يخشي
 ايدي و تنكري ياروقني ترانكولتان آييدي * ⁵ و تنكري ياروقغه كون و ترانكولقغه كيجه
 آت قويددي و اينكير و ايرته بولغانچه برنجي كون بولدي * ⁶ و تنكري ايتدي صولارنينك
 اورتاسنده بر رقيع بولسون و صولارني صولاران آيرون * ⁷ و تنكري اول رقيعني قيلدي و رقيع نينك
 آسنده بولغان صولارني رقيع نينك اوسنده بولغان صولاران آييدي و ابي بولدي * ⁸ و تنكري
 رقيعغه كوك لارديب آت قويددي و اينكير و ايرته بولغانچه اينكچي كون بولدي *

ON THE KARAITE-TARTAR DIALECT AND VERSION.

THE Karaites or "Sons of the Text" are a Jewish sect, so called from the Hebrew word קראים, *Scripture*, on account of their reverence for the written law. They are the Protestants of Judaism, and are distinguished from other Jews by their rejection of the oral law, and of all traditional interpretation, and by their exclusive attachment to the Scriptures of the Old Testament as the only infallible source and test of truth. This sect, according to Dr. Henderson and other authorities, was, in all probability, originally the same with that of the Sadducees, one of the sects into which the Jewish nation was divided about two hundred years before the coming of Christ. The erroneous doctrines which were entertained by the Sadducees during the time of our Lord, appear to have formed no part of their original creed, and it has been thought that the adoption of these unscriptural tenets, by the disciples of Sadok, gave birth to the Karaim.¹

No statistical accounts have been given recently of the Karaite Jews, but it is certain that they are very few in number as compared with the Jews of the Rabbinical sect. About the middle of the seventeenth century there were 2000 Karaites in Poland, 70 in Constantinople, 1200 in Theodosia, 300 in Cairo, 200 in Damascus, 30 in Jerusalem, 100 in Babylonia, and 600 in Persia.² At the present day the Karaites are dispersed through various parts of Russia, in Austria, Turkey, Egypt, Abyssinia, Hindoostan, and Palestine. They are highly esteemed by the nations among whom they dwell on account of their amiable and moral deportment; but by their Rabbinical brethren they are held in utter abhorrence.

The Karaites have long been in possession of a Tartar version of the Old Testament. The date and author of this ancient document are alike unknown; but we find a quotation from it (consisting

¹ Henderson's Biblical Researches in Russia, p. 316.

² Henderson's Biblical Researches in Russia, p. 319; see Thesaur. Philol. p. 583.

of the first three verses of Genesis) in an epistle, dated 1691, written by Gustavus Peringer, and inserted in Tenzel's Monthly Accounts. Further descriptions of this version were subsequently given by Wolfius and others: yet little was known concerning it in Europe until Dr. Pinkerton, when travelling in the Crimea, visited one of the settlements of the Karaites, and purchased a complete copy. The two books of Chronicles do not appear to have been inserted in this version, but it comprises all the other books of the Old Testament. It is written in the Rabbinical character, with the addition of certain points and signs indicative of the pronunciation of Tartar sounds. The headings of the chapters are in Hebrew, and the first and last verses of every book, with the exception of the Minor Prophets, are also given in Hebrew. The dialect in which the translation is made was at one time supposed to be the Jagatai, spoken by the Tartars of Bokhara. This hypothesis, however, was unsupported by history or experience; and it has since been proved that the Karaite-Tartar (as this dialect is termed) could never have been vernacular or even intelligible to any Tartar nation. The words, indeed, are mostly of Tartar origin, but they are ranged in the exact order of the Hebrew, and the style, construction, grammatical observances, and idioms are all conformable to the Shemitic type. This version is, in fact, so truly *Hebrew* in its character, that to the Turks and Tartars it is a sealed book; and even Tartar Jews, if unacquainted with their ancient language, are unable to read it. Nor is it likely to be of more general service even in biblical criticism; for notwithstanding the known attachment of the Karaites to the letter of the sacred text, many of the interpretations in this version are obviously drawn from the Chaldee Targums, and from the renderings in Rabbinical commentaries. On account of this deficiency in point of practical utility, the British and Foreign Bible Society have printed but a small specimen portion of this version. An edition of 2000 copies of the book of Genesis was published at their expense in 1819, at the Mission press of Astrachan: these copies were sent to various parts of Russia and Tartary; but not being found available for missionary purposes among any of the Tartar tribes, no further portions of the version have been issued by the Society. An edition of the entire version has been recently published by the Jews of South Russia, who defrayed the expense by means of subscriptions collected for the purpose: the work, which is in two volumes, is said to be very inaccurately printed.

T S C H U W A S C H I A N .

(For SPECIMEN of this Version, see Plate IX.)

THE Tschuwaschians inhabit both sides of the Volga in the governments of Nische Novgorod, Kasan, and Orenburg. They are also found in Simborsk and Vietka. Many of them are still idolaters, and offer sacrifices on a kind of altar called Keremet.¹ The structure of their dialect is essentially Turkish, and three parts of the words are unquestionably derived from that language. The rest of the words are chiefly Samoyede and Finnish; there are also many words which present an astonishing resemblance to the corresponding terms in Coptic.²

A Bible Society was formed in Simborsk in 1817, partly for the purpose of furnishing the Tschuwaschians with the New Testament in their own dialect. In 1818, the Four Gospels were translated from the Slavonic under the superintendance of the Society; and two years afterwards the entire Testament, after having been collated with the Greek original, was completed at press at Kasan, under the care of the Archbishop of Kasan, to whose diocese the people belong. The edition, which was printed in Russian characters, consisted of 5000 copies, and was issued at the expense of the Russian Bible Society.

¹ Davids' Turkish Grammar, p. xlv.

² Klaproth, *Memoires relatifs à l'Asie*, p. 205.

TRANS-CAUCASIAN TARTAR.

SPECIMEN OF THE TRANS-CAUCASIAN TARTAR VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

۱ جمعیّت لری کوروب واغہ چقدمی واوترندن صنکره شاکر لری اونک یانہ کلدیلم * وانغزی
 ۳ آپوب اونلره تعلیم وپروبن ویدیکہ * خوشا روحده فقیر اولانلرنک حالنه زیراکه کوکلرنک پادشاہلغی
 ۵ اونلرنک در * خوشا غمکین لرنک حالنه زیراکه تسلی تاه چقدرلر * خوشا حلیم لرنک حالنه زیراکه
 ۶ لرنک وارنلری اولہ چقدرلر * خوشا اونلرنک حالنه که عدالتہ آج وصوسزدرلر زیراکه اونلر ووبہ جکدرلر
 ۷ * خوشا رحم ایملرنک حالنه زیراکه اونلره رحم اولنجقدر * خوشا قلبی پاک اولانلرنک حالنه زیراکه
 ۹ اونلر اللہی کورہ جکدرلر * خوشا صلح ویرنلرنک حالنه زیراکه اللہنک اوغل لری صابلینجقدرلر
 ۱۰ * خوشا عدالت ایچون مظلوم اولانلرنک حالنه زیراکه کوکلرنک پادشاہلغی اونلرنک در * امی
 خوشا سیزنک حالتکزه که سیزہ بیان ویوب وزحمت ویروب وهرطور نالایق سوزلر من دن
 ۱۲ اوترو یلان دن سیزنک حقنکزه ویہ جکدرلر * شاوا اولنک ووجدا یلینک زیراکه سیزنک اجرکاز
 کوکلرہ بیوک درچون سیزون ایرہ لو اولان بیغمبر لره وہ ہمان بوطور ایله زحمت ویروہدرلر

ON THE TRANS-CAUCASIAN TARTAR DIALECT AND VERSION.

A PECULIAR and rather corrupt dialect of the Turkish is spoken by the greater part of the Moslem population in Georgia, Shushi, Scherwan, Draband, Bahu, Karabagh, and North-west Persia.¹ As it is vernacular to numerous tribes in all the Russian provinces beyond the Caucasus, this dialect has been termed, by way of distinction, the Trans-Caucasian. It differs in many respects from its cognate dialects spoken in Kasan and the Crimea. It has none of the sweetness and dignity of the Turkish; and till reduced to grammatical principles by the German missionaries, did not even hold the rank of a written tongue.²

The first work written in this dialect was a translation of the New Testament by Messrs. Zarembo and Pfander, agents of the Basle Missionary Society. They at first experienced great difficulty in preparing this translation; for the Armenians of Shushi, though acquainted with the dialect as a colloquial medium, were unable to write it, and the Turks were unwilling to lend any aid to the undertaking. Afterwards, however, an efficient assistant was found in Mirza Ferookh, an Armenian of Shushi, who in early youth had been carried captive into Karadagh, adopted into the family of the khan, and instructed in all the learning of Persia. After spending seventeen years at the court of his royal patron, he bethought himself of his parents and his native village, and made his escape thither. He originally joined the missionaries with a view of learning the Russian language; but they employed him in translating this version of the New and part of the Old Testament into his native dialect, and the work was blessed to the conversion of his soul. An edition of 1000 copies of the Gospel of Matthew was printed about the year 1836 by the British and Foreign Bible Society.³ Since that period all direct missionary efforts in the circulation of this version have been suspended by an imperial ukase.

¹ Twenty-eighth Report of British and Foreign Bible Society, p. ix.

² Smith and Dwight, Researches in Armenia.

³ Thirty-second Report of British and Foreign Bible Society, p. xlv.

CLASS IV.—DETACHED FAMILIES.

F. CAUCASIAN FAMILY.

GEORGIAN.

(For SPECIMEN of this Version, see Plate IX.)

GEOGRAPHICAL EXTENT AND STATISTICS.—Georgia, the country of the ancient Iberi, lies at the feet of the Caucasus Mountains, between the Black Sea and the Caspian, and comprises an area of 18,000 square miles, and a population of from 300,000 to 400,000.¹ The adjacent tracts of country, sometimes included under the general name of Georgia, are occupied by the Mingrelians, the Immirelians, the Suani, and the Lazians, who all form part of the Georgian race, and speak dialects of that language; the collective amount of population, including Georgia Proper, has been estimated at 2,375,487.² Since the beginning of the present century, Georgia has formed a province of the Russian empire, and the national religion is the same as that of Russia.

CHARACTERISTICS OF THE LANGUAGE.—Although in the structure of the Georgian language there are several remarkable points of analogy connecting it on the one hand with the languages of the Indo-European class, and on the other with those of Eastern and Central Asia, yet it differs in words and roots from all known languages, and is therefore entitled to be regarded as a peculiar and distinct idiom.³ Its frequent use of post positions, and the ease with which certain words can be made to subservise alternately the offices of substantives, adjectives, and adverbs, are points in which it claims affinity with the Turkish or Tartarian stock;⁴ while its multiplicity of inflections, formed for the most part by variations of termination, seems to connect it with the Indo-European class. It possesses eight distinct cases, formed according to rules that are both simple and uniform; and in abundance of verbal inflections it is surpassed by few languages; for though it has but two moods, the indicative and the imperative, yet the perfect tense in certain verbs can present itself under seven or eight different forms, to which the future tense has as many corresponding ones.⁵ In fact, its forms of verbs are almost innumerable, for nearly every verb has some peculiarities in conjugation which can be learnt only by practice.⁶ The alphabetical characters used by the Georgians are of two distinct kinds, the one appropriated to civil and the other to ecclesiastical purposes; they are both, however, derived from the Armenian; and owing to the political relations between the two nations, many Armenian words have been engrafted on the Georgian language. This admixture, with the addition of Turkish, Greek, and other foreign words, serves principally to distinguish the modern language of Georgia from the venerable idiom in which the version of the Scripture is written.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—According to a tradition of the Georgian church, the Scriptures were translated into this language, in the eighth century, by Euphemius, the founder and patron of the Iberian monastery on Mount Athos.⁷ It is stated, however, by other authorities, that in the sixth century the Georgians sent young men of talent into Greece to study the Greek language, and that on their return they furnished their countrymen with a translation of the Scriptures and of the liturgical books of the Greek church.⁸ But whoever may have been the trans-

¹ McCulloch's Geographical Dictionary, vol. i. p. 888.

² Klaproth, Tableau du Caucase, p. 93.

³ Klaproth, Voyage au Mont Caucase, vol. ii. p. 518.

⁴ Journal Asiatique, vol. x. p. 356.

⁵ Journal Asiatique, vo. x. p. 360.

⁶ Brosset, Elements de la Langue Georgienne, pp. 64, 67.

⁷ Townsend's Illustrations, vol. iii. p. 512.

⁸ Henderson's Biblical Researches in Russia, p. 518.

lator, it is certain that the Georgian version of the Old Testament was translated from the Septuagint, and the New Testament from Greek MSS. of the Constantinopolitan family; and that the entire version was executed at some time between the sixth and the eighth centuries. This version would have been of great value in a critical point of view, had it not been corrupted during the many centuries through which it has passed. In the beginning of the eighteenth century, it was in particular grossly interpolated, for it was then collated with the Slavonic version, and portions of the Old Testament, which had been lost during the political troubles of Georgia, were translated anew from the Slavonic. This revision was carried on at Moscow under the superintendence of Georgian princes who had sought refuge in Russia. Prince Arcil was the first to engage in the work, but he died before it was completed, and a new and more careful revision was commenced by Prince Vakuset, who rendered the entire version as conformable as possible to the Slavonic, and introduced the use of verses in imitation of that text. A printed edition was brought out under his direction, at Moscow, in 1743, at the expense of his brother, Prince Bacchar; the types were cast in that city, and the correction of the press was committed to four native Georgians.¹ This was the first occasion on which the entire Georgian version had been committed to the press; but a small edition of the New Testament, with the Psalms and Prophets, had been printed a few years previously under the care of Prince Vaktangh, at Tiflis, in Georgia.

The Moscow edition formed the text of the New Testament printed by the Moscow Bible Society in 1815, under the superintendence of the Georgian Metropolitan, Ion, and of Archbishop Pafnut, both resident in the Kremlin at Moscow. The edition consisted of 5000 copies, and the types from which it was printed were cast from the very matrices which had been used for the former edition, and which had been providentially preserved during the conflagration of the city at the time of Napoleon's invasion. The Society was induced to issue this edition by information received through Dr. Pinkerton, in 1814, concerning the state of the Greco-Georgian church. At that period there were at least 2000 churches in Georgia, Imcretta, and Mingrelia; and 200 copies of the Bible could not be found amongst them all. In consequence of this scarcity of the Scriptures, the clergy were very ignorant; but the women of Georgia were noted for the zeal with which they devoted themselves to the acquisition of religious knowledge. The tradition that the Georgian nation was first converted to Christianity by the preaching of a Greek virgin, named Ninna, in the fourth century, had much influence on public opinion; and a proper acquaintance with the doctrines of Scripture has always been considered in Georgia an indispensable part of female education.² In 1818, the Society printed another edition of 2000 copies of the New Testament: in this edition the civil or common characters were adopted, which were found more generally intelligible to the laity, the former editions having been printed in the sacred or ecclesiastical character, which is almost exclusively used by the clergy. More recent editions of various portions of the Scriptures have been printed at Tiflis and in Russia, but concerning these editions we have no particular account.

¹ Henderson's *Biblical Researches in Russia*, p. 522.

² Owen's *History of the British and Foreign Bible Society*, vol. iii. p. 43.

CLASS IV.—DETACHED FAMILIES.

C. SAMOIEDE FAMILY.

S A M O I E D E .

THE Samoiedes (or, as the word literally signifies, *salmon eaters*) were in all probability the earliest inhabitants of Northern Asia. They are a degraded, ignorant race, depending for a precarious subsistence upon fishing and the chase, and slaves to the most abject superstition. They are scattered in divided groups over a large proportion of Siberia, their settlements extending almost from the Dwina and the neighbourhood of Archangel to the Lena in East Siberia.¹ Vocabularies of Samoiede words were collected by Pallas and Klaproth; and the result of comparing them with those of other languages has been to prove that the Samoiede approximates more closely to the Finnish than to any other idiom.

As early as 1819, a proposal emanating from Johannes Wernagoff, of Beresof, was laid before the Branch Bible Society at Tobolsk, to translate the Scriptures into Samoiede. Nothing more, however, was heard of the undertaking till the year 1824, when, at a meeting of the Russian Bible Society, a specimen of the first chapter of St. Matthew, in Samoiede, was sent for inspection by Neophitos, bishop of Archangel. This chapter had been read to several Samoiedes, who had understood it very well, and several clergymen of the parish of Ischemsk were in consequence employed to continue the translation, under the inspection of Bishop Neophitos. The Committee resolved to encourage the work, in the hope of bringing a people sitting in gross darkness to the saving light of the Gospel; but unhappily the suspension of the Society by an imperial ukase, in 1826, prevented the prosecution of the translation.

¹ Prichard, *Natural History of Man*, p. 224.

CLASS IV.—DETACHED FAMILIES.

H. DIALECTS OF THE ISLANDS OF EASTERN ASIA, AND OF COREA.

J A P A N E S E .

(For a SPECIMEN of this Version, see Plate X.)

THE Japanese empire consists of five large and many small islands, lying between lat. 30° and 50° N., and long. 128° and 151° E. The Japanese have been the predominant race in this extensive empire from time immemorial, and it is now impossible to ascertain from what region they originally emigrated, for in physical conformation, religion, and language, they differ from all the neighbouring nations. In the absence of correct statistical accounts, it has been conjectured that the population of this empire, exclusive of its dependencies, amounts at least to 50,000,000. The primitive religion of the Japanese is called *Sin-siu*, literally, “doctrine of spirits:” it consists in the adoration of numerous spirits or divinities supposed to preside over all things visible and invisible, and among the foremost in the ranks of these false gods are included the progenitors of the present line of emperors. This ancient form of belief has, however, in a great measure been superseded by Buddhism, which is now the prevailing religion in Japan. There are also many followers of Confucius, who, as in China, devote their sole attention to the affairs of this life, without reference to a future state of existence.

CHARACTERISTICS OF THE LANGUAGE.—Japanese is a polysyllabic language, and altogether different in structure and idiom from the Chinese. The very organs of articulation are dissimilar in the two nations; and such Chinese words as have passed into the Japanese vocabulary are greatly altered in pronunciation. Words of Chinese origin are however very common in Japanese, having been introduced by Chinese colonies, but more particularly by the influence of Chinese literature, upon which all the learning of Japan is based. Yet there are points in which the Japanese coincides with the monosyllabic and Tartarian classes of languages: it has, for instance, no terminational distinctions of gender, and the cases of substantives are denoted by suffixes; the verbs have regular inflections to denote the difference of *tense*, but they are invariable with respect to number and person.¹ In many of its most simple and radical words, Japanese also claims affinity with the idioms of Eastern Asia; and several such elemental terms have been pointed out by Klaproth as common to the Japanese, Mongolian, and Finnish languages. The Chinese characters were formerly used in writing Japanese, but not being found adapted to express the sounds of this language, three different syllabaries were invented by the Japanese, and are now in general use; they consist chiefly of modified and contracted Chinese characters.²

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—The rigid exclusion of foreigners from Japan, and the suspicious and vigilant spirit of the government, have rendered the translation of the Scriptures into Japanese a matter of almost insuperable difficulty. Dr. Medhurst, agent of the London Missionary Society in China, applied to the study of the Japanese language, and made copies of the dictionaries and other works that were accessible to him, in the hope of qualifying himself for this

¹ Pritchard's Researches, vol. iv. p. 494.

² Calcutta Christian Observer for 1838, No. I.

arduous undertaking; but the honour of translating the first portion of Scripture into the language of this extensive empire was reserved for Dr. Gutzlaff. About the year 1835, three shipwrecked Japanese mariners arrived at Macao on their voyage homewards, and during the few months that they remained in that city, Dr. Gutzlaff availed himself of their aid in translating the Gospel of St. John into their language. This translation was printed at Singapore about the year 1839, but it does not appear that opportunities have as yet been afforded for its circulation.

LOOCHOOAN.

(For a SPECIMEN of this Version, see Plate X.)

THE Loochoo, or Lewchew Islands, are thirty-six in number, and lie about 400 or 500 miles eastward of China, nearly midway between Japan and Formosa. The principal island, called Great Loochoo, from which the entire group derives its name, is fifty miles long, and from twelve to fifteen broad, but most of the other islands are of very inferior dimensions. The inhabitants are of the same race as the Japanese, and speak a dialect of that language. They are now subject to China: their religion is that of Fo or Buddha, and their government is a despotic monarchy.

A mission, called the "Loochoo Naval Mission," having for its object the conversion of the Loochooans to Christianity, was commenced about the year 1843. Dr. Bettelheim, a medical missionary, was sent, in 1846, by this Society to Loochoo, where he and his family still remain. He has translated portions of the Scriptures into Loochooan; and from the similarity of this dialect to Japanese, it is hoped that his translations may be found useful in Japan itself. In addition to contributions from other sources, a grant of fifty pounds has been voted by the British and Foreign Bible Society towards defraying the expenses of printing Dr. Bettelheim's version of the Gospel of Luke and of the Acts. As the Japanese characters are used in writing Loochooan, and as the casting of type for these characters in England is far more expensive than cutting the blocks in China, it has been resolved to have the work printed at Hong Kong by a converted Japanese, under the immediate superintendence of friends of the Society. On the completion of the edition, it will be forwarded for distribution to the translator at Loochoo.¹

ALEUTIAN, OR ALIOUT-LISEYEFF.

THE Aleutian Islands form a long circular chain, above 600 miles in length, traversing the North Pacific from Cape Alaska, in America, to the peninsula of Kamtschatka, in Asia, so as almost to unite the two continents. These islands are extremely numerous, and were partially discovered by Behring in 1741; the largest, which still bears his name, is 104 miles in length, but many of the other islands are mere rocks. They are much frequented by the Russian Fur Company, and are included in the government of Irkutsk. Most of the inhabitants are idolaters, though some of them have been baptized and instructed in the rites of the Greek church. They subsist chiefly on the produce of fishing and the chase; and, to judge from their habits and physical conformation, appear an intermediate race between the Mongolians and the North American Indians. Their language is very similar

¹ Report of the Loochoo Naval Mission for 1849-50. (*Palestine Place, Bethnal Green.*)

to that of the Esquimaux, especially of the Namollos, an Esquimaux tribe residing on the shore of the north-eastern promontory of Asia.¹ In point of number, the Aleutians have been variously estimated at from a few hundreds to six thousand.

The Gospel of St. Matthew has been translated for the benefit of these islanders by Priest Joan Venuminoff, otherwise written John Benjaminoff, by whom the language was first reduced to writing. He had resided for fifteen years as missionary among this people: the dialect in which the translation is made is that spoken in the island of Oonalaskka; but there is no great difference between the idioms of the various islands of this group, any local peculiarity being readily explained by means of marginal notes. The first chapter of Luke, and the first two chapters of the Acts, have been translated by the same Russian priest into the dialect spoken in the island of Atkho. The only Aleutian translation which has hitherto been committed to the press is that of the Gospel of St. Matthew, which was printed at Moscow, in 1840, in parallel columns with the Russian version.

COREAN.

COREA is a peninsula of North-East Asia, separated from Mantchou Tartary by a lofty chain of mountains. Its area, inclusive of the islands near its shores, has been estimated at 80,000 square miles; its amount of population is uncertain, but does not probably exceed 2,000,000. The government is a despotic monarchy, and the country is tributary to China, and perhaps to Japan: the religious systems of Buddha and of Confucius have each their respective adherents.

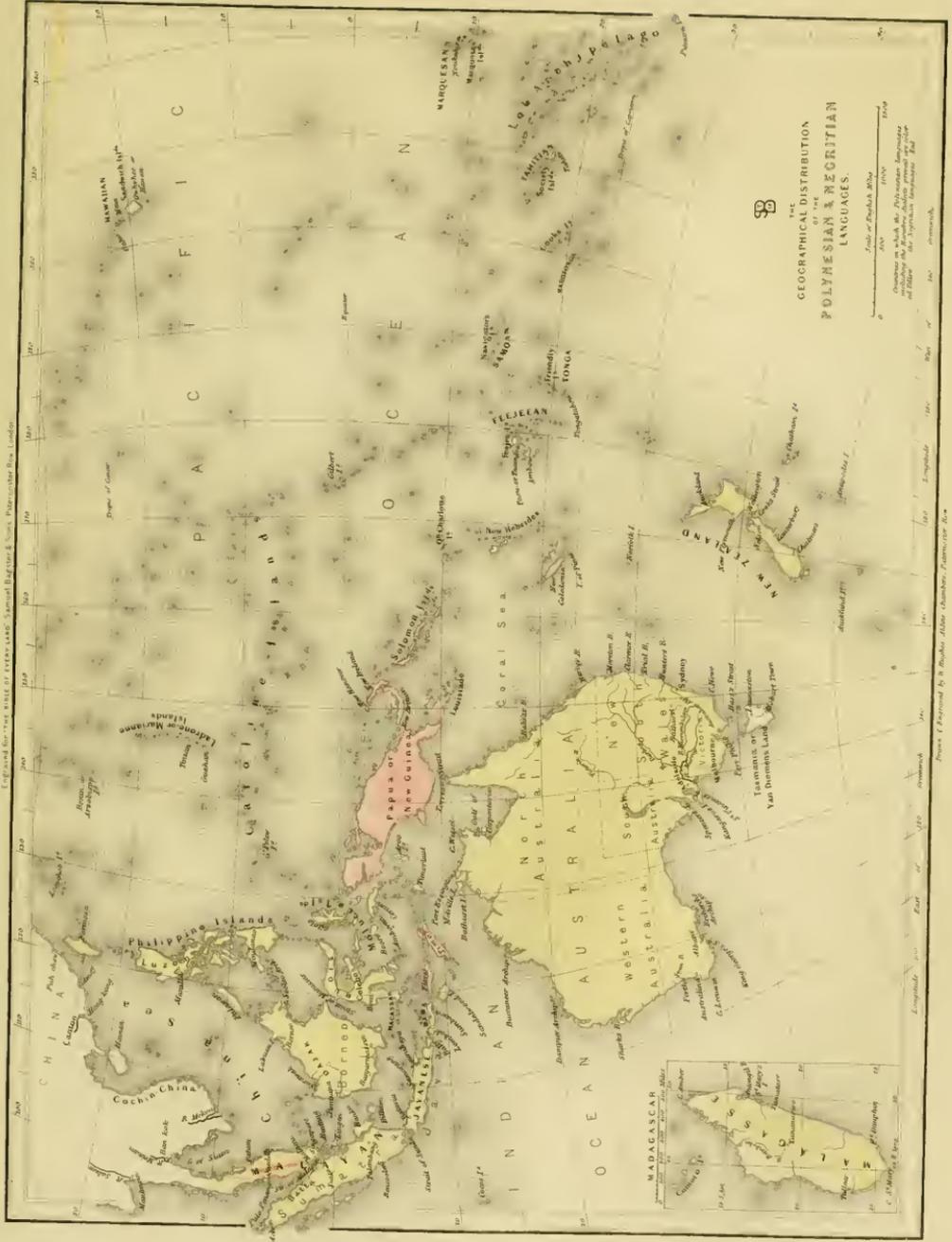
The language, being destitute of inflections indicative of gender and number, and forming its cases by means of suffixes, is analogous in its main features to the Tartarian class.² It is also strikingly similar to Japanese. Many Chinese words enter into its composition, for Corea has received its civilisation and its literature from China, and the Chinese language is sedulously cultivated by all ranks as the principal learned and literary medium, and the only avenue to political distinction. Composite words are of very frequent occurrence in Corean, the first syllable consisting of the native word, and the second of the Chinese synonym pronounced in the Corean manner. This arrangement renders the language extremely verbose, but its sound is by no means disagreeable to the ear of a foreigner, the pronunciation being clear, full, and sonorous. In writing, the Coreans use characters similar in theory to the Japanese syllabic system, but suited to the peculiar articulations of their own language.³ These characters are placed in vertical columns, as in Chinese and Japanese.

In 1832, the shores of Corea were visited by Dr. Gutzlaff, who distributed portions of the Chinese Scriptures among the inhabitants, and caused a copy of the entire Chinese version to be conveyed to the monarch. A translation of the Gospel of St. Matthew into Corean has been effected by a Baptist missionary, and the Psalms have been translated by Dr. Schmidt; but these translations are still in MS., and their critical merits have not been ascertained. There is at present no possibility of introducing the light of Divine truth into Corea: foreigners are zealously excluded from the country, and Europeans are seldom permitted even to land on its shores.

² Ritter, *Erdkunde*, vol. iii. p. 586.

¹ Prichard's *Researches*, vol. iv. pp. 460, 462.

³ *Chinese Repository*, vol. i. p. 277.



Enlarged for use with the "Linguistic Survey of the Pacific" by the American Museum of Natural History, New York.

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 GEOGRAPHICAL DISTRIBUTION
 OF THE
 POLYNESIAN & NEGITIAN
 LANGUAGES.

Scale of Statute Miles
 0 100 200 300 400 500
 0 100 200 300 400 500
 Kilometers
 Prepared by the American Museum of Natural History, New York
 Published by the American Museum of Natural History, New York

Printed and Published by the American Museum of Natural History, New York

MISSIONARY STATIONS IN AUSTRALASIA AND POLYNESIA.

NEW SOUTH WALES.		Lat.	Long.	MIDDLE DISTRICT.		Lat.	Long.	
1 Sydney	} B. D.	33° 51' S.	151° 15' E.	62 Auckland	} A. B. D.	36° 50' S.	174° 48' E.	
2 Camden		34 29	150 45	63 Hauraki				
3 Goulburn		34 40	149 45	64 Kaitiaki				
4 Moreton Bay	} B. D. E.	27 28	153 3	65 Otawao		} A.	37 51	175 21
5 Alexandria		34 52	150 50	66 Waikato	37 20		174 50	
6 Appin	34 19	149 58	67 Tauranga	37 40	170 10			
7 Rangonia	} B.	34 19	150 52	68 Roturoa	38 7	170 22		
8 Campbelltown		34 20	150 52	WESTERN DISTRICT.				
9 Curcuar	} B.	33 41	151 6	69 Wanganni	} A.	39 58	175 3	
10 Castle Hill		32 37	151 45	70 Waikanae		40 8	175 10	
11 Clarence and Macleay	} B.			EASTERN DISTRICT.				
12 Gosford				71 Hicks Bay	} A.	37 38	178 26	
13 Hexham				72 East Cape		37 41	178 37	
14 Hunter's Hill				73 Opoiki		37 52	177 42	
15 Maneroo				74 Uawa		38 22	178 22	
16 Marsfield				75 Turanga		38 46	177 58	
17 Muswell Brook				76 Wairoa				
18 Newtown				77 Waitangi				
19 Penrith		} D.	33 46	151 5	78 Nelson	} B. E.	41 15	173 13
20 Queanbeyan			32 44	151 37	79 Wellington (Port Nicholson)		} B. D.	41 10
21 West Maitland	} D.	34 46	144 50	80 Pehakura	} D.	38 5		174 52
22 Yass		33 48	151 2	81 Mangungu and Whangaroa		} E.	39 0	174 10
23 Paramatta		33 37	150 51	82 Waioua and Newark			} E.	
24 Windbor		33 25	149 28	83 Wairoa (Kaipara)				
25 Bathurst		34 22	150 56	84 Kawhia, and Mokau, &c.				
26 Wollongong		32 55	151 45	85 New Plymouth				
27 Hunter's River	31 28	152 50	86 Waikowaiti					
28 Port Macquarie			87 Rutupiki					
VICTORIA, on PORT PHILIP.				88 Motukaramu				
29 Melbourne	} B. D.	37 48	144 57	SOCIETY ISLANDS.				
30 Williamstown		37 48	144 53	89 Tahiti	} C.	17 35	149 30 W.	
31 Gipps' Land	} B.			90 Eimeo		17 30	150 0	
32 Heidelberg		38 8	144 22	91 Maiaoiti	16 40	151 6		
33 Geelong	} D.			92 Huahine	16 42	151 30		
34 Buntingdale				93 Raiatea	16 25	151 45		
SOUTH AUSTRALIA.				COOK'S, or HERVEY ISLANDS.				
35 Adelaide	} B. D.	34 56	138 36	97 Rarotonga	} C.	21 15	159 50	
36 Port Adelaide		34 50	138 24	98 Aitutaki		20 0	158 13	
37 Gawler	} B.	34 40	138 30	99 Atiu		19 52	157 40	
38 Mount Barker		35 0	138 28	100 Miraro		20 10	157 20	
39 Barra Barra	} E.	35 30 3	138 50	101 Manui		21 50	158 10	
40 Willunga				102 Mangaia				
41 McGill			NAVIGATORS' ISLANDS.					
42 Encounter Bay			103 Savaii	} C.	13 40	172 30		
WESTERN AUSTRALIA.					104 Opoli	13 50	171 40	
43 Freemantle	} B.	32 4	115 41		105 Manono	13 50	172 4	
44 Perth (Swan River)		} D.	31 50		115 50	106 Tutuila	14 20	170 40
TASMANIA,					107 Manua	14 8	169 30	
VAN DIEMEN'S LAND.				FRIENDLY ISLANDS.				
45 Hobart Town	} B. D.	42 54	147 28	108 Tongataboo	} D.	21 10	175 10	
46 Poutville		43 10	148 0	109 Hapai		19 50	174 30	
47 Tasman's Peninsula	} B.	42 11	148 8	110 Yavoo		18 35	173 50	
48 Longford		41 50	147 50	111 Kappel's Island		16 14	174 15	
49 Swansca	} D.	42 49	147 14	112 Niua Fo-ou		} F.	13 30	176 0
50 Avoca		42 0	147 35	113 Wallis's Island				
51 Evendale			FEEJEE ISLANDS.					
52 New Norfolk			114 Lakenba	} D.				
53 Ross and Campbelltown			115 Rewa		} D.	18 0	178 0 E.	
54 Launceston			116 Iwa and Iwa					
NEW ZEALAND.				117 Sonosomo				
NORTHEAN DISTRICT.				SANDWICH ISLANDS.				
55 Wainmate	} A. D.	39 33	174 10	118 Hawaii (O'whyhee)	} F.	20 0 N.	156 0 W.	
56 Waingarora		37 30	175 0	119 Maui		20 50	156 35	
57 Kaitiaa	35 2	173 15	120 Mokolai	21 10		157 0		
58 Kaitohi			121 Ohau	21 30		157 50		
59 Kerikeri	} A.	35 13	174 5	122 Kauai				
60 Tepona		35 10	174 9					
61 Pahia								

KEY TO THE REFERENCE LETTERS.

A. Church Missionary Society.

B. Society for the Propagation of the Gospel.

C. London Missionary Society.

D. Wesleyan Missionary Society

E. German Missionary Societies.

F. American Board of Missions.

MISSIONARY STATIONS IN AFRICA.

EAST AFRICA.			Lat.	Long.	CAPE COLONY— <i>continued.</i>			Lat.	Long.			
1	New Rabbay	A.	3° 55' S.	39° 28' E.	69	Salem and Farmerland	} D.	35° 29' S.	25° 26' E.			
2	Zanzibar	F.	0 25	39 30	70	Wynberg						
AFRICAN ISLANDS.					71	Enon	} K.	34 25	19 13			
3	Mauritius	C.	20 20	57 40	72	Elim						
4	Seychelles	} B.	4 40	55 26	73	Hemel-ep-Arde						
5	St. Helena		15 50	5 50 W.	74	Gnadenthal						
WEST AFRICA.					75	Groenekloof				} I.	33 41	19 25
SIERRA LEONE.					76	Wagenmaker Valley						
6	Freetown	A. D.	8 30 N.	13 12	77	Sarepta	} E.	33 13	19 7			
7	Kissey	} A.			78	Worcester						
8	Wellington											
9	Hastings											
10	Waterloo											
11	Gloucester											
12	Leicester											
13	Regent											
14	Bathurst											
15	Charlotte											
16	Rent											
17	Russell											
18	York											
19	Port Lokkoh				} D.			CAPPABARIA.				
20	York, Plantain's Island											
RIVER GAMBIA.					86	Keiskamma River	} C.	32 42	26 49			
21	St. Mary's Island	} D.	13 26	16 38	87	Beecham Wood						
22	Barra Point											
23	Ngabantang											
24	MacCarthy's Island											
LIBERIA.					88	Beka	} D.	29 51	30 50			
25	Monrovia	} H.	6 20	10 44	89	Batterworth						
26	Edina											
27	Bexley											
28	Setra Kroo											
29	King Will's Town											
30	Sinou											
GUINEA.					90	Buntingville						
31	Badagry				} A.	6 17				3 20 E.	91	Clarkebury
32	Abbeokouta											
33	Cape Coast Town, &c.											
34	Annamboc	} D.	5 8	1 10 W.	92	D'Urban						
35	Dominion, &c.											
36	Accra, &c.											
37	Ashantee	} F. L.	4 21	7 40 W.	93	Faku's Mission						
38	Cape Palmas											
39	Acropong	} E.	0 10	9 30 E.	94	Gwanga						
40	Galson River											
41	Fernando Po	} G.	3 35	8 49	95	Iuvani						
42	Bimbia											
43	Cameroons	} J.	4 0	9 35	96	Morley						
44	Old Calabar											
SOUTHERN AFRICA.					97	Mount Coke	} D.	29 54	30 55			
CAPE COLONY.					98	Newton Dale						
45	Cape Town	} B. C. D.	33 55 S.	18 20	99	Pietermaritzberg						
46	Uitenhagen											
47	Graff Reynet	} B. C.	34 3	25 18	100	Port Natal						
48	Graliam's Town											
49	Port Elizabeth	} C. D.	33 19	26 25	101	Shawbury						
50	Craddock											
51	Somerset											
52	Bethelsdorp											
53	Caledon	} C.	33 55	25 31	102	Tamakha						
54	Colesberg											
55	Dysalsdorp											
56	Hankey											
57	Rat River											
58	Klas Voks River											
59	Long Kloof											
60	Paarl											
61	Pacalisdorp											
62	Theopolis											
63	Tulbagh	} D. E.	33 34	26 32	103	Wesleyville						
64	Stellenbosch											
65	Bathurst	} D.	33 50	26 34	104	Shiloh						
66	Craddock's Kloof											
67	Fort Beaufort											
68	Hasiopie Hills											
CAPE COLONY— <i>continued.</i>					105	Clarkson	} K.	27 22	24 10			
69	Salem and Farmerland											
70	Wynberg	} C.	5 11	1 5	106	Robben Island						
71	Enon											
72	Elim											
73	Hemel-ep-Arde											
74	Gnadenthal											
75	Groenekloof											
76	Wagenmaker Valley											
77	Sarepta											
78	Worcester											
79	Tulbagh											
80	Steintal	} C. E.	30 11	18 24	BECHUANA COUNTRY, &c.							
81	Wuppertal											
82	Ebenzer											
83	Zoar											
84	Bethunia											
85	Prict											
86	Keiskamma River											
87	Beecham Wood											
88	Beka											
89	Batterworth											
90	Buntingville											
91	Clarkebury											
92	D'Urban											
93	Faku's Mission											
94	Gwanga											
95	Iuvani											
96	Morley											
97	Mount Coke											
98	Newton Dale											
99	Pietermaritzberg											
100	Port Natal											
101	Shawbury											
102	Tamakha											
103	Wesleyville											
104	Shiloh											
105	Clarkson											
106	Robben Island											
NAMAQUAS AND DAMARAS.					121	Friedau	} I.	32 50	23 55			
121	Komaggas											
122	Motito											
123	Bethulia											
124	Bethulia											
125	Morija											
126	Beersheba and Kousberg											
127	Bethesda											
128	Berea											
129	Thaba Bossiuv											
130	Mekantling											
ZOOIAR COUNTRY.					131	Rehoboth	} E.	32 50	14 30			
131	Komaggas											
132	Rhamesberg											
133	Nisbet Bath											
134	Concordiaville											
135	Elephant's Fountain											
136	Kokfontein and Steinkopff											
137	Ugrabiss											
138	Nama Bethania											
139	Rehoboth											
140	New Barmen											
141	Wallisch Bay											
142	Karee Mountains											
143	Umlali	} F.	32 50	26 34	143	Umlali						
144	Umvote											
145	Inanda											

KEY TO THE REFERENCE LETTERS.

- | | | | |
|--|---------------------------------|---|---|
| A. Church Missionary Society. | D. Wesleyan Missionary Society. | G. Baptist Missionary Society. | J. Jamaica Presbyterian Mission. |
| B. London for the Propagation of the Gospel. | E. German Missionary Society. | H. American Baptist Missionary Society. | K. United Brethren, or Moravian. |
| C. London Missionary Society. | F. American Board of Missions. | I. French Protestant Mission. | L. American Episcopal Missionary Society. |

CLASS V.—POLYNESIAN, OR MALAYAN.

M A L A Y A N .

SPECIMEN OF THE MALAYAN VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 14.

[CALCUTTA EDITION, 1817.]

ثَد ملا اداله كلمت دان كلمت اداله سام الله دان الله اداله كلمت * ² اي اين اداله ثَد
ملا سام الله * ³ سموا سده دجديكن اولپ مک بارغ سوات فون يغ جاد سده تيا دجديكن
مليكن اولپ * ⁴ دالمپ ايت اداله كيدوئن دان كيدوئن ايت اداله ترغ سكل مانسي * ⁵ مك
ترغ ايت برچاي ددالم كلم مك كلم ايت سده تيا دجديكن دي ايت * ⁶ اداله سورغ مانسي يغ
ترسوره اوله الله نماب يحييا * ⁷ اي اين دانغله مبابو كسكسين اكر برشكسي اكن ترغ ايت سثاي
سكلين اورغ فرچاي اولپ * ⁸ اي اين بوكن اداله ترغ ايت مليكن سثاي اي برشكسي اكن ترغ
ايت * ⁹ اداله ايت ترغ يغ بنر ايت يغ منرشنك سسورغ مانسي سدغ دانغب كدالم دنيا *
¹⁰ اداله اي ددالم دنيا دان دنيا سده دجديكن اولپ مك دنيا سده تيا دجديكن * ¹¹ اي سده
دانغ كئد تمثتپ يغ خاص مك اورشپ يغ خاص سده تيا مپمبت دي * ¹² تنافي براز ا اورغ
سده مپمبت دي مك فد مريك ايت اي سده ممبري كواس منجاد انق ا الله اي ايت فد سكل اورغ
يغ فرچاي اكن نمان * ¹³ يغ سده تفرانق بوكن درفد داره دان بوكن درفد كئيدق داكغ دان بوكن
دركيدق مانسي هاب درفد الله جوگ * ¹⁴ مك كلمت ايت سده جاد داكغ دان فنوه دشن
نعمت دان سبفرن سده ديم دانثاركايي مك كامي سده ممدنع كمليانپ سوات كمليان سفرت يغ
قون انق يغ توغشك درفد بان *

ON THE MALAYAN LANGUAGE AND VERSIONS.

It is difficult, if not impossible, to calculate the exact number of individuals composing the restless and enterprising race to whom this language is vernacular. The central region of Sumatra, where this language, with some little dialectic variation, is still spoken, appears to have been the original country of the Malays; but, impelled by the love of adventure and of trade, they possessed themselves at a very early period of the Malayan peninsula from the fifth degree of North latitude, and then established successive colonies in the districts most favourably situated for commerce throughout the islands of the Malayan archipelago. On all the sea-coasts of those islands, and on the banks of the navigable rivers, there is but one language of traffic in which merchants and traders of all nations transact their business, and that language is the Malayan. This predominance is due not only to the commercial energetic habits of the Malays, but likewise to the peculiar qualities of the language itself. It is soft and harmonious in pronunciation, simple and easy in its grammatical system, plain and natural in the

construction of sentences. The cases of nouns are denoted by prepositions; distinct words are used to express the singular and the plural number; and gender is ascribed to no inanimate object. There are few if any Malayan sounds which cannot be readily articulated by Europeans; and even in the numerous words which are borrowed from other languages, the Malays smoothe and polish down the harsher sounds to the standard of their own organs.

Malayan is a branch of the ancient and widely-extended language of which the fragments are to be found in nearly all the islands of the Pacific. It is therefore in many respects almost identical with the dialects of the South Sea Islanders, and especially with those of the Malayan archipelago; but it likewise possesses some distinctive characteristics of its own, and a considerable portion of its vocabulary is undoubtedly borrowed from the Sanscrit. Arabic has had even more influence than the Sanscrit in the modification of this language; and nearly all the abstract terms, as well as the religious and political theories of the Malays, are derived from the Koran. The Arabic characters are principally employed in writing Malayan; and six sounds which do not exist in Arabic are denoted by means of diacritical points. Roman letters are also extensively used by the Malays, especially in some of the Dutch colonies.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—No fewer than seven distinct versions of the Scriptures, in whole or in part, exist in this language. The honour of originating and commencing this series of translations belongs to the Dutch, who applied themselves to this important work very shortly after the formation of their East India Company in 1602. The first translation was made by John Van Hasel, a director of that Company, about the beginning of the seventeenth century. When he had completed a version of the Gospel according to St. Matthew, he handed over the MS. to Peter de Carpentier, the general of the Company; and soon after, in 1612, another version of St. Matthew was delivered to the same individual by Albert Cornelisson Ruyl, in order that the two translations might be compared. It was objected to the former that it was too literal, and therefore unidiomatic; and to Ruyl's, that it was too courtly: ultimately, however, the preference was assigned to the latter; and, encouraged by this decision, Ruyl devoted himself to the completion of the New Testament; but he only lived to translate as far as the close of the Gospel according to St. Mark. His MSS. were sent to Holland, and were printed with the Dutch version, at Enkhausen, in 1629; and again at Amsterdam, in 1638.

[OXFORD EDITION, 1677.]

Pada mouleynja itou adda jang Pattahu, daan Pattahu itou adda pada ALLAH-TALLA, daan Pattahu itou ja ALLAH-TALLA juga. ² Ini derri pada mouleynja adda pada ALLAH-TALLA. ³ Barrang appa sammoo souda jaddi derri itou juga, daan jangan itou tjadda jaddi appa appa derri itou, jang souda jaddi juga. ⁴ Pada jang ini juga adda hidopan, daan hidopan itou trangnja orang manusscia. ⁵ Daan trang itou ja adda bertja ja dallam glap itou, daan glap itou tjadda menmoungut trang itou juga. ⁶ De sitou jaddi menjuro derri ALLAH-TALLA orang manusscia sa orang, jang nammanja adda Joannes. ⁷ Jang ini datan capada sahitan agar dia bersahit derri trang itou, sebab dia sammoo jaddi pitsja ja derri pada djala. ⁸ Dia bouckan trang itou, tetapi dia souda souro acan, agar dia jaddi bersahit derri trang itou. ⁹ Jang trang benar itou dia, jang dia bri trang acan sagnap orang manusscia, wachtou datan de dunja. ¹⁰ Dia adda de dunja, daan dunja itou ja souda boat derri pada dia: daan dunja ja tjadda kenelja juga. ¹¹ Dia souda datan pada jang ca dia, daan ca dia itou ja tjadda sambotnja. ¹² Tetapi itou sammoo jang dia sambotnja, itou dia souda bri coassa, menjaddi annac ALLAH-TALLA, [catauwi] itou, jang dia souda pitsja ja dallam nammanja. ¹³ Jang ca manna ja bouckan jaddi derri dara, lagi derri condati dagging, lagi derri condati lelacki pon tjadda, tetapi jang souda menjaddi derri ALLAH-TALLA juga. ¹⁴ Daan Pattahu itou ja souda jaddi dagging, daan souda doudoc de tenga kita, (daan kita souda caleatan mouljanja, suatu mahamoul ja saperti sabatang cara derri Bappa la) pouno dengan fermang daan benarnja.

VAN HASEL, far from being discouraged at the preference with which Ruyl's version was regarded, persevered with his own translation, and completed a version of the Four Gospels, of which, however, Luke and John only have been published. They were printed at Amsterdam in 1646, with the Dutch version. Van Hasel also translated the Psalms, in concert with Justus Heurn, who for fifteen years presided over the Dutch Church in India. The first portion of this version was printed at Amsterdam in 1648, and the entire Psalter appeared at the same place in 1689. Heurn likewise translated the Acts of the Apostles into Malayan, and he revised the Gospels of Van Hasel and Ruyl according to the Greek, or rather, perhaps, conformed them to the Low or Belgic Dutch version of 1637; whereas, they had been originally accommodated to the Dutch version executed from Luther's German Bible. This revision was carried on under the sanction of the Dutch Company; and an edition consisting of the Gospels and Acts, with the Dutch version in the margin, was printed at their expense at Amsterdam in 1651. This edition appears to have been used as the text of another edition of the Gospels and Acts, printed at Oxford in 1677, at the expense of the Hon. Robert Boyle, and under the superintendence of Hyde, keeper of the Bodleian Library; a second impression of the same work, in every respect similar to the first, was printed at Oxford in 1704; and the copies were sent to the East, to be distributed among the natives to whom the language is vernacular. These, and all the editions above mentioned, were printed in Roman characters.

At length, in 1668, the entire New Testament was printed in Roman letters at Amsterdam, translated by Daniel Brower, "with all care and fidelity, out of the Greek, Latin, and Belgic languages, into the Malay." The translator was a Dutch minister, who lived and died in the East: he also prepared a version of the book of Genesis, which was printed in 1662, and again in 1687, at Amsterdam.

[BROWER'S TRANSLATION, 1668.]

Pada moulanja adda jang Cattahan itou, daen jang Cattahan itou adda decat Alla Thalla, daen jang Cattahan itou adda Alla Thalla. ² Itoula pada moulanja adda decat Alla Thalla. ³ Barang appa samoa souda menjaddi derri itou djouga, daen sin itou tida menjaddi app' appa [derri samoanja] nang souda menjaddi. ⁴ Dallam jang ini adda idoppa, daen idoppa itou adda orang manusia pounja trang. ⁵ Daen trang itou bertsjaya dallam jang, daen galap tida poló trang itou. ⁶ De sana adda manusia satou jang jaddi souda derri Alla Thalla, nammanja Joannes. ⁷ Ini-la souda datang pada bri sahittan, agar dia bersaxi derri trang itou, agar orang samoa petsjaya derri pada dia. ⁸ Dia ti' adda jang trang itou, hanja dia jaddi menjouro, agar dia bersaxi derri trang itou. ⁹ Ini-la trang jang benar, jang bertrangacan segalla manusia jang datang de dallam dunja. ¹⁰ Dia adda de dallam dunja, daen dunja souda menjaddi derri pada Dia: daen dunja tida kenal pada Dia. ¹¹ Dia souda datang pada dia pounja orang, daen dia pounja orang tida tarima pada Dia. ¹² Hanja brappa orang soada tarima pada Dia, pada orang itou Dia souda bri coassa pada menjaddi Alla Thalla pounja annac, catauwi pada orang itou jang petsjaya capada Dia pounja namma. ¹³ Jang tida menjaddi derri dara, nen derri daging pounja candati, nen derri lacki lacki pounja candati, hanja derri Alla Thalla djouga. ¹⁴ Daen jang Cattahan itou souda jaddi daging, daen itou souda doudoc de antara cami, (daen cami souda menantang dia pounja berbesaran, jang adda berbesaran seperti Bappa pounja Annac sa orang sadja) pounou dengan fermang daen benarran.

WE now come to the standard Malay version of the Old and New Testament Scriptures, a translation prepared by the progressive labours of many learned men, and universally acknowledged to be a correct and faithful representation of the original text. This important work was commenced by Dr. Leidekker, a Dutch minister of Batavia, in 1685; and was carried on from first to last under the patronage and at the expense of the Dutch East India Company. Dr. Leidekker, who appears, by his Malay and Dutch dictionaries, and by his notes on the Hebrew and Latin dictionaries of Cocceius, to have been eminently qualified for the undertaking, advanced very slowly with the translation,

scrupulously refraining from committing any word to writing that had not been subjected to the most minute and careful examination. He translated most of the books of the Old Testament twice; and in the New Testament had advanced as far as the 6th verse of the 6th chapter of the Epistle to the Ephesians, when he was called by the Lord of life and death to enjoy the reward of a faithful servant.¹

After the decease of this diligent translator, Petrus Van der Vorm, as the principal linguist among the Dutch ministers in the East, was appointed, in 1701, by the consistory, with the consent of government, to complete the work; which task he accomplished before the close of the year. He had previously given full proof of his ability and proficiency in the Malayan language by composing a Malayan grammar and other philological works, and particularly by translating the whole of the New Testament and part of the Old from the Arabic into Malayan. The Dutch government, however, justly considered that a work of such vital importance to the Malay race should not be left to the trust of one man, and accordingly, in 1722, four ministers were appointed to examine and correct it. Van der Vorm was one of the individuals chosen for this purpose; the other three were Arnaldus Brandts, Cornelius Ninaber, and George Hendrick Werndly. In the progress of this revision, these ministers uniformly consulted in the first place the Greek and Hebrew texts, with the Latin translations of Arias Montanus and others, and then the Dutch version: when any difficulty occurred, they referred to the Chaldee, Syriac, and particularly the Arabic versions, and sometimes to the Septuagint and the Persian: they also compared the German versions of Luther and Piscator, the French, the English, and occasionally the Spanish versions, with the Malayan translation before them. Their meetings commenced always with prayer for the enlightening of the Holy Spirit to a right understanding of the Word of God, and concluded with thanksgiving.² Whenever they did not all agree concerning the rendering of a word or passage, they delayed their decision until they had first individually considered the subject in private, and consulted the natives and competent Malayan scholars on the subject; so that sometimes months elapsed before they formed a final decision. The work, thus carefully and deliberately conducted, occupied about five years, having been commenced in 1723, and completed in 1728. Two copies appear to have been made, the one in Roman and the other in Arabic characters. The former was printed at Amsterdam, 1731—1733, under the care of the Rev. G. H. Werndly, above mentioned, and Dr. Serruns, aided by two Malay chaplains. The latter was published at Batavia in 1758, in 5 vols. 8vo., under the direction of the Dutch governor, Jacob Mossel.

It does not appear what further measures were taken to supply the Malays with copies of the Scriptures until the year 1813, when George Livett, Esq., the resident at Amboyna, addressed the Calcutta Bible Society in behalf of the Amboynese Christians, whom he represented as numbering 20,000 individuals, but as being almost destitute of Bibles. His accounts of the churches and schools in Amboyna were corroborated by other correspondents of the Society, and it was resolved to print 3000 copies of the Malayan New Testament, in 8vo., at Serampore, for the special use of the Amboynese converts. The design was liberally aided by the Bengal government; and in 1814 the edition left the press: it was printed in Roman letters from the text of 1731. Almost all the copies, with 1000 copies of the book of Genesis, were sent to Amboyna, and were there distributed by the resident, Mr. Martin, assisted by the Rev. Messrs. Kam and Carey. In his letter of acknowledgment to the Society, Mr. Martin stated, that "the church was crowded by a multitude of people of both sexes and of all ages, imploring, with an earnestness of supplication that could not be resisted, the unreserved communication to them all of an advantage which all appreciated, and which all had been prepared and were qualified to enjoy."

It was necessary, however, not only to provide for Amboyna and its dependencies, where the Malays employ Roman letters, but for other Malayan districts, where the Arabic characters are still used. The Society therefore determined upon printing two distinct editions of the Scriptures, the one in Roman, the other in Arabic letters. The former edition was completed in 1817, when 1000 copies of the entire Bible from the text of 1731—1733 left the press. The Arabic edition was not completed till 1822, when 3000 copies of the New and 2000 copies of the Old Testament were published at Serampore, and forwarded to Penang, Malacca, Java, and Bencoolen, for distribution. The text of this latter edition was the version of 1758, carefully revised and corrected by the Rev. Mr. Hutchings and Major M'Innes. The editors found little to alter in that admirable version beyond a few obsolete words and typographical errors.

While these editions were passing through the press at Calcutta, further supplies of the Malayan

¹ Eleventh Report of British and Foreign Bible Society, p. 51.

² Eleventh Report of British and Foreign Bible Society, p. 52.

Scriptures were being prepared in London, at the earnest request of the Auxiliary Bible Society at Amboyna. In 1819, 10,000 copies of the New Testament in the Roman character, from the text of 1733, were printed by the British and Foreign Bible Society; under the care of Professor Lee; and in 1822, 5000 copies of the entire Bible from the same text were issued.

[SERAMPORÉ EDITION, 1814.]

Pada mulanja 'adâlah Kalimat, dan Kalimat 'adâlah sâma 'Allâh, dan 'Allâh 'adâlah Kalimat. ² 'Ija 'ini 'adâlah pada mulanja sâma 'Allâh. ³ Samowâ sudâh dedjadikan 'awlehnya: makâ bârarg sawâtu pawn jarg djâdi sudâh tijâda dedjadikan, melâjinkan 'awlehnya. ⁴ Dâlamnja 'itu 'adâlah kahidôpan, dan kahidôpan 'itu 'adâlah tarârg segala mânusija: ⁵ Makâ tarârg 'itu bertjhâja didâlam kalâm, makâ kalâm 'itu sudâh tijâda tarima dija 'itu. ⁶ 'Adâlah sa'awrarg mânusija jarg tersûroh 'awleh 'Allâh, namânja Jahhja. ⁷ 'Ija 'ini dâtarglah membâwa kasjaksi'an, hendakh bersjaksi 'âkan tarârg 'itu, sopâja sakalijen 'awrarg pertjâja 'awlehnya. ⁸ 'Ija 'ini bûkan 'adâlah tarârg 'itu, melâjinkan sopâja 'ija bersjaksi 'âkan tarârg 'itu. ⁹ 'Adâlah 'ija tarârg jarg benâr 'itu, jarg menârargkan sasa'awrarg mânusija, sedârg dâtargnja kadâlam dunjâ. ¹⁰ 'Adâlah 'ija didâlam dunjâ, dâni dunjâ sudâh dedjadikan 'awlehnya: makâ dunjâ sudâh tijâda merg'enâl dija. ¹¹ 'Ija sudâh dâtarg kapada tempatnja jarg châts, makâ 'awrargnja jarg châts sudâh tijâda menjambot dija. ¹² Tetâpi barâpa p 'awrarg sudâh menjambot dija, makâ pada marika 'itu 'ija sudâh memberij kawâsa mendjâdi 'ânakh p 'Allâh, 'ija 'itu pada segala 'awrarg, jarg pertjâja 'âkan namânja. ¹³ Jarg sudâh tapêr'ânakh bûkan de'ri pada bârarg dârah, dan bûkan de'ri pada kahendakh dâgîrg, dan bûkan de'ri kahendakh lâki p, hânja de'ri pada 'Allâh djûga. ¹⁴ Makâ Kalimat 'itu sudâh djâdi dâgîrg, dâni sudâh merg'adijâmi di'antâra kâmi, (makâ kâmi sudâh memandarg kamulijâ'annja, sawâtu kamulijâ'an seperti jarg pûnja 'Anakh jarg torggal de'ri pada Bâpa) pûndh dergan ni'xmet dan lhakhikhet.

THE Netherlands Bible Society likewise contributed towards supplying the Malays with the oracles of God; and in 1820, 15,000 copies of the New Testament were printed at Haarlem, followed in 1824 by an edition of 7000 copies of the whole Bible. These editions were printed in Arabic characters, from the edition of 1758, and were carried through the press under the able superintendence of Professor Wilmet. In 1822, the same Society determined upon an edition of 5000 Bibles and 5000 New Testaments in the Roman character, from the text of 1733. The British and Foreign Bible Society subscribed for a large proportion of all these editions.

Whether the Netherlands Bible Society have printed any later editions does not appear; but it is satisfactory to find that the Calcutta Society have recently resumed their labours in this department. In 1830, they printed at Singapore an edition of 2500 copies of St. Matthew's Gospel, in Arabic characters, as the first step towards giving a fresh edition of the entire New Testament. This measure was adopted in consequence of the desire manifested among the Western Malays themselves to read the Scriptures,—a circumstance never known before, for the holy volume had previously been forced upon them rather than freely accepted, and their Mahomedan prejudices had been deemed impregnable. In consequence of their increased demand for the "Englishman's Koran," the Calcutta Society published, in 1833, a revised edition of 1000 copies of the Gospels and Acts, and 1500 copies

of the entire New Testament, from the edition corrected by Mr. Hutchings. The printing was carried on at Singapore, under the care of the Rev. Messrs. Thomsen and Burn of the London Missionary Society, by whom such alterations were introduced in the text as a longer and more intimate acquaintance with the language had rendered desirable.

Another version of the New Testament, less literal and more idiomatic than former translations, has been lately executed by the agents of the London Missionary Society and of the American Bible Society, at Singapore. The expenses have been partly defrayed by the British and Foreign Bible Society; and the work, which is to be printed both in Roman and Arabic characters, is now passing through the press under the care of the Rev. B. P. Keasbury.¹

[SINGAPORE EDITION, 1831.]

قد مولان اد كليمة دان كليمت ايت اد سرتا الله دان كليمة ايت الله ادان * 2 ايايت اد
 قد مولان سرتا داشن الله * 3 سكل سسواته تله دجاديكن اولهن دان لئس درئد دي مك بارغ سواتشون
 تيا د جالبي يغ تله دجاديكن ايت * 4 مك دالم ديايت اد كهيدون دان كهيدون ايتله ترغ
 مانسه * 5 ادفون ترغ ايت برجهالي دالم كلف مك يغ كلف ايت تيا د تريها اكن دي * 6 برمول
 مك اد ساءورغ يغ تروره درئد الله دان نمان يكلهي * 7 مك ايايت داتغ سبب كستسين هندق
 برسقسي اكن ترغ ايت سثلي سكل مانسه فرچالي اولهن * 8 مك اياينله بوكنن ترغ ايت
 تتافه اي تله داتغ سثلي برسقسي اكن ترغ ايت * 9 مك اياينله ترغ يغ بر يغ تله مانسوق
 دنيا سثلي منرغكن سكل مانسه * 10 برمول مك كليمة ايت اد دالم دنيا دان دنيا تله دجاديكن
 اولهن تتافه ايسي دنيا تيا د مغنل اكن دي * 11 مك اي تله داتغ كند نكرين تتافه اورغ دبركين
 ايت تيا د ميهوه اكن دي * 12 تتافه كند سكل اورغ يغ ميهوه اكن دي مك ند مريكاهيت دبرين
 كواس منجالبي اتق الله اياية سكل اورغ يغ فرچالي اكن نمان * 13 يغ تله تفراتق بوكنن درئد داره
 اتو درئد كهندق داكغ اتو درئد كهندق مانسه ملاينكن درئد الله * 14 اركين مك كليمة ايتوله
 جادي داكغ سرتا ديم انترا كاهه مك كيت سوده ليهت كهوليانن ايايت سواته كهوليان سقرتي
 كهوليان اتق يغ توغكل درئد باق فنهو داشن بركت دان كبران *

It now only remains under the head of Malayan Scriptures to notice a version made in a dialect of this language termed "Low Malay." This dialect, sometimes called "Common, or Colloquial Malay," because it is in many districts the general medium of conversation, is spoken more especially in the lower parts of Java, as for instance in Batavia and the whole neighbourhood; whereas, the Malayan Proper, or "High Malay," is spoken in the upper parts of the same island. Dr. Leyden long ago remarked upon the impossibility of forming such a version as would be approved in every Malay country; at the same time observing, that a version in the idiom of Malacca and Batavia would not be very intelligible to the Malays of Sumatra and other islands. The Rev. Claudius Buchanan also mentioned that the Dutch version of 1758 was not clearly understood by the Malays of Sumatra, and that Thomas Jarrett, Esq., of the Company's civil service, had prepared a translation in the Sumatran idiom at the College of Fort William: the Four Gospels of this version were ready for press as early as 1804, but whether any portion was actually printed does not appear.

In the year 1814, the Java Auxiliary Bible Society was formed, and one of the first measures contemplated was the translation of the New Testament into Low Malay. Mr. Robinson, a Baptist missionary, was engaged to prepare the work; and, after much delay arising from sickness and local difficulties, he completed and printed the Gospels according to St. Matthew and St. John. The printing was afterwards transferred to the College at Singapore, and the version appears to have been

¹ Fifty-fifth Report of British and Foreign Bible Society, p. cxxx.

completed by Dr. Medhurst. An edition of the New Testament left the press in 1833, and some considerable distributions were made by Dr. Medhurst, during a visit to Sourabaya, on the south-east coast of Java, and Samarang.

A translation of the Psalms into Low Malay has more recently been made by some Christians at Everabaya; and an edition of 1000 copies has been printed at Amsterdam, under the care of Professor Vetti, by the Netherlands Bible Society. The edition left the press in 1847, and the copies were forwarded to Sourabaya.

[ROBINSON'S VERSION, 1823.]

مَكَّ قَدْ مَلَأَ أَدَ كَلِمَةً دَنَ كَلِمَةً إِيْبَ سُدَّهَ أَدَ سَرَتَ دَشَنَ أَلَّهَ دَنَ كَلِمَةً إِيْتِ أَدَ أَلَّهَ * 2 مَكَّ
 كَلِمَةً إِيْتِ أَدَ قَدْ مَلَأَ سَرَتَ دَشَنَ أَلَّهَ * 3 مَكَّ سَكَّالَ سِسْوَاتِ دَجْدِيكِنَ أَوْلَهَ كَلِمَةً إِيْتِ دَنَ لَفْسَ دَرَفْدَ
 كَلِمَةً إِيْتِ مَكَّ تِيَادِ سَوَاتِ أَفَ دَجْدِيكِنَ يِيْخَ تَلَهَ دَجْدِيكِنَ إِيْتِ * 4 مَكَّ دِدَالَمَ كَلِمَةً إِيْتِ أَدَ كِيْدِرِشَنَ
 دَنَ كِيْدِرِشَنَ إِيْتِ أَدَ تَرَعَّ سَكَّالَ مَانَسِيَّ * 5 مَكَّ تَرَعَّ إِيْتِ سُدَّهَ بَرَسِيْنِرَ دِدَالَمَ كَلِمَ دَنَ كَلِمَ إِيْتِ تِيَادِ
 تَرِيْمَ تَرَعَّ إِيْتِ * 6 بَرَهْوَلِ أَدَ سُسُورَغَ مَانَسِيَّ يِيْخَ تَرِسُورَهَ دَرَفْدَ أَلَّهَ مَكَّ نَامَ مَانَسِيَّ إِيْتِ يِيْحِيَا *
 7 مَكَّ دَاتَعْلَهَ مَانَسِيَّ إِيْتِ أَوْلَهَ سَبَبَ كَسْكَسِيْنِ سَقْلِيَّ إِيَّيَ بَرَسْكَسَ دَرَفْدَ تَرَعَّ إِيْتِ سَقْلِيَّ سَكَّالَ أُوْرَغَ
 فُرْجَلِيَّ أَوْلَهَ سَبَبَ كَسْكَسِيْنِ مَانَسِيَّ إِيْتِ * 8 مَكَّ مَانَسِيَّ إِيْتِ بُوْكِنَ تَرَعَّ إِيْتِ هَبَّالَهَ إِيَّيَ دَاتَعَّ
 بَرَسْكَسَ دَرَفْدَ تَرَعَّ إِيْتِ * 9 مَكَّ تَرَعَّ يِيْخَ بَرَّ إِيْتِ أَدَ تَرَعَّ يِيْخَ دَاتَعَّ مَانَسَقَ دُنْيَا أَكْنِ مَنَّرَشْكَنِ
 سَكْلِيْنِ أُوْرَغَ * 10 بَرَهْوَلِ تَرَعَّ إِيْتِ سُدَّهَ أَدَ دِدَالَمَ دُنْيَا دَنَ دُنْيَا دَجْدِيكِنَ أَوْلِيْنِ إِيْتِ تَتَانَفَ إِيْسَ دُنْيَا
 تِيَادِ مَعْنَدَلِ دِيَّيَ إِيْتِ * 11 مَكَّ دَاتَعْلَهَ إِيَّيَ كُنْدَ تَمَشْتِ يِيْخَ إِيَّيَ أُمْتُونِ دَنَ أُوْرَغَ تَمَشْتِنَ إِيْتِ تِيَادِ
 مَهْمَبْتِ دِيَّيَ * 12 تَتَانَفَ بَرَفَّ 2 أُوْرَغَ يِيْخَ سُدَّهَ مَهْمَبْتِ دِيَّيَ يَعْنِيَّ سَكَّالَ أُوْرَغَ يِيْخَ فُرْجَلِيَّ إِيْكِنَ نَعْمَانِ
 مَكَّ كُنْدَ سَكَّالَ أُوْرَغَ إِيْتِ فُنَ إِيَّيَ سُدَّهَ مَهْمَبِيَّ كُوَاسَ مَنَبَجَادِ أَنْقَ 2 أَلَّهَ * 13 مَكَّ سَكَّالَ أُوْرَغَ
 إِيْسَ فُنَ سُدَّهَ تَقْرَأَنْقَ بُوْكِنَ دَرَفْدَ بَارَغَ دَارَهَ دَنَ بُوْكِنَ دَرَفْدَ كِيْنْدَقَ دَاكْنِخَ دَنَ بُوْكِنَ دَرَفْدَ كِيْنْدَقَ لَكَلَاكِ
 هَانِ دَرَفْدَ أَلَّهَ جُوْكَ * 14 بَرَهْوَلِ كَلِمَةً إِيْتِ سُدَّهَ جَادَ دَاكْنِخَ دَنَ سُدَّهَ بَرَدِيْمَ سَرَتَ سَكَّالَ كِيْتِ دَنَ
 كِيْتِ سُدَّهَ مَمْنَدَغَ كَمَلِيَاءِنِ مَكَّ كَمَلِيَاءِنِ إِيْتِ سَرْتَرَتَ كَمَلِيَاءِنِ أَنْقَ لَكَلَاكِ يِيْخَ تُشْكَلِ إِيْتِ دَرَفْدَ
 بَافِ مَكَّ فُنَبَلَهَ أَنْقَ لَكَلَاكِ إِيْتِ دَشَنَ أَنْكَرَهَ دَنَ كَبْنَارِنَ *

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The readiness with which the Malays receive the Scriptures is proved by the numerous editions which have been distributed among them. A few instances of the perusal of the Malayan version having been blessed to the conversion of individuals, are recorded by the missionaries. Ali, a native teacher of the Malayan language, was led to compare the Bible with the Koran, and the comparison resulted in his rejection of Mahomedanism. In 1839, he professed his faith in Christianity by receiving the rite of baptism. "The religion of Jesus (he often said) is the only true one given to man, because it *changes the heart*, which the Koran, and the study I have given to it for twenty years, could not produce."¹

¹ Ellis's History of London Missionary Society, p. 572.

FORMOSAN.

GEOGRAPHICAL EXTENT AND STATISTICS.—Formosa is an island in the Chinese Sea, lying on the tropic of Cancer, direct north of the Philippines. It is not above 100 miles from the coast of China, from which it is separated by the channel of Fokien. Its length, which is greatest from north to south, includes more than three degrees of latitude; but it is much narrowed towards each extremity, and its breadth at the widest part does not exceed eighty miles.¹ According to the Canton Register of 1833, the population is between 2,000,000 and 3,000,000. The Dutch appear to have been the first foreign power who obtained dominion over this island; but they were expelled, and many of them cruelly massacred, in 1661, by a Chinese pirate; and since 1683, Formosa has been subject to China. The natives are of the same race as the Haraforas, or Alfórees, of the Moluccas and other islands. Some among them have been partially civilised, and have settled in villages near the Chinese colonies, on the coast opposite to China. Those who have preserved their independence live in a state of perpetual revolt against the Chinese possessors of the island. They dwell eastward of the chain of mountains which divides the island in its whole course from north to south.² This district has never been explored, and our knowledge of the people is very imperfect. They have no books, no written language, and apparently no ancient or fixed system of religion. They have no king or supreme ruler, but are governed by a number of petty chieftains.

CHARACTERISTICS OF THE LANGUAGE.—Formosa is the most northern point in which a dialect is spoken of that ancient and widely-diffused language which pervades the islands of the South Sea. The southernmost boundary of this language is the south of New Zealand, the easternmost is Easter Island, and the western is Madagascar. There are only fifteen elemental sounds in this language, including all the dialects. Through some peculiarity in their organs of articulation, the people to whom this language is vernacular have rejected all strongly-pronounced consonants, especially the sibilant; and have merged the majority of their words into pure vocal sounds. This habit, joined to the rule requiring every syllable to terminate with a vowel, and precluding the coalescence of two consonants, occasions the softness of sound for which all the dialects are remarkable. The grammatical system, like that of the Malayan, is particularly simple. Particles, as in that language, supply the place of inflection. The only real inflection of which a Polynesian verb is capable, is the reduplication of the whole or part of a word to express repeated action. The “particles of form” give to the verb various shades of meaning, like the Hebrew conjugations; and by means of these suffixes, the same verb becomes, at the will of the speaker, causative, desiderative, reciprocal, or potential.³ In the conjugation of Polynesian verbs, *time* is comparatively disregarded, but *place* is very accurately denoted: in this respect, the Polynesian class of languages is strikingly analogous to the American,—the “directive particles,” as in the Oregon and Cherokee languages, indicating the direction of the action, whether to or from the speaker, and “the locatives” designating the place where the action is performed.⁴ Another link of connection between these two classes of languages consists in their possessing a dual as well as a plural number, and two different forms of the first personal pronoun in each number; the one form including and the other excluding the person addressed.

Two or three vocabularies have been collected of the Formosan dialect, and the words have been proved to be of undoubted Polynesian origin. Some of the words nearly correspond with the Malayan dialect of the general tongue.⁵

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—The only translation that has been made in this dialect was executed during the early part of the seventeenth century by the Dutch, who about that period introduced Christianity into the island. The Gospels of Matthew and John were translated by Daniel Gravius, a Dutch minister, and printed at Amsterdam with the Dutch version in 1661, it is believed at the expense of the Dutch East India Company.⁶ But before the printed copies could reach Formosa, the Dutch were driven from the island, and no subsequent opportunities have been afforded to place the translation in the hands of the natives.

¹ Chinese Repository for 1834.

² Chinese Repository for 1834.

³ Transactions of the American Ethnological Society, vol. ii. p. 236.

⁴ Transactions of the American Ethnological Society, *Introd.* p. clv.

⁵ Marsden, *Polynesian or South Insular Languages*, p. 67.

⁶ Thomson and Orme, p. 71.

JAVANESE.

(For a SPECIMEN of this Version, see Plate XI.)

GEOGRAPHICAL EXTENT AND STATISTICS.—The island of Java is the most valuable of the Dutch possessions in the East. It lies south of Borneo, from which it is separated by the Sea of Java, and is divided from Sumatra by the straits of Sunda. It measures about 660 miles from east to west; and from north to south it varies in breadth from 40 to 130 miles. The population, according to the census of 1845, consists of 9,542,045 individuals;¹ among whom are nearly 100,000 Chinese, besides Malays and Europeans. The natives to whom the Javanese dialect is vernacular number about 2,000,000. This dialect is the only general medium of communication in the civilised and populous part of the island, but Malay is spoken in every commercial and maritime place, and Madurese is the dialect of the eastern coast. The Sunda dialect is spoken in the west, near the straits of Sunda, and prevails over a third part of the island; but this district is thinly peopled, and the inhabitants do not form above a tenth of the entire population. The Madurese and Sunda people are but collateral branches of the great Polynesian stock, and their dialects do not differ in any important particular from the general tongue. The Javanese is generally employed among them as their only written language.

CHARACTERISTICS OF THIS DIALECT.—Next to Malayan, Javanese is the most polished and the most cultivated of Polynesian dialects. This superiority is principally due to the influence of Sanscrit literature; for Java was, at an early period, the asylum of expatriated Hindoos, who impressed their own refinement and civilisation on the people and the language of the island. The Javanese alphabetical characters are derived from the Sanscrit, but are not arranged on the same artificial system. No less than fourteen of the Sanscrit consonants are wanting in the Javanese alphabet, and a stranger is most struck at the absence of *f*, *v*, and *sh*. Since A.D. 1400, when the Javanese embraced Mahomedanism, many Arabic words have been adopted, by which the native deficiency of the dialect in abstract terms has been in some measure supplied. This dialect is, however, copious to redundancy in words expressive of the simple objects and actions of common life; it furnishes, for instance, so many different words precisely descriptive of the various postures of the body, that, as Mr. Crawford has remarked, an anatomist, a painter, or a sculptor might derive assistance from it: there are with this people ten different modes of standing, and twenty of sitting, and a distinct and specific appellation is appropriated to each.² This copiousness in point of words is increased by there being no less than three Javanese dialects; these are, the common colloquial dialect of ordinary intercourse, the court or deferential idiom used in addressing persons of superior rank, and the Kawi or language of ancient recondite literature.

VERSIONS OF THE SCRIPTURES IN THIS DIALECT.—The preparation of a Javanese version was first suggested by Dr. Wm. Hunter, of Calcutta, in 1812. Previous to that period no attempt had been made by the Dutch to effect such a translation, although they had long carried on a correspondence in Javanese with all the native courts except that of Bantam. On the formation of the Java Bible Society, in 1814, the subject of a Javanese translation was one of the first which came under the consideration of the Committee; but the language was found so difficult of acquirement to Europeans, particularly on account of the diversity of idiom between the familiar and the deferential style, that some time elapsed before an individual could be found qualified to undertake the work. At length the task was intrusted to the Rev. Gotlob Bruckner, a native of Germany, stationed as minister of the Dutch Church at Samarang. In 1820 he translated the Gospels, and three years afterwards he completed the first Javanese version of the New Testament. It was printed in 1831, in an edition of 2000 copies, at Serampore, for the Netherlands Bible Society, but partly at the expense of the translator, and with the aid of the parent Society.

The translation of the Old Testament was undertaken by the Rev. Mr. Gerické, a missionary of the Netherlands Society, who is said to have entered into the spirit of the Javanese people more than

any other European, and to have acquired a deep and thorough knowledge of their language, character, customs, and religious principles.¹ In 1831 he completed a version of the Psalms, which he sent to Holland, to the Netherlands Society, for publication. This version was submitted by the Society to a learned Javanese then residing at the Hague, and he afforded the most gratifying testimony to the learning of Mr. Gerické, and the purity of the idiom in which the translation was made.

A fresh translation of the New Testament has since been executed by Mr. Gerické, on the basis of the preceding version. The Gospel according to St. Matthew was printed at Delft about 1847; and in 1848 the translator returned to Holland, that the entire version of the New Testament might be printed under his personal inspection. The printing was conducted at the Hague, and was completed during the same year, Professor Roorda assisting in the correction of the proof sheets.² Mr. Gerické has since returned to Java, and is still actively engaged in completing the version of the Old Testament. Unhappily the circulation of the vernacular Scriptures in Java is not encouraged by the Dutch local authorities; and in consequence of their opposition, the intelligence that has been from time to time transmitted, concerning the effects produced on the natives by the perusal of the New Testament, is but meagre and unsatisfactory.

D A J A K .

SPECIMEN OF THE DAJAK VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Intu solake aton Augh tä, maka Augh tä bindjä Hatalla, dan Augh tä aton Hatalla.
² Iä hindjä Hatalla intu solake. ³ Talo handiai djari inampa awie, maka lapas bara iä djaton djari inampa talo Idjä, awang djari. ⁴ Huang iä aton pabelom, maka pabelom tä aton blawa olon. ⁵ Dan blawa tä mandang intu kakaput, tapi kataput djaton menjambut tä. ⁶ Aton olo, idjä injoho Hatalla, Johannes arae. ⁷ Iä tä duma mendjadi saksi, uka menjaksi akan blawa tä, nakara olo handiai pertjaja awi iä. ⁸ Iä djaton blawa tä, baja uka iä menjaksi akan blawa tä. ⁹ Djetä blawa awang toto, idjä memplawa gene-genep olo, idjä tamä kalunen to. ¹⁰ Iä aton huang kalunen, dan kalunen djari inampa awie, tapi kalunen dia kasene iä. ¹¹ Iä menale talo ajue, tapi olo ajue djaton menduan iä. ¹² Tapi pirä-pirä idjä menduan iä, akan iä inenga kwsa awie mendjadi anak Hatalla, akan olo tä, idjä pertjaja huang aran ajue. ¹³ Idjä djari inakan, djaton awi daha, dia kea awi kahendak isi, dia kea awi kahendak olo hatuä, tapi awi Hatalla. ¹⁴ Maka Augh tä mendjadi isi, dan melei dengan ikei, (maka ikei djari menampaja kahain ajue, kahaie, kilau awang ain Anak Bapa idjä tonggal,) kontep asi tuntang katotohe.

ON THE DAJAK DIALECT AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—The island of Borneo lies under the equator, and extends over eleven degrees of latitude, and the same number of degrees of longitude.³ With the exception of its sea border, it is still unexplored; for although several Europeans have endeavoured to penetrate into the inland parts, they have perished in the attempt. Hence little is known with certainty respecting the aboriginal inhabitants, who, for the most part, have been driven into the interior by the Malays, the Chinese, the Cambodians, the Bugis, and other nations, by whom the greater part of the sea-coast is now occupied. The numerous tribes into which the natives are divided

¹ Twenty-eighth Report of British and Foreign Bible Society, p. xlii.

² Forty-fourth Report of British and Foreign Bible Society, p. xi.

³ Keppel, Expedition to Borneo, vol. ii. p. 165.

appear to have each a peculiar dialect; yet in other respects they so closely resemble each other, that they are believed to have originally belonged to one and the same nation. They are called Idaan on the north-east coast; Biaju is their designation in the south-east; while in the northern and western part of the island they are known to the Malays under the name of Dajak. Specimens of the principal dialects spoken among them have been collected by Sir James Brooke and Captain Keppel, and it has been ascertained beyond a doubt that these dialects collectively form a link in the great chain of Malayo-Polynesian languages. These tribes are supposed to belong to the Haraforan variety of mankind. A black or negro race, distinct from them in person and language, and resembling the African negro, is said to exist in the most inaccessible parts of the interior.

The country of the land Dajaks (so called to distinguish them from the water Dajaks who inhabit the shores) has been described as comprised between the river Pontiana, and a line drawn in the third degree of latitude, till it intersects the course of that river. The Malays, who possess the coasts of this region, are a fierce and cruel people, and from time immemorial the Dajaks have been their bondsmen. In 1795, the land Dajaks numbered about 14,360 individuals; whereas in 1846 they were reduced in number by famine, sickness, and oppression, to 6792.¹ Their language, however, was said in 1847 to be spoken by 100,000 people.² Those among them who have made any advances towards civilisation have embraced Mahommedanism; the rest are thought to be idolaters, but their particular system of superstition has not been clearly explained. That their creed, whatever it may be, is of the most revolting nature, appears from their barbarous custom of possessing themselves of human heads; and it is impossible to calculate the number of human beings that have been sacrificed for the sake of these horrible trophies.³

VERSION OF THE SCRIPTURES IN THIS DIALECT.—A translation of the New Testament, for the spiritual enlightenment of the Dajaks, was commenced by the missionaries of the Rhenish Mission, in 1843. It was completed in 1846, and Mr. Hardiland, one of the missionaries, was deputed by his brethren to revise it, and to print an edition of 1500 copies, at the Cape of Good Hope. The expenses were defrayed by the British and Foreign Bible Society. This version is written in a dialect of the Dajak, called Poelopetak, which prevails almost over the whole south side of Borneo. It is spoken by nearly 50,000 individuals; for although the district of Poelopetak itself contains but 10,000 inhabitants, the tribes of Patei, Dusson, Sampit, &c., who have their own dialects, are able to speak and understand the Poelopetak. This has arisen from the commercial intercourse existing between the people of Poelopetak and the other tribes. It has been found that this version is readily understood by all the natives who employ the dialect; and soon after the arrival of the printed edition at Poelopetak in 1848, 450 copies were put in circulation among those who had acquired the art of reading. The missionaries have now 400 native scholars under their direction, and their last report as to the result of their labours is to the following effect:—"We have not yet many converts, but we labour in the hope of better times; and this our hope is not built on sand, for we have the sure word of prophecy, the true promises of Jchovah."

B I M A .

THE Bima dialect is spoken in the east of Sumbawa, or Sandal-wood Island, and the west of Endes, or Flores, two islands forming part of the Timorian chain, which extends nearly in a straight direction from the easternmost extremity of Java to the western coast of New Guinea. Sumbawa Proper, which is generally considered a dialect of Bima, is spoken in the portion of Sumbawa which is not subject to the Sultan of Bima, except in a small district called Tembora, in the north of the island, where a negro language is predominant.

The Bima differs from other Polynesian dialects chiefly in pronunciation. A vocabulary of Bima words was collated by Dr. Leyden, with the corresponding terms in Bugis and Macassar, and it was found that many words are common to all these dialects. Dr. Leyden is also said to have commenced a Bima version of the Gospels, but he did not live to prepare the translation for the press.

¹ Keppel, Expedition to Borneo, vol. ii. p. 183.

² Forty-third Report of British and Foreign Bible Society, p. cxi.

³ Abeel, Journal of a Residence in China, &c., p. 306.

B A T T A .

THE large island of Sumatra lies in a direction almost parallel with the peninsula of Malacca, from which it is separated by the straits of Malacca, but its southern extremity stretches out far beyond the peninsula, to the south-east. It measures about 1050 miles in length, and is divided by the equator into two nearly equal portions. It contains many native states, of which the principal are the Malay country of Menankabowe, Achin, and Siak. The country of the Battas is included between the equator and two and a half degrees of north latitude; it extends across the island from coast to coast, but is intersected in certain districts by Malay and Achinese settlements.

In 1820, the Battas were thought to number about 500,000 individuals.¹ They are idolaters, and addicted to the most debased and revolting practices. In their name and in their customs they are so similar to the Padai mentioned by Herodotus (book iii. 99), that it seems but reasonable to conjecture that they are the descendants of that people. We are assured by Dr. Leyden, on the authority of the Malays and of the Battas themselves, that one of their religious ceremonies consists in devouring the sick and aged. "When a man becomes infirm, and weary of the world, he is said to invite his own children to eat him, in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and, as they shake the tree, join in a funeral dirge, the import of which is, 'The season is come; the fruit is ripe, and it must descend.' The victim descends, and those that are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet."²

In 1820, three Baptist missionaries were sent to labour among this deluded people. The Batta dialect is not difficult to acquire, being simple in construction like the Malayan, and resembling the Bugis more than any other tongue. It is written in a peculiar character, evidently derived from the Sanscrit. The first steps towards producing a Batta version of the New Testament were taken by Mr. Burton, who translated the Gospel of John. Sickness and local difficulties afterwards caused his departure from the island, and the total withdrawal of the mission. Mr. Ward, however, remained at his post, supporting himself by agriculture; and he not only compiled a dictionary containing, perhaps, 50,000 Batta words, but accomplished the important work of translating the entire New Testament. He met with no encouragement from the Dutch local authorities, for they are in general inimical to missions, and to all means of enlightening the people of the East that are subject to their sway: Mr. Ward's version, therefore, still remains unpublished. There is now, however, reason to hope that the Battas will shortly be supplied with the Word of God; for, in 1849, Mr. H. Neubronner van der Tunk was sent by the Netherlands Bible Society to Sumatra, to learn the dialect of the Battas, and to proceed with the translation of the New Testament.

BUGIS AND MACASSAR.

SEVERAL native states are comprised in the large island of Celebes, all of which, though possessing a separate government, are in some respects subject to the Dutch. Among the various dialects which prevail in these states, the Bugis and the Macassar are by far the most widely predominant, being spoken not only in the greater part of Celebes, but in the trading districts of several neighbouring islands. In fact, next to the Malayan itself, these two dialects, especially the Bugis, are more extensively diffused than any other of the East insular languages,—a superiority which Mr. Marsden has justly observed is due partly to the geographical position of the island, and partly to the energetic character and commercial habits of the Bugis.³

The Macassar dialect is spoken in that part of Celebes which is comprised between Bálu Kúmba and Segere; whereas, the Bugis extends over an extensive section of the island, from Bóni to Lúwu. Both dialects resemble the Malayan and the Tagala language of the Philippines in construction; and

¹ Smith and Choules, *Origin and History of Missions*, vol. i. p. 299.

² Dr. Leyden, in *Asiatic Researches*, vol. x. p. 202.

³ Marsden, *Polynesian or East Insular Languages*, p. 44.

they also exhibit some affinity with the ancient Tarnata of the Moluccas. The Bugis is considered by the Baron W. A. Humboldt to constitute the transition between the languages of the Malayan archipelago and those of the more eastern islands. It is the most Eastern insular language, possessing an alphabet peculiar to itself. The characters of this alphabet are remarkably neat in appearance, and belong to the same class as the Batta and Tagala alphabets. The Bugis people possess a certain degree of intellectual culture, for their songs and romances are celebrated in all the isles of the East; but in the interior and more uncivilised parts of the island cannibalism is prevalent among them, and they are said to make a practice of devouring their prisoners of war.

The dialect of Macassar is even softer and more vocalic than the Bugis, but it is less cultivated and less copious, and its literature is more scanty. It has many words in common with the Bugis, but likewise many radical terms peculiar to itself. A translation of the Scriptures into both these dialects was commenced by Dr. Leyden, with the help of some learned natives, about the year 1810; but he only lived to complete a version of the Gospel of Mark in each dialect. His MSS. were presented to the Bible Committee at Calcutta, but have never been printed. In 1849, Dr. B. F. Matthes, sub-director of the Mission-house in Rotterdam, was sent by the Netherland's Society to Celebes, to study these dialects, with the view of preparing versions of the Bible for these long-neglected people.

HAWAIIAN.

SPECIMEN OF THE HAWAIIAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

I kinohi ka Logou, me ke Akua ka Logou, a o ke Akua no ka Logou. ² Me ke Akua no hoi ia i kinohi. ³ Hanaia iho la na mea a pau e ia; aole kekahi mea i hanaia i hana ole ia e ia. ⁴ Iloko ona ke ola, a o ua ola la ka malamalama no na kanaka. ⁵ Puka mai la ka malamalama iloko o ka pouli, aole nac i hookipa ka pouli ia ia. ⁶ Hoounaia mai la e ke Akua kekahi kanaka, o Ioanne kona inoa. ⁷ Hele mai la oia i mea hoike, i hoike ai ia no ua malamalama la i manaio ai na kanaka a pau ma ona la. ⁸ Aole no oia ka malamalama, aka ua hele mai ia e hoike i ka malamalama. ⁹ O ka malamalama io, ka mea nana e hoomalalama na kanaka a pau e hele mai ana i ke ao nei. ¹⁰ I ke ao nei oia, a i hanaia kcia ao e ia, aole nac ko ke ao nei i ke ia ia. ¹¹ Hele mai la ia i kona iho, aole kona poe i malama ia ia. ¹² Aka o ka poe i malama ia ia me ka manaio i kona inoa, haawi mai la ia i ka pono no lakou e lilo ai i poe keiki na ke Akua. ¹³ O ka poe i hanauia e ke Akua, aole na ke koko, aole na ka makemake o ke kino, aole hoi na ka makemake o ke kanaka. ¹⁴ Lilo mai la ka Logou i kanaka, a noho iho la me kakou a ike kakou, i kona nani, i ka nani o ka Hiwahiwa a ke Akua, ua piha i ka lokomaikai a me ka oiaio.

ON THE HAWAIIAN DIALECT AND VERSION.

THE Sandwich Islands are an isolated group, lying just within the tropic of Cancer, far to the north of the Society and Marquesas Islands, and direct west of the coast of Mexico. They are about thirteen in number; but eight only are inhabited, and some of the others are mere islets. O'whyhee, or Hawaii, the largest island, is about 100 miles in length from north to south, and between 70 and 80 miles from east to west. The inhabitants of the entire group number about 150,000, and above half of them reside in O'whyhee. Their language very closely resembles those of Tahiti and New Zealand. It was first reduced to a written form by the American missionaries, who adopted the Roman letters, as the English missionaries had before done in reducing to writing the dialects of the more

southern islands. The Hawaiian contains five vowels and but seven consonantal sounds, together constituting an alphabet of twelve letters.¹

The Hawaiian version of the Scriptures has been executed by American missionaries, and solely at the expense of the American Bible Society. The Gospel of Matthew, of which two translations were made by Mr. Bingham and Mr. Richards, was prepared for press in 1826; and, two years afterwards, a small edition of the Four Gospels was printed in 12mo. at Rochester, New York. The entire New Testament was first printed in 1833 in the Sandwich Islands, under the care of the missionaries, then twenty in number. A revised edition was published in 1837, and, during the same year, the translation of the Old Testament was completed, and portions, consisting in some cases of very small editions of separate books, were successively issued from the press.² The first complete edition of the Bible appeared in 1839. Altogether, there have been printed three editions of the New Testament, 10,000 copies each, duodecimo size; one octavo edition of 2000 copies; one duodecimo edition of the whole Bible, and one octavo edition, also each of 10,000 copies, and one quarto edition of 500 copies.³ And to these must be added 10,000 copies of the New Testament, printed in 1844, besides more recent editions, of which no account has yet been given. Before these editions were put into circulation, the inhabitants of this group were given up to idolatry, and were utter strangers to the blessed influence of Christianity. In 1842, there were eighteen churches among these islands, in which were included 15,915 members. About 19,000 were receiving instruction in the missionary schools, and between 30,000 and 40,000 were able to read, and eager to possess the Scriptures.⁴

TAHITIAN.

SPECIMEN OF THE TAHITIAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

I vai na te Logo i te matamua ra, i te Atua ra hoi te Logo, e o te Atua hoi te Logo.
² I te Atua ra hoi oia i te matamua ra. ³ Na'na i hamani i te mau mea 'toa nei, aore roa e, e ere oia i te hoe mea i hamani hia. ⁴ Tei roto ia 'na te ora, e taua ora ra to te taata ia maramarama. ⁵ I anaana mai na te maramarama i te pouri, aita râ te pouri i farii atu. ⁶ I tono hia mai te hoe taata mai o mai i te Atua ra, o Ioane te ioa. ⁷ I haere mai taua taata ra ei ite, e faa ite i taua maramarama ra, ia faaroo te taata 'toa ia 'na. ⁸ E ere ra oia ilho i taua maramarama ra, i haere mai râ e faa ite i taua maramarama ra. ⁹ Oia te maramarama mau, o te haa maramarama mai i te taata 'toa i to 'na haerea mai i te ao nei. ¹⁰ I te ao nei oia, e na 'na i hamani i teie nei ao; e aità to te ao i ite atu ia 'na. ¹¹ I haere mai nei oia i o 'na ihora, e aore to 'na ihora taata i ite atu ia 'na. ¹² Te feia 'toa râ i ite atu ia 'na, i te faaroo raa i to 'na ra ioa, ho maira oia i te maitai ra ia ratou ei tamarii na te Atua. ¹³ Te feia e ere i to te toto i fanau ai ra, e ere hoi i to te hinaaro o te tino, e ere hoi i to te hinaaro o te taata, no te Atua râ. ¹⁴ I riro mai nei te Logo ei taata e ua puhapa mai i o tatou nei (e ua ite matou i to 'na hanahana, mai te hanahana e au i te Tamaiti fanau tahi a te Metua ra), ua i i te maitai e te parau mau.

ON THE TAHITIAN DIALECT AND VERSION.

THE extensive assemblage of islands in which the Tahitian dialect is spoken includes the Society or Leeward, and the Georgian or Windward, Isles, with the Low Islands, and the "Paumotus" or

¹ Missionary Register for 1832, p. 453.

² Strickland, History of the American Bible Society, p. 212.

³ Forty-first Report of British and Foreign Bible Society, p. cxxxvi.

⁴ Thirty-eighth Report of British and Foreign Bible Society, p. cxlii.

Dangerous Archipelago. These groups lie between lat. 14° and 25° S., and long. 124° and 157° W., and their collective population may amount to about 20,000. The largest of the islands is Otaheite, or, more properly, Tahiti, which is 108 miles in circumference, and contains 7000 inhabitants. The other principal islands are Eimeo, Huahine, and Raiatea. Tahitian is also spoken in the Austral Islands, a group lying south of those above mentioned, and containing about 4000 inhabitants.

Tahitian is distinguished even above its cognate dialects, by its tendency to soften and vocalise the various sounds which enter into the composition of words; this it effects partly by the omission of mute and the substitution of liquid consonants, and partly by the total disuse of those nasal articulations which are of such frequent occurrence in Malayan, Tagala, and other dialects of the western division of Polynesia.¹ The Tahitians confound *b* and *p*, *d* and *t*, and can seldom, if ever, distinguish between these consonants. The alphabet adopted by the missionaries (of the London Missionary Society) who first reduced the language to writing, is the Roman.

The Scriptures have been translated into the Tahitian at the expense of the London Missionary Society, and by their missionaries. The principal translator was the Rev. Henry Nott, but Mr. Williams, and other missionaries stationed in the islands, aided in the work. Much assistance was also derived from native converts, particularly from King Pomare, who copied out several portions with his own hand; and, by his intimate acquaintance with the language, usages, and ancient institutions of the people, was able to suggest many important corrections.² This monarch made a confession of faith in Jesus, in the year 1812, and ever afterwards manifested unwavering attachment to the profession of Christianity in the midst of persecution. Circumstances, into which he was led towards the close of his life by association with designing persons, threw a stain upon his character, and cast a gloom over his mind, from which he never recovered; yet, though thus suffered to depart under a cloud, he enjoyed the consolations of the Gospel in his dying moments, and "Jesus Christ alone" were the last words he was heard to utter.

The Tahitian version was made from the English Bible, with constant reference to the sacred originals. The Gospel of St. Luke was the first portion committed to the press; it appeared in 1818, and various other portions were successively printed till 1838, when the entire Bible was published in London, under the superintendence of the Rev. Henry Nott. Other editions followed, of which the most important, consisting of a revised edition of the entire Scriptures, was completed in London in 1848. The revision was conducted by the Rev. Messrs. Howe and Joseph, and afterwards by the Rev. Mr. Moore, who, by long residence among the Tahitians, had become familiarised with their language and idioms; and it is satisfactory to know, that although these missionaries had enjoyed greater facilities in obtaining a critical knowledge of the Tahitian dialect than their predecessors, yet they found little that was necessary to alter in the pure idiomatic style of Mr. Nott's version. This revised edition, consisting of 5000 copies, was published solely at the expense of the British and Foreign Bible Society. The other editions, printed at various times by this Society, are the following:—

Bibles	8046
Testaments	6054
Pentateuch	3030
Gospels and Acts	3020

These copies were received with great gladness, and many affecting instances are on record of the blessing of God having followed their perusal. One great benefit arising from their circulation has been, that the minds of the people have been thereby fortified against the errors of Popery, of late years so zealously preached in these islands by Romish emissaries, particularly since the unhappy seizure of the islands by the French; and, notwithstanding the interdiction of fresh missionaries from England, and the efforts of the French priests to obtain converts, it is stated, in the last accounts that have reached us, that not one native Tahitian, as yet, has attempted to make a public confession of belief in the Roman Catholic system.

¹ Marsden, *Polynesian or East Insular Languages*, p. 53.

² Ellis, *Polynesian Researches*, vol. ii. p. 533.

R A R O T O N G A .

SPECIMEN OF THE RAROTONGA VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

I vai ana te Logo i muatangana, i te Atua ra oki te Logo, e ko te Atua oki te Logo. ² I te Atua ra oki aia i muatangana. ³ Nana i anga te au mea katoatoa, kare ua aia i ngere i tetai mea i angaia ra. ⁴ Tei roto iaia te ora, e taua ora ra, to te tangata ia marama. ⁵ I kaka mai ana te marama ki te poiiri, kare râ to te poiiri i ariki adu. ⁶ I tonokia mai tetai tangata mei ko mai i te Atua ra, ko Ioane te ingoa, ⁷ I aere mai taua tangata ra ei kite, ei akakite i taua marama ra, kia akarongo te tangata katoatoa iaia. ⁸ Kare ra aia i taua marama ra, i aere mai ra ei akakite i taua marama ra. ⁹ Koia te marama mou, ko te akamarama mai i te tangata katoa i tona aere anga mai ki te ao nei. ¹⁰ I te ao nei aia, e nana i anga teia nei ao; kare râ to te ao i kite adu iaia. ¹¹ I aere mainei aia i ona tikai, kare ra tona iti tangata tikai i kite adu iaia. ¹² Te aronga katoa râ i kite adu iaia, i te akarongo anga i tona ingoa, o maira aia i te meitaki ia ratou ei tamariki na te Atua. ¹³ Te aronga kare to te toto i anau ei ra, kare oki to te anoano o te kopapa, kare oki to te anoano o te tangata, no te Atua ra. ¹⁴ I riro mainei te Logo ei tangata, e kua buâkapa mai kio matou nei, (kua kite matou i tona tabu, mai te tabu e tau i te Tamaidi anau tai a te Medua ra) kua ki i te meitaki e te tuatua mou.

ON THE RAROTONGA DIALECT AND VERSION.

RAROTONGA, the largest and most important of the Hervey Islands, lies between five and six hundred miles west of Tahiti, in lat. 21° 20' S., and long. 160° W. It was discovered by the Rev. John Williams of the London Missionary Society, in 1823. It is about thirty miles in circumference, and its inhabitants twenty years ago numbered between 6000 and 7000.¹ Its present population does not exceed 3500. The language of Rarotonga prevails throughout the other six islands of the Hervey group, the collective population of which may amount to 12,000 or 13,000: it also extends to the Maniki group, and as far as Gambier's Islands.² It resembles the dialect of New Zealand more closely than any other, its chief distinguishing peculiarity being the rejection of the letter *k*. It is also so similar to Tahitian that, when the missionaries first visited the Hervey Islands, they endeavoured for three years to convey Christian instruction to the natives through the medium of the Tahitian language; but a distinct version of the Scriptures was afterwards ascertained to be necessary for each group. The preparation of the Rarotonga version mainly devolved on the Rev. John Williams, aided by Messrs. Pitman and Buzacott of the London Missionary Society. The work occupied five years, and underwent five several revisions by each translator; Mr. Williams, who had laboured eighteen years among the Polynesian islanders, being the final umpire.³ Much assistance was received from the native chiefs and priests who had been converted to Christianity, particularly from a chief named Pa, who evinced great judgment and discrimination in the proper selection of terms. Where no native word could be obtained exactly corresponding in signification with the original, a Polynesian inflection was given to the Greek or English word; but, in general, the character of the Rarotonga dialect admitted of a very close and literal adherence to the text. The translation was made from the Tahitian version; but the original texts and the principal commentators were diligently consulted. The Gospel of John and the Epistle to the Galatians were printed in 1830; and in 1836 an edition of 5000 copies of the New Testament was published in London under the superintendence of the Rev. John Williams, and at the

¹ Williams, Missionary Enterprises, p. 18.

² Williams, Missionary Enterprises, p. 524.

³ Thirty-first Report of British and Foreign Bible Society, p. 120.

expense of the British and Foreign Bible Society. This was followed in 1842 by a second edition of 5000 copies of the New Testament, printed at the expense of the same Society. In 1840, funds were granted by this Society towards printing portions of the Old Testament: the book of Genesis and the Psalms were printed in 1845, and the remaining books were at the same period in a state of preparation for the press. But in a devastating storm which occurred the following year, the chapels, school-houses, and dwelling-houses of these islands were laid in ruins, the MSS. of the version were defaced, and the progress of the edition greatly retarded. Shortly after the catastrophe, Mr. Buzacott returned to England for the purpose of printing the edition of the Old Testament in London. For seven years he had been engaged, in concert with the other missionaries, in a careful revision of the Karotongā version; and since his arrival in London he has devoted his time to the prosecution of the same work, under the valuable superintendence of the Rev. Thomas Meller. This revised edition of the entire Scriptures is still in progress, and is to be brought out at the expense of the British and Foreign Bible Society.¹ It is expected that an edition of 5000 copies will be ready for the return of the "John Williams" in the spring.

The good effects of reading this version have already been apparent. The change thereby produced in the state and character of the natives has been thus described by the martyred Williams:—"In 1823 I found them all heathens; in 1834 they were all professing Christians. At the former period I found them with idols and maraes; these, in 1834, were destroyed. I found them without a written language, and left them reading in their own tongue the wonderful works of God."²

M A R Q U E S A N .

THE Marquesan and Washington groups form a cluster of islands situated about nine degrees south of the equator, at a distance of 900 miles north-east of Tahiti. The largest of these islands is not above half the size of Tahiti, and it is questionable whether the population of the entire cluster exceeds 50,000. In manners and customs, and in national traditions and superstitions, these islanders, as might be expected from the proximity of situation, resemble the Tahitians, but they are a far more barbarous people than their southern neighbours, and before the introduction of Christianity were addicted to cannibalism, and to many flagitious and inhuman practices.³ Their language is nearly identical with that of Tahiti, but the pronunciation is still more liquid.⁴

Various efforts have been made at different intervals since the year 1797 to proclaim the glad tidings of the Gospel in these islands. For many years these attempts were rendered abortive by the ferocity and savage obduracy of the natives. At length, in 1834, the Rev. Messrs. Rodgerson, Stallworthy, and Darling, agents of the London Missionary Society, met with some encouragement in their endeavours to instruct the people, and reclaim them from idolatry. Mr. Darling devoted himself to the translation of the Scriptures, or rather to the adaptation of the Tahitian version to the Marquesan dialect. The Gospels of John and Luke have been completed, and other portions of the New Testament are either ready for the press or in a state of preparation.

¹ Forty-sixth Report of British and Foreign Bible Society, p. cxlii.

² Williams, *Missionary Enterprises*, p. 573.

³ *Missionary Chronicle* for 1835, p. 383.

⁴ Marsten, *Polynesian or East Insular Languages*, p. 60.

T O N G A N .

SPECIMEN OF THE TONGAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Nae i he tubuaga ae folofola, bea nae ihe Otua ae folofola bea koe Otua ae folofola.
² Kō ia ia nae i he tubuaga moe Otua. ³ Nae gaohi eia ae mea kotoabe bea nae ikai
gaohi ha mea e taha aia kuo gaohi kae iate ia be. ⁴ Nae iate ia ae moui bea koe moui
koe mama ia oe tagata. ⁵ Bea oku ulu ae mama ihe bouli ka nae ikai ilo ia ehe bouli,
⁶ Nae ai ha tagata kuo fekau mei he Otua ko Ioane hono higoa. ⁷ Nae hau ia koe
fakamooni ke fakamooni ki he mama koeuhi ke tui iate ia ae kakai kotoabe. ⁸ Nae ikai
koe mama ko ia ia ka nae fekau ia ke fakamooni ki he mama koia. ⁹ Koe mama mooni
ia aia oku ne fakamama ae tagata kotoabe oku hau ki mamani. ¹⁰ Nae i mamani ia bea
nae gaohi eia a mamani ka nae ikai ilo ia e mamani. ¹¹ Nae hau ia ki hono kakai ka nae
ikai mau ia e hono kakai. ¹² Ka ko kinautolu nae mau ia naa ne tuku kiate kinautolu ae
malohi ke nau hoko koe fanau ae Otua ko kinautolu nae tui ki hono huafa. ¹³ Aia nae
fanani ka nae ikai ihe toto be i he kakano be i he loto oe tagata ka ihe Otua. ¹⁴ Bea nae
hoko ae folofola koe tagata bea nofo iate kitautolu bea naa mau mamata ki hono naunau
koe naunau oe toko taha be nae fakatubu ehe tamai oku fonu ihe ofa moe mooni.

ON THE TONGAN DIALECT AND VERSION.

THE Tongan archipelago is composed of upwards of a hundred and fifty little islands, many of which are uninhabited, lying between lat. 18° and 23° S., and long. 173° and 176° W.¹ The islands are disposed in three separate groups or clusters, called the Tonga, the Hapai or Haabai, and the Vavau groups. They are all under the dominion of one king, chosen by the chiefs of the different islands, and their collective population may amount to about 50,000.² The name of "Friendly Isles" was given to this assemblage of islands by Captain Cook, on account of the courteous deportment and supposed friendliness of the natives; but further acquaintance with this treacherous and vindictive people led to the discovery of their real character. "Theft, revenge, rape, and murder (it is stated in Mr. Mariner's narrative) are not under many circumstances considered crimes among them; and in the examination of their language we discover no native words essentially expressive of moral qualities, as virtue, justice, and humanity." Of late years they have been induced to reject the debasing system of superstition by which they have been enslaved; many among them have made at least an outward profession of Christianity, and a great change has been thus induced in their moral and mental condition. In 1847 there were 7202 natives who had been admitted into Church-membership, and 7426 day-scholars of both sexes.

One dialect pervades the whole assemblage of islands; it resembles in several respects the western idioms of this stock, and possesses some peculiarities in common with the Malayan, which have no existence in Hawaiian or the dialects of the neighbouring islands.³ It is more especially distinguished from the Tahitian by the use of the consonant *h*, and of the nasal *ng*. It possesses close affinity with the Samoan dialect, and in many instances there is an identity of orthography, pronunciation, and

¹ Missionary Visit to various Stations in the South Seas, by Rev. W. Lawry, p. 110.

² Missionary Visit to various Stations in the South Seas, by Rev. W. Lawry, p. 111.

³ Prichard, Researches into the Physical History of Mankind, vol. v. p. 103.

meaning between Tongan and Samoan words. There is, on the other hand, a great dissimilarity between the Tongan and Feejean dialects: for while a Tonga man can acquire with ease, and speak with fluency, the Samoan dialect, it is with extreme difficulty that he can obtain a competent knowledge of the Feejean tongue; and there are some Feejean sounds which can scarcely be pronounced by natives of Tonga. Considered as the language of a people formerly altogether ignorant of letters, the Tongan dialect may be said to be copious. Words descriptive of minute objects abound almost to redundancy; and not only can terms be found to designate every sensible object, but also to express the powers and operations of the mind: so that the missionaries have experienced comparatively little perplexity in selecting suitable terms for the various points of Christian theology.

The largest of the Friendly Islands is Tonga, or Tongataboo, which is sixty miles in circumference, and contains a larger population than any other island in the South Seas, its inhabitants numbering 10,000. Nine missionaries were sent to this island by the London Missionary Society in 1797, but they found it impossible to remain, and many subsequent efforts for the introduction of Christianity were rendered equally abortive by the ferocious disposition of the natives. The agents of the Wesleyan Missionary Society were at length enabled in 1826 to settle peaceably in Tonga, and they now extend the blessings of Christian instruction to all the islands of this archipelago. In 1832 they had translated detached portions of Scripture into Tongan, and had multiplied copies in writing; aid was then afforded by the British and Foreign Bible Society, and several consecutive chapters from the Gospel of John and book of Genesis, with some of the Psalms, were committed to the press. Further assistance was afterwards granted by the same Society; and in 1845 the missionaries were proceeding with the printing of other portions of this version.¹ At length, about the year 1847, the version of the New Testament was completed, and an edition of 4000 copies left the mission-press at Vavau. A revision of this work, and the translation of the Old Testament, are now in progress, under the active superintendence of the Rev. Stephen Rabone, assisted by the other Wesleyan missionaries. The translation of the New Testament was chiefly drawn from the English version, but many passages were translated immediately from the Greek; for the missionaries found, in several instances, that the meaning of the inspired original could be rendered more literally, and with less circumlocution, in Tongan than in English. Concerning the direct results of the dissemination of this version, we have the following testimony from the Rev. Walter Lawry, who, in speaking of the converted natives, said, "There is among them a conformity of heart and life to the Christianity of the New Testament, surpassing all that I have elsewhere seen, and such as it is truly gratifying to witness. In passing up and down among them, I often ask myself, 'What but the Gospel of the Lord Jesus Christ could have produced such a change in this once deeply-polluted people?'"²

¹ Forty-first Report of British and Foreign Bible Society, p. cxxxv.

NEW ZEALAND.

SPECIMEN OF THE NEW ZEALAND VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

I te timatanga te Kupu, i te Atua ano te Kupu, ko te Kupu ano te Atua. ² I te Atua ano tenei *Kupu* i te timatanga. ³ Nana nga mea katoa i hanga; a kahore tetahi *mea* kihai hanga e ia o *ngu mea* i hanga. ⁴ I a ia te oranga; a ko te oranga te maramatanga mo nga tangata. ⁵ E witi ana te maramatanga i roto i te pouritanga; a kihai tangohia e te pouritanga. ⁶ He tangata ano i tonoa mai i te Atua, ko Hoani tona ingoa. ⁷ I haere mai ia hei kai korero, kia korero ai ia ki te Maramatanga, kia wakapono ai *nga tangata* katoa i a ia. ⁸ Ehara ia i taua Maramatanga, na, i *tonoa mai ia* kia korero ki taua Maramatanga. ⁹ Ko te Maramatanga pono ano ia e wakamaramatia katoatia ana nga tangata e haere mai ana ki te ao. ¹⁰ I te ao ia, i hanga ano e ia te ao, a kihai te ao i mohio ki a ia. ¹¹ I haere mai ia ki ona, a kihai ona i tango ki a ia. ¹² Tena ko te lungia i tango ki a ia, i ho atu e ia te kaha kia wakatamarikitia ratou ki te Atua, ko ratou ano e wakapono ana ki tona ingoa: ¹³ Ko ratou i wanau chara i te toto, chara i te hiahia o te kikokiko, chara i te hiahia o te tangata, kaore na te Atua. ¹⁴ A i wakakikotia te Kupu, noho ana i a matou, a ka kite matou i tona kororia, ko te kororia pera me to te tamaiti kotahi a te Matua, i ki tonu ia i te atawai me te pono.

ON THE NEW ZEALAND, OR MAORI, DIALECT AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—Zealand, the land nearest to the antipodes of Great Britain, lies about nineteen degrees eastward of South Australia and Van Diemen's Land. It consists of two large islands and a small one to the south called Stewart's Island, besides numerous islets. The two principal islands, now called New Ulster and New Munster, are separated by a narrow channel named Cook's Strait. The total area of New Zealand is estimated by Terry at 86,000 square miles. It is now a dependency of the British crown. Its population, in 1835, amounted to 180,000, of which number nearly 45,000 had received more or less instruction from the missionaries, and 300 had been baptized.¹ Many more converts have recently been added to the Church. The natives are gradually decreasing in numbers, and their total extinction as a distinct race may, in course of time, be apprehended, as the deaths far exceed the births.²

The Maori dialect differs only from the Tahitian in the interchange of certain consonants; and a native of Tahiti, immediately on landing for the first time in New Zealand, is capable of conversing with the inhabitants.³ Even a native of Hawaii can render himself intelligible in New Zealand, although the two islands are between sixty and seventy geographical degrees apart, and the respective inhabitants had no communication with each other prior to the period of European discoveries.⁴

VERSION OF THE SCRIPTURES IN THIS DIALECT.—The attention of the Church Missionary Society was early directed to New Zealand by the representations of the Rev. Samuel Marsden, senior chaplain of the colony of New South Wales; three missionaries from this Society effected a landing in New Zealand in 1814, and, after reducing the language to writing, they commenced a translation of the Scriptures. In 1831, the Rev. Mr. Yate spent upwards of six months in New South Wales, occupied in

¹ Thirty-first Report of British and Foreign Bible Society, p. 120.
² Church Missionary Record for 1848, p. 162.

³ Dieffenbach, New Zealand, p. 299.

⁴ Marsden, Polynesian or East Insular Languages, p. 59.

carrying through the press the first publication in the Maori dialect; it consisted of 117 closely-printed pages, containing selections from the Scriptures, the Liturgy and Catechism of the Church of England, and Hymns. This attempt proved so successful, that in 1832 Mr. Yate printed 1800 copies of the Gospels of Matthew and John, the Acts, the Epistle to the Romans, and the First Epistle to the Corinthians: paper was provided for this purpose by the British and Foreign Bible Society. The translation of the entire New Testament occupied seven years in preparation, and during this period it underwent several revisions, in which all the agents of the Church Mission assisted; but the principal translator was Mr. Yate. This version was drawn immediately from the Greek original, and is accounted a very literal and idiomatic translation. Although it was completed in 1835, the first edition did not appear till 1840, when 5000 copies were printed at the expense of the British and Foreign Bible Society. A second edition was published by the same Society in 1842: it consisted of 20,000 copies, which were equally divided between the Church and the Wesleyan Missionaries labouring in New Zealand. The third edition also consisted of 20,000 copies, and was printed in 1844. The first portion of the Old Testament committed to the press was the Psalter, of which 20,000 copies were published by the British and Foreign Bible Society in 1848. This edition was printed by permission of the Society for Promoting Christian Knowledge, from the Psalter, forming a part of the New Zealand Common Prayer Book, then in course of publication by that Society: the translation is conformed to the Bible version of the Psalms. During the course of the same year the British and Foreign Bible Society undertook an edition of 10,000 copies of the Pentateuch and the book of Joshua, in Maori. This work, originally prepared and printed by the missionaries in New Zealand, had subsequently passed under the revision of a syndicate, appointed by Bishop Selwyn.¹ The bishop and Church missionaries are stated, in the last reports that have been received from New Zealand, to be now engaged in a revision of the New Testament; the MS. will, it is said, be sent to the Society for Promoting Christian Knowledge.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The Maori Testament has proved a powerful weapon against Popery, and has been known in several instances to have been the means of enabling the converted natives to withstand the insinuations of Romish emissaries. So deeply, indeed, is this felt by the agents of the Roman Catholic Church, that they are said to be preparing a translation of their own in this dialect.² Some of the New Zealanders, who were formerly cannibals and gross idolaters, are now walking in the light of truth; yet there is much to deplore in the present state of this mission. The extensive spread of High Church notions, in their most offensive form, is stated in a recent report to have been the cause of much evil. “The spirit of Christianity, it is said, is lost in the form, and the very form itself has become the subject of incessant and angry dispute.”³

¹ Forty-fourth Report of British and Foreign Bible Society, p. cvi.

² Forty-fourth Report of British and Foreign Bible Society, p. cv.

³ Hoole, Year Book of Missions, p. 222.

M A L A G A S S E.

SPECIMEN OF THE MALAGASSE VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Tamy ny taloha ny Teny, ary ny Teny tamy n'Andriamanitra, ary Andriamanitra ny Teny. ² Izy tamy n'Andriamanitra tamy ny taloha. ³ Izy nanava'ny ny zavatra rehetra; ary raha tsy izy, tsy nisy nanaova'ny izay efa natao ny. ⁴ Tao amy ny ny fiainana; ary ny fiainana no nahazava ny olona. ⁵ Ary ny mazava mahazava ao amy ny maizina; fa ny maizina tsy nahasarona azy. ⁶ Nisy lehilahy nirahin' Andriamanitra, i Jaony no anara'ny. ⁷ Izy avy 'mba ho fanambarana hanambara ny Mazava, 'mba hampinoa'ny ny olona rehetra. ⁸ Tsy izy izany Mazava izany, fa nirahin'ny 'mba hananbara ny Mazava. ⁹ Izy ny Mazava marina, izay mahazava ny olona rehetra avy amy ny izao tontolo izao. ¹⁰ Izy tamy ny izao tontolo izao, ary izy no nanava'ny izao tontolo izao, ary izao tontolo izao tsy nahalala azy. ¹¹ Izy tonga tany amy ny, fa ny any amy ny, tsy nampandroso azy. ¹² Fa izay nampandroso azy, dia nome'ny ny hery ho tonga zanak'Andriamanitra, dia izay mino ny anara'ny: ¹³ Izay tsy natera-dra, na ny fankasi trahany ny nofo, na ny fankasitraky ny olona, fa ny an' Andriamanitra. ¹⁴ Ary ny Teny natao ny ho nofo, ary izy nonina tamy 'ntsikia, (ary izahay nahita ny voninabi'ny, izay no voninahitra tabaky ny lahy tokana ny Ray) feno fahasoavana sy fahamarinana.

ON THE MALAGASSE DIALECT AND VERSION.

MADAGASCAR lies at a distance of 240 miles off the east coast of Africa, from which it is separated by the channel of Mozambique. This island is rather larger than the whole kingdom of France: it comprises an area of 234,400 square miles, and measures 930 miles in length, and about 300 in breadth. The inhabitants number between 4,700,000 and 5,000,000 individuals: they are all comprised in one empire, and form one nation, but it is evident from their physical conformation that they are descended from different stocks, some among them resembling in person and appearance the Malayan race of Polynesia, while others possess the black skin and woolly hair of the negro race. The religion is a rude species of polytheistic idolatry, and the monarch is the high-priest as well as the despotic ruler of his subjects.

It is a singular fact that the Malagasse dialect exhibits a closer affinity to the dialects of the small islands off the coast of Sumatra, especially Nias, than to those of the islands in its more immediate vicinity. To the languages of the opposite coast of Africa it bears no resemblance whatever. It is very similar in construction to Tagala, the most perfect of Polynesian dialects, and many grammatical forms which exist only in part even in Tagala, are found entire in Malagasse.

Several attempts have been made by the French, but without success, during the last two centuries to colonise this island. Their efforts have never been directed towards the translation of the Scriptures into this dialect; but Flacourt in his History of Madagascar gives a version of the Lord's Prayer, and of what he calls the Ten Commandments, from which the second commandment is excluded. The Gospel was not proclaimed to the people of Madagascar till 1818, when the Rev. Messrs. Jones and Bevan were sent to labour among them by the London Missionary Society. The translation of the Old and New Testaments occupied the greater part of the time of the missionaries during eleven years. The three principal translators were Messrs. Jones, Griffiths, and Johns. The New Testament was completed in 1825, and after passing thrice through the process of revision, 1500 copies of the Gospel of Luke were printed in 1828, and 3000 copies of the Testament in 1830, on paper furnished by the British and Foreign Bible Society. In 1832, 800 copies of the Old Testament, as far as the First of Samuel, and 3000 copies of the Psalms, were printed in Madagascar; and on the visit of Mr. Baker to this country the following year, the British and Foreign Bible Society printed under his superintendence a second edition of the Psalms, consisting of 5050 copies. This was followed in 1835 by an edition of 10,000 New Testaments, and of 5000 copies of the books of Genesis, Proverbs,

Isaiah, and the Psalms, published by the Society in London. During the same time the whole of the Old Testament was being printed in successive portions in Madagascar; and it seems a special indication of the blessing of God upon this version, that at the very period that the most cruel persecution of Christians was raging in this island, circumstances were so ordered that the missionaries were enabled to remain unmolested, and continue their labours until the completion of this important translation.

The history of this persecution, one of the most remarkable of modern times, is unstained by the record of a single instance of apostasy. Many of the native Christians were called to suffer imprisonment and confiscation of property, while others were permitted to seal their testimony with their blood. God so upheld the faith and patience of his servants in the hour of trial, and so sustained them by the consolations of the sacred volume, that they looked at terrors without dismay, and emulated the examples of the confessors and martyrs of primitive ages.¹

The edicts against Christianity are still unrepealed, although martyrdom is less frequent than at the commencement of the persecution. No missionaries are suffered to remain in the island; and although death is the penalty of an open confession of faith in Jesus, the converted natives read the Word of God in secret, and meet privately for worship. The number of believers is still increasing even in Madagascar, and in the Mauritius a Malagasse Church has been planted, composed of those who have been compelled, on account of their belief in the Christian religion, to flee from their native island. In anticipation of the day when the persecution shall cease, and the Scriptures be once more freely circulated in Madagascar, the Rev. Messrs. Freeman and Griffiths, formerly missionaries in the island, have been employed since their return to England in a revision of the entire Malagasse Bible.

S A M O A N .

SPECIMEN OF THE SAMOAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Sa i le amataga le Lokou, sa i le Atua le Lokou, o le Atua foi le Lokou. ² O ia foi sa i le Atua i le amataga. ³ Na ia faia mea uma lava; e leai foi se mea e tasi sa fai e lei faia e ia. ⁴ O ia te ia le ola; a le ola foi lea, o le malamalama o tagata. ⁵ Ua pupula mai foi le malamalama i le pouliuli, a e lei tali atu i ai e le pouliuli. ⁶ Ua auina mai, mai le Atua, le tasi tagata, o Ioane lona igoa. ⁷ Na sau ia o le molimau, na te faailoa mai le malamalama, ina ia faalogo *i ai* o tagata uma lava ia te ia. ⁸ E le o le malamalama ia, a ua sau ia e faailoa mai i lea lava malamalama. ⁹ O le malamalama moni ia, na te faamalalama mai i tagata uma lava, i lona maliu mai i le lalolagi. ¹⁰ Sa i le lalolagi o ia, na ia faia foi le lalolagi; a e lei iloa lava ia e le lalolagi. ¹¹ Ua maliu mai o ia i āna lava, a e lei tali atu e ona tagata. ¹² A o e na tali atu ia te ia, ma faatuatua i lona suafa, na ia avatu i ai o lea lelei, ia avea i latou ma fanau a le Atua. ¹³ O i latou, e le o le toto na fanau ai, e le o le loto foi o le tino, e le o le loto o le tagata, a o le Atua lava. ¹⁴ Ua liu tino-tagata le Lokou, ua api mai ia i tatou, (na matou vaa-vaa i lona mamalu: o le mamalu lea pei o le mamalu o le Alo e toatasi o le Tamā,) ua tunu i le alofa tunoa ma le mea moni.

ON THE SAMOAN DIALECT AND VERSION.

THE Samoan or Navigators' Islands extend more than 200 miles from east to west, above and below the 14th degree of south latitude, and between 171 and 175 degrees east longitude. The largest of

¹ Thirty-fourth Report of British and Foreign Bible Society, p. lxxxiii.

these islands, called Pola, by Perouse, is smaller than Tahiti, but much larger than Tongataboo. In 1840 the population of the entire group was said to be 150,000.¹

The Samoan differs from other Polynesian dialects in habitually substituting *l* for *r* and *p* for *b*. The Feejee and Samoan are the only idioms of this stock in which the sibilant consonant is admitted.²

The religious system of the Samoans previous to the introduction of Christianity, though equally gross was less demoralising and cruel than that which obtained in the other islands of Polynesia. They worshipped beasts, birds, fish, and creeping things rather than idols of wood and stone, and were free from the domination of a powerful and crafty priesthood.³ The translation of the Scriptures into their language appears to have been undertaken in the first place by the Rev. John Williams, who afterwards met his death in the island of Erromango, while attempting to plant the Gospel among the fierce and sanguinary tribes of New Guinea. Other missionaries of the London Missionary Society assisted in this translation; and after the lamented decease of Mr. Williams, the version was continued and completed by them. The translation was drawn from the original texts, but with constant reference to the English, and frequent use of the Septuagint, Vulgate, Syriac, and other versions. Much assistance was also derived from the Tahitian and other Polynesian versions. The plan pursued in the prosecution of this work was to allot a separate book to each translator. On the completion of his particular portion, each translator availed himself of the criticism of the natives, and then submitted his production to the private examination of the other missionaries. After time had been afforded to propose the requisite emendations, all the missionaries met together, and conjointly effected such corrections in the translation as were deemed necessary. The work thus cautiously conducted was slowly brought to completion. An edition of 5000 copies of the Gospel of John appeared in 1842. This was followed in 1845 by an edition of 10,000 copies of the Gospel of Luke, translated by Mr. Macdonald; and during the same year by an edition of 10,000 copies of the Epistle to the Romans, translated by Mr. Heath. The Acts were translated by Mr. Hardie; and in 1846 the entire New Testament, including a revised translation of the Gospel of Matthew, was completed at press. In 1848 the Psalms were passing through the press, and the entire Old Testament was translated. A revised copy of the New Testament was sent by the missionaries, in 1848, to England; and at their urgent request 15,000 copies were printed by the British and Foreign Bible Society under the supervision of Mr. Stair, formerly missionary in these islands. This edition has been completed and sent to its distant destination; and such is the desire of the natives for the Scriptures, that it is expected every copy will be at once disposed of, and the full value returned in cocoa-nut oil and other produce of the islands.

¹ Thirty-sixth Report of British and Foreign Bible Society, p. lxx.

² Prichard, *Researches into the Physical History of Man*, vol. v. p. 156.

³ Prout, *Memoirs of Rev. J. Williams*, p. 326.

F E E J E E A N .

SPECIMEN OF THE FEEJEEAN VERSION.

ST. JOHN, ЧИП. I. v. 1 to 14.

O koya na Vosa sa bula e nai vakatekivu, a rau sa tiko kei na Kalou ko koya na Vosa, a Kalou ko koya na Vosa. ² Sai koya oqo e rau sa tiko vata kei na Kalou mai nai vakatekivu. ³ Sa cakava na ka kecega ko koya: a sa sega e dua na ka sa cakavi, me sega ni cakava ko koya. ⁴ Sa tu vua na bula; ia na rarama ni tamata na bula. ⁵ Sa cila mai na rarama e na butobuto; a sa sega ni kunea na butobuto. ⁶ E dua na tamata sa tala mai vua na Kalou, a yacana ko Joni. ⁷ O koya oqo sa lako mai me dautukutuku, me tukuni koya na Rarama, me ra vakabauta na tamata kecega e na vukuna. ⁸ Ia ka sa sega na Rarama dina ko koya, a sa talai mai me tukuna na Rarama ko ya. ⁹ Sai koya ga oqo na Rarama dina, sa lako mai ki vuravura ka vakaramataki ira na tamata kecega. ¹⁰ Sa tiko e vuravura ko koya, a sa cakavi vuravura, ia ka sega ni kilai koya na kai vuravura. ¹¹ Sa lako mai ko koya vei ira na kai nona, ka sega ni vakabauti koya na kai nona. ¹² Ia ko ira sa vakabauti koya, sa solia kecega vei ira me ra yaco rawa me ra luve ni Kalou, vei ira sa vakabauta na yacana. ¹³ E ra sa sega ni luvena e na vuku ni nodra qase, se na sucu vakayago, se na veitalia ni tamata, sa vakasucuni ira ga na Kalou. ¹⁴ A sa yaco me tamata na Vosa, ka tiko vata kei keda, (keitou a raica na nonai ukuuku, me vaka nai ukuuku ni gone e dua bau ga nei Tamana) sa sinai e na loloma ka dina sara.

ON THE FEEJEEAN DIALECT AND VERSION.

THE Feejee or Figi group of islands lies between New Hebrides and the Friendly or Tonga Islands, being situated between 16 and 21 degrees south latitude, and between 177 east and 178 west longitude. It comprises 154 islands, of which 100 are inhabited, and the others occasionally frequented; the two largest islands are supposed to be each about 300 miles in circumference. The inhabitants number about 300,000;¹ the relation which they bear to the rest of the Polynesian race is a problem of some difficulty to determine. In person they possess all the characteristics of the negro race, but their language, instead of being, as was at one time supposed, a negro dialect, is closely allied to the Polynesian stock. Although possessing certain peculiarities of its own, it is subject to the grammatical laws by which other Polynesian tongues are governed; and Humboldt has observed that Feejee agrees with the western dialects of Polynesia in many instances where the eastern and western idioms differ. In general activity of temperament the Feejeeans also resemble their Polynesian brethren; whereas, the true oceanic negroes are everywhere a sluggish and inert people. The moral state of the Feejeeans is awfully depraved. They are grossly addicted to cannibalism, and natural death is an accident in Feejee, the sick being usually strangled. They even, says Mr. Lawry, rub human flesh over the lips of their little children, and put a portion into the infant's mouth, that it may be nourished by its juice, and trained in the practice of cannibalism! The Feejeean chiefs rule in the most arbitrary and despotic manner, inflicting instant death on all who offend or disoblige them. The religion of the Feejeeans, we are told, differs materially from that of the lighter-coloured Polynesian people. They believe in a plurality of deities, and offer human sacrifices as a preliminary to almost all

¹ Forty-sixth Report of British and Foreign Bible Society, p. cxiv.

their undertakings. They recognise a future state of existence; but this belief, guided by no just notions of moral obligation, is the source of many abhorrent practices, leading them to the immolation of their aged relatives, and to the murder of wives at the funeral of their husbands.¹

The Feejee Islands are divided politically into numerous small states, and a distinct sub-dialect of the general language is spoken in each. The principal dialect is that of Bau, and a translation of the New Testament has been made in this idiom by the late Rev. J. Hunt, in concert with other Wesleyan missionaries. The work was completed in an edition of 1000 copies in 1849. The expenses attending it were borne by the Wesleyan Society, who alone have missionaries in these islands; and the value of the translation having been fully attested, some aid has been received from the British and Foreign Bible Society. The nine Wesleyan missionaries now stationed in the Feejee Islands, are conjointly engaged in a translation of the Old Testament, and the version is said to be in a state of considerable forwardness. According to the last reports of these missionaries, we find that, in the face of much opposition, they meet with great encouragement, and that the impression begins to be very general among the natives that Christianity is true. "The very devoted and spotless life of Varani, one of the native converts (says Mr. Lawry), has done much to soften prejudice, and to cast lustre on the Christian character. His friend and companion in arms, Thakombau, king of Feejee, was very bitter and earnest against the Gospel, until he saw the true power of piety in this 'living epistle.' He now says that Christianity is true, and that his people shall embrace it; but that there are some wars to be completed first!" In 1847 there were 1713 native converts, and 1960 day-scholars of both sexes, under the instruction of the missionaries. It is said of those who have embraced the Gospel, that they adorn it, and that a goodly number of them go everywhere preaching the Word.

A U S T R A L I A N .

AUSTRALIA, nearly equal to all Europe in extent, is peopled by a race of oceanic negroes, who in some of their peculiarities approach the true African type, and in others as widely recede from it. The Australian negroes possess lank instead of woolly hair, and are weak and puny as compared with the African negro: physically considered, they appear to rank among the lowest of the human species. This singular race, besides possessing the interior of several of the islands above described, inhabit the insular region of which Solomon's Islands and New Hebrides form the eastern, and Papua or New Guinea the northern, margin. The principal groups of islands in which this people is predominant are New Britain, New Ireland, La Louisiade, the Pelew, and Mariana or Ladrone Islands. Whether the languages spoken by the negro population of these islands have any connection with those spoken by the negroes of Australia remains yet to be proved, but no resemblance has hitherto been traced. It has been clearly ascertained, however, that although the several tribes of Australia have each a distinct language, yet that these languages, differing as they do in vocables, are all subject to the same laws of construction, and may therefore be regarded as members of one family. Further analysis has led to the discovery of some curious analogies subsisting between the Tamul and other languages of the Deccan and the languages of Australia. Similar grammatical principles appear to be inherent in both these groups, and some of their personal pronouns seem to have been derived from one and the same source.² The Australian languages have evidently no affinity with the Polynesian, being remarkable for the variety and complexity of their grammatical forms; whereas, simplicity is the prominent characteristic of all the Polynesian dialects.³ The Australian also differs from the Polynesian in the form and

¹ Missionary Visit to various Stations in the South Seas, p. 128.

² Seventeenth Report of the British Association, p. 247.

³ Prichard, Researches into the Physical History of Man, vol. v. p. 271.

composition of words, the former employing many consonants, and the latter abounding in vocalic sounds.

Concerning the number of aborigines in Australia, nothing like an accurate calculation has been formed. Major Mitchell, who explored a seventh part of this immense island, observed that the regions through which he passed were very thinly peopled; and he considered that the total number of inhabitants could not exceed, and probably might be considerably under, 6000.¹ The gradual decrease of this population has long been noticed. Mr. Handt, of the Church Missionary Society, writes, under date 1832, "The aborigines are very fast wearing away wherever the whites get a footing. This arises from the consequences of those vices into which the Europeans initiate them. Satan has sent his messengers first, and they have been very active: I doubt whether the ministers of Christ will be as indefatigable."²

Several attempts have been made to translate the Scriptures into the languages of Australia, but hitherto only detached portions have been completed. On one occasion when a chapter translated by the Church missionaries into the language of the tribe among whom they laboured, was read publicly, the natives of their own accord approached the reader, and when he had finished, one of them almost in an ecstasy jumped up and exclaimed, "Book for blackfellows! Book for blackfellows!"³ Similar instances from time to time have occurred, showing that labour is not in vain in the Lord; yet the deep moral degradation of the natives is a formidable impediment to missionary efforts. The debased state of their intellectual and moral faculties has been ascribed to a politico-religious system, which, though purely oral, pervades the whole of Australia. The origin of this artfully-contrived system is wholly unknown. It consists, says Captain Gray, of "complex laws which not only deprive the Austral of all free agency of thought, but, at the same time, by allowing no scope whatever for the development of any great moral qualification, necessarily bind him down to a hopeless state of barbarism, from which it is impossible for him to emerge; while those laws are so ingeniously devised as to have a direct tendency to annihilate any effort to overthrow them."⁴

The Rev. Mr. Threlkeld has translated the Gospel of St. Luke into the Lake Macquarie dialect; but although his grammar of that dialect evinces some acquaintance with the idiom, no opportunities have yet occurred to test the critical merit of his version.

¹ Three Expeditions into the Interior of Eastern Africa, by Major Mitchell, Surveyor General, vol. ii. p. 351.

² Missionary Register for 1833, p. 238.

³ Missionary Register for 1833, p. 238.

⁴ Captain Gray, Journal of Discoveries, vol. ii. p. 220.

striking when we consider that the present inhabitants of Egypt are chiefly of Arabic or foreign origin, and that the Copts themselves form scarcely one-fourteenth part of the motley population now congregated on the soil of their ancestors. Their ranks have been thinned by persecution, by frequent intermarriages with Mahomedan families, and by the secession of many individuals to Islamism; and, according to a recent estimate, they do not now number above 150,000 souls.¹ A few among them have joined the Romish and Greek Churches, but nationally they belong to the Jacobite, Eutychian, or Monophysite sect. Their distinguishing doctrinal peculiarity is the confounding of the Godhead and manhood of the Lord Jesus Christ,—a heresy which was condemned by the fourth general council (that of Chalcedon) A.D. 451. The Coptic hierarchy is in several respects not dissimilar to the Romish: it consists of a patriarch, or supreme head of the church, and a metropolitan of the Abyssinians, with bishops, archpriests, priests, deacons, and monks.

CHARACTERISTICS OF THE LANGUAGE.—The only language known to have derived its origin from the ancient Egyptian is the Coptic. This circumstance has invested the Coptic with peculiar interest in the eyes of the learned, particularly since the possibility of the ultimate recovery of the lost Egyptian language has been suggested by the ardent philologists who have devoted themselves to the deciphering of the hieroglyphic, hieratic, and enchorial inscriptions. In consequence of this connection with the ancient language of Egypt, it has been conjectured that Coptic may not only be of service in recovering the literary treasures of that country, but also in solving the problem which has recently attracted so much attention concerning the position held by the Egyptian in the scale of languages, and the nature of its affinities with the now isolated Indo-European and Shemitic groups. Coptic would have been extremely valuable as an adjunct in these intricate investigations, had it been subjected to no further mutations from the true Egyptian type than those which the lapse of centuries naturally occasions. But when the successors of Alexander established themselves in Alexandria, the language of the court was diffused through the country; and, though the Egyptian language did not cease to be spoken, a Greek element was infused into it, many Greek words were adopted, and the Greek alphabet was employed even in writing the native language. Hence part of the Coptic language is essentially Greek, or rather an admixture of old Egyptian and Greek, so intimately blended, and so disguised by orthographical changes, that it is now difficult if not impossible to resolve the component parts into their original elements. There are, however, words and grammatical principles in Coptic which unquestionably entered into the ancient Egyptian language; and it is remarkable that affinities may be traced between these now obsolete forms of speech and corresponding forms existing in languages spoken at the present day in regions far remote from Egypt. Lepsius has shown that the Coptic possesses certain affinities with the Indo-European class of languages, and especially as respects its numerals, with the Sanscrit. Benfey and various other scholars have pointed out the relationship between its grammatical structure and that of the Shemitic class. Klaproth has detected a striking resemblance between many Coptic words and the corresponding terms in the Zirian, Mordvinian, Ostjakian, and particularly the Tschermessian and Tschuwasehian languages: he has also found resemblances between Coptic and Samoiede words, and some instances of affinity between Coptic and the languages spoken in the region of the Caucasus.² It is remarkable, however, that in addition to these extra-African relations of the Coptic, it has several points of contact with the African languages, even with those spoken by the negro nations; so that whatever analogy may subsist between it and other groups of languages, it cannot properly be isolated from the African class.³

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—Although the Coptic possesses great interest in an ethnological point of view, its importance becomes unspeakably enhanced when we regard it as the favoured medium in which one of the earliest and most faithful versions of the Scriptures has been transmitted to us. The Old Testament was translated from the Septuagint, in all probability during the course of the second or third century. The New Testament was drawn immediately from the original Greek, but there is much difference of opinion concerning the period of its execution: by some authors it is attributed to the third, by some to the fourth, and by others to the fifth century. It is recorded of Antoninus, who began to lead an ascetic life A.D. 271, that he read the Egyptian Scriptures; but whether it was the Coptic or the Sahidic version which he possessed, still remains doubtful.⁴

The Coptic New Testament, in its general character, is conformed to the Alexandrine recension.

¹ Lane's Manners and Customs of the Modern Egyptians, vol. iii. p. 173.

² Report of the Seventeenth Meeting of the British Association, p. 222.

³ Klaproth, *Lettre à M. Champollion*, p. 2.

⁴ Michaelis, vol. ii. part i. p. 77.

According to Michaelis, some of its readings bear a striking affinity to those of the Latin version, and occasionally to those of the Codex Cantabrigiensis. The quotations of Origen, Eusebius, and Cyril agree pretty nearly with the corresponding passages in this version. Several Arabic translations have been executed from the Coptic, and valuable Coptic MSS. are preserved in the Vatican, Paris, Berlin, Bodleian, and other libraries. In some of the MSS. of the Gospel according to St. John, the history of the woman taken in adultery is inserted, while in others it is omitted. The disputed passage in 1 John v. 7 is not to be found in any Coptic MS.¹

The project of publishing a printed edition of this version was first entertained by Thomas Marshall: he prepared the Four Gospels for the press, but died before their completion. The work was then undertaken by David Wilkins, or Wilkie, a Prussian, who, at the expense of the University of Oxford, brought out, in 1716, a complete edition of the New Testament, to which he appended a Latin translation. The text of this edition was formed from Bodleian MSS., conferred with MSS. from the Paris and Vatican libraries. In 1829, an edition of 2000 copies of the Coptic Gospels, printed in parallel columns with the Arabic version, was published by the British and Foreign Bible Society. The text had been prepared by the Coptic patriarch at the instance of Mr. Jowett.² It was carried through the press under the care of Mr. Tattam of Bedford, in conjunction with Professor Lee.³ An edition of the New Testament, with emendations drawn from Berlin codices, was printed by Schwartz, at Leipsic, in 1838. Ten years subsequently, another edition of the New Testament was undertaken by the same editor; but this recent edition is enriched with copious critical and grammatical notes, and the text is chiefly drawn from Berlin MSS.⁴

No complete edition of the Coptic Old Testament has yet been published, for several of the books are missing; it is, however, probable that they are not actually lost, and that they may yet be found in some of the cloisters of Egypt. The Pentateuch was published in 1731, in London, by Wilkins, the editor of the New Testament. The twelve Prophetical Books were printed at Oxford, in 1836, under the editorship of Professor Lee and Mr. Tattam. Fragments of the Lamentations of Jeremiah, (consisting of chap. iv. ver. 22, and chap. v.), and the sixth chapter of the apocryphal book of Baruch, were inserted by Quatremère in his great work on the Language and Literature of Egypt, published at Paris in 1804. These portions constitute the whole of the Coptic Old Testament hitherto printed, with the exception of the Psalms, of which no less than five editions have appeared. The first two of these editions were published at Rome by the Congregation de Propaganda Fide, the one in 1744, the other in 1749: they were designed for the benefit of the Coptic Christians in Egypt, and the Arabic version was therefore printed in parallel columns with the Coptic text. A critical edition of the Psalter was edited in 1837 by Woide and Ideler, and printed at Berlin. Another critical edition appeared at Leipsic in 1844, under the care of Schwartz. An edition consisting of 2014 copies of the Coptic Psalter, printed in parallel columns with the Arabic version, has likewise been issued by the British and Foreign Bible Society.

RESULTS OF THE DISSEMINATION OF THIS VERSION.—This ancient version has been the means of keeping alive the form if not the spirit of Christianity, during a long series of centuries, among a persecuted people surrounded by Mahomedan oppressors. The results of recent distributions of the Scriptures have been truly encouraging. The bigotry of the Copts, and their stern adherence to the superstitions of their forefathers, appear to be decreasing; yet the power of the priesthood here, as elsewhere, impedes the progress of the Gospel: all free inquiry concerning spiritual things is fettered, and the people are kept in perpetual bondage by their dread of the clergy. Still there are instances of individuals being awakened, by means of the perusal of the Scriptures, to a sense of the fallen condition of their church. Mr. Kruscé, the present missionary at Cairo, speaks, for instance, in a letter dated 1847, of a native Copt who compared the condition of the Coptic Church to the state of things described in 1 Tim. iv., and 2 Tim. iii. He added, "Our head (the patriarch) is sick, and the whole body is spiritually dead." After some lengthened conversation on the abuses of the Coptic Church, the man emphatically said, "We want a man to rise up from among our own people like your Luther, bold enough to stand fast in the faith, and to reform our church."⁵

¹ Simon, *Hist. Crit. du Nouv. Test.* p. 192.

² Sixteenth Report of British and Foreign Bible Society, p. 160.

³ Twenty-fifth Report of British and Foreign Bible Society, p. lix.

⁴ Kitt's *Journal of Sacred Literature* for January, 1848.

⁵ Church Missionary Records for 1848, p. 97.

S A H I D I C .

SPECIMEN OF THE SAHIDIC VERSION.

ST. JOHN, СНАР. v. v. 1 to 14.

ип̄ис а на̄ не п̄ра п̄ейногам. а іс̄ всок еграм е оієл̄ӣп̄. ² нег̄ поткомтвнора
 де г̄ӣ ел̄ӣп̄ г̄их̄і̄ тероватки. е уалтотте ерос̄ п̄ӣп̄т̄свѣраос̄. хе виласма. ере
 те̄ і̄стола̄ п̄ихос̄. ³ нег̄і̄котк̄ г̄а на̄ і̄сот̄ п̄иннеге̄ п̄нетроне. п̄в̄л̄е. ип̄ і̄с̄але.
 ип̄ і̄етротоот. ⁴ ⁵ нег̄ і̄отрото̄ де і̄п̄ат̄. е ақ̄р̄ иам̄е̄ уини
 і̄ронне̄ г̄ӣ п̄ефроне. ⁶ і̄тере̄ і̄с̄ де на̄ге̄ на̄ еф̄і̄котк̄. аґеӣе хе аґоск̄. п̄еақ̄
 нақ̄. хе екоґоӯ оґах̄. ⁷ аґот̄оӯв̄ нақ̄ і̄сот̄ п̄етроне. хе п̄хоєіс̄ ип̄т̄ р̄оне̄ і̄п̄ат̄
 хекас̄ р̄уаӣ п̄иоот̄ т̄оґ̄ еґеиоґт̄ еп̄ент̄ е̄ ткомтвнора. г̄осон̄ де анок̄ т̄инт̄. уаґе
 кеота̄ р̄уор̄п̄ ероі. е всок̄ еп̄ент̄. ⁸ не хе і̄с̄ нақ̄. хе т̄оот̄и. ип̄ґеі̄ і̄п̄екоґлоот̄.
 ип̄і̄ооуе. ⁹ аґо і̄тет̄і̄от̄ аґоґах̄ і̄сот̄ п̄роне. аґо аґр̄ і̄п̄еґф̄лоот̄ аґиооуе. не
 п̄савбатон̄ не п̄еґоот̄ ет̄і̄п̄ат̄. ¹⁰ неґах̄о̄ с̄е̄ ш̄ос̄ і̄сот̄ і̄іот̄ам̄ і̄п̄ит̄ аґо. хе
 п̄савбатон̄ не. аґо несто̄ нак̄ аи. е ґӣ і̄п̄екоґлоот̄. ¹¹ аґот̄оӯв̄ де і̄сот̄ п̄роне
 еґах̄о̄ і̄нос̄. хе і̄п̄т̄ аґаґаот̄і̄ п̄ет̄і̄п̄ат̄ і̄п̄т̄ аґхоос̄ на̄. хе ґӣ п̄екоґлоот̄. ип̄і̄ооуе.
¹² аґах̄ноґґ̄ хе і̄ш̄ не̄ п̄роне. і̄т̄ аґхоос̄ нак̄. хе ґӣґ̄ і̄п̄і̄ооуе. ¹³ і̄п̄т̄ аґо де
 неґоґоґи. хе і̄ш̄ не. і̄с̄ г̄ар̄ аґсаґґ̄. ере оґиннеге̄ г̄ӣ п̄ал̄ ет̄і̄п̄ат̄. ¹⁴ ип̄і̄са̄ на̄
 і̄с̄ ге̄ ероґґ̄і̄ і̄р̄не̄ п̄еақ̄. хе еіс̄ г̄н̄ите̄ аґоґах̄. і̄п̄р̄котк̄ е̄ р̄иоос̄. хе і̄ше̄ неооот̄
 е̄ на̄ ӯоне̄ і̄нок̄.

ON THE SAHIDIC DIALECT AND VERSION.

The Sahidic is a dialect of the Coptic language, and was formerly spoken in Upper Egypt, between Cahira and Assevan. This country was called *Suid* by the Arabs, which is the origin of the term Sahidic. A version of the Scriptures was executed in this dialect, according to some writers in the second, but certainly not later than the third, century. The Old Testament was translated from the Septuagint, and the New Testament from Greek MSS. The Sahidic New Testament, like the Coptic, conforms in general to the Alexandrine recension, but it possesses several readings peculiar to itself, and in some instances it agrees with the Latin version. Its striking similarity to the Codex Cantabrigiensis is a fact often adduced in proof of its high antiquity.¹

Fragments of this version still exist at Rome, Paris, Oxford, Berlin, and Venice, and also in the British Museum. Portions of the Gospels of Matthew and John appear to have been printed by Mingarelli in 1785. In 1789, part of the Gospel of John was printed at Rome, and also fragments of the Epistles to Timothy, taken from a Greek Coptic MS. in the possession of Cardinal Borgia. But the most complete edition of the Sahidic fragments is that published at the Clarendon press in 1799. This edition, which comprises nearly one-third of the New Testament, was commenced under the superintendence of Woide, but he died before the whole was prepared for the press, and the delegates

¹ Marsh's Michaels, vol. II. part 1 p. 81.

of the Clarendon library employed Dr. Ford, Arabic reader of the University, to complete the work. A Latin version was appended to the Sahidic fragments in this splendid edition, with readings from Greek MSS., learned preliminary dissertations, and other critical apparatus. The Sahidic version is of extreme value to biblical students, but otherwise is of little practical utility, the dialect being no longer cultivated except for critical investigations.

BASHMURIC.

SPECIMEN OF THE BASHMURIC VERSION.

ST. JOHN, CHAP. IV. v. 28 to 34.

. . . ΚΩ ΠΤΕΡΥΓΑΡΙΑ ΕΞΗΝ ΔΕΞΗ ΕΞΟΥΤΗ ΕΠΗΟΜΙ. ²⁹ ΠΕΧΕΣ ΠΗΛΩΩΠ : ΧΕ ΔΙΟΠΗ
 ΤΑΔΕ ΤΕΤΕΝ ΠΕΤ ΕΠΕΛΩΠ ΠΤΑΧΕ ΖΩΒ ΠΒΙ ΠΗΙ ΕΤΑΜΕΤΟΥ : ΠΗ† ΠΕΙ ΠΕ ΠΕ ΧΡ̄Σ.
³⁰ ΔΤΙ ΔΕ ΒΒΛΑΖΗ ΤΗΟΜΕ ΔΤΩ ΔΤΙ ΨΑΛΛΑ. ³¹ ΠΑΤΧΩΩΠΑΣ ΠΕΦ ΟΥΤΩΟΥΤ ΠΕΠΗΦ ΠΧΕ
 ΠΕΦΜΑΟΝΤΗΣ ΕΤΧΩΩΠΑΣ : ΧΕ ΖΡΑΒΒΙ ΟΥΩΠ. ³² ΠΤΑΦ ΔΕ ΠΕΧΕΦ ΠΕΤ ΧΕ ΟΥΑΠΤΗ ΠΑΚ
 ΠΟΥΡΗ ΕΟΥΑΜΙΣ ΤΕΙ ΠΤΑΤΕ ΠΙ ΤΕΤΕΠΔΑΟΥΤ ΠΠΑΣ ΕΠ. ³³ ΠΑΤΧΩ ΟΥΠ ΠΠΑΣ ΠΧΕ
 ΠΕΦΜΑΟΝΤΗΣ ΠΠ ΠΕΤΑΠΗΟΥΤ : ΧΕ ΠΗ† Α ΔΑΠΕ ΠΠ ΠΠΦ ΕΤΡΕΦΟΥΤΩΠ : ΠΕΧΑΤ ΠΠΦ ΠΧΕ
 ΠΕΦΜΑΟΝΤΗΣ : ΧΕ ΖΡΑΒΒΙ ΟΥΩΠ. ³⁴ ΠΕΧΕΦ ΠΠΟΥΤ ΠΧΕ Π̄Π̄ : ΧΕ ΤΑΖΗ ΠΑΚ ΤΕ ΖΠΔ
 ΠΤΑ . . .

ON THE BASHMURIC DIALECT AND VERSION.

THE Bashmuric, a sub-dialect of Sahidic, was spoken in Bashmur, a province of the Delta. It appears to have been an intermediate dialect between Coptic and Sahidic. Fragments of a Bashmuric version of the Scriptures, executed either in the third or fourth century, are still in existence. These agree so closely with the Sahidic version, that it has been doubted whether an original translation was ever made from the Greek into Bashmuric, some eminent philologers being of opinion that the version now denominated the Bashmuric is merely an accommodation of the Sahidic version to the dialect of Bashmur.

Fragments of the Bashmuric version of St. John's Gospel were discovered by Georgi among the Borgian collection of MSS., and were published at Rome in 1789, with a Latin version and illustrative notes. Other fragments, consisting of parts of the first and fifth chapters of Isaiah, of the First Epistle to the Corinthians, and the Epistles to the Ephesians, to Philemon, and to the Hebrews, and of the First Epistle to the Thessalonians, were published by Engelbreth in 1816. The Sahidic MSS., from which the text was drawn, belonged to the Borgian collection. The value of this work is greatly enhanced by the insertion of the corresponding passages in the Coptic and Sahidic dialects, so that a comparison between the three dialects can be readily instituted. A literal Latin version is added, with the corresponding Greek text, and notes illustrative of various readings with critical remarks.

B E R B E R .

SPECIMEN OF THE BERBER VERSION.

ST. LUKE, CHAP. VI. v. 27 to 38.

مَعْنِ اَوْنِيْغِ اَيَانَ اِسْلَمِ حَمَلِ الْيَانَ اَكْنِغَشِ اَتَاخْذَمِ الْخَرِ اَيَانَ اِفْرَطَنِ * ²⁸ شَكْرِفِ اَيَانَ
 اَكْنِيْخَرْنَ اَتَسْبِيْجِ اَغْبِيْنَ اَكْنَطْلَمَنِ * ²⁹ وَنِ اَطْلَمَنِ فُلْحَنَكْ دَوْرَسِ وَنَطْلَمَنِ وَنِ يَغَانِ ذَكْ اَشُوْرِكْ
 اَرَسْتَمَطِ نَغِ الْعَدَلِكِ * ³⁰ اَكْرِ اَوْنِ اَكْسَفْسَنِ اَبْكَشِ اَرَسْرِ اَتَنِ اَرِيْوْنِ اَفْلَكِ * ³¹ اَكْنِيْ بَغِيْطِ اَدْخَدَمَنِ
 مَدَنِ ذَكْ اَكْنِيْ اَرَتَاخْذَمَطِ اَيَسِ كَبِيْرِ * ³² مَذِيْلِ اَشْجِيْمِ وَنِ اَكْنِيْخَبِيْنَ اَنُوْ اَشَوَابِ اَنُوْنِ مَبِيْلِ ذِيَانَ
 اَنْدِرِ اَشْجِيْبِيْنَ اَيَانَ اِنْعَشِيْبِيْنَ * ³³ مَذِيْلِ اَتَاخْذَمَطِ ذَلْخَرِ اَدُوْنِ اَوْنِشَاخْذَمَنِ اَنُوْ ذَتُوْبِ اَنُوْنِ مَبِيْلِ ذِيَانَ
 اَنْدِرِ اَكْبِيْبِيْنَ اَيْخَدَمَنِ * ³⁴ مَذِيْلِ نَعْلَمِ اَنْرَطْلَمِ فَيَانَ اَذْفِ اَرِنَعْمِ وَيْطِ اَنُوْ ذَتُوْبِ اَنُوْنِ اَيَانَ اَنْدِرِ ذَشَنِ
 رَطْلَنِ اَيَانَ اَنْدِرِ اَكْنِيْ اَرْتَشَنِ ذَشَنِ وَيْطِ * ³⁵ مَعْنِ حَمَلِ اَيَانَ اَكْنِغَشَنِ نَعْمَقْمِ ذَلْعَلْكَمْ غَرِ مَدَنِ
 اَنْرَطْلَمِ اَرْوَجَلِ اَشْمِ اَنْفِيْنَ اَدِيْلِ ذَلْعَالِ بَلُوْنِ ذَمَغْرَانِ اَشْمِ ذَمَسِ الرَّبِّ نَشِ اَيْخَدَمِ الْخَرِ اَيَانَ اَرَشْكُرَنِ
 ذِيَانَ اَنْدِرِ * ³⁶ اَلْفِ ذَلْعَلْكَمْ اَكْنِيْ اَعْبِ بَابُوْنِ * ³⁷ اَرْتَشِيْلِيْلِ اَرْتَشِيْلِمِ اَرْدَرْدَرِفِ بَلِيُوْنِ اَرْدَرْدَرَنِ
 بَلُوْنِ * ³⁸ اَكْنِ اَشْعَمِ سَمَهْرَزِ الْعَالِ اَجْرِ اِنْدَكْ اَوْزَعِ اَدْمَغْرَنِ اَنْدَمَرَانُوْنِ نَشِ سَمَهْرَزِ اَنْ اَيَسِ بَعْتَعَبِرْمِ
 اَوْبَعْبِرِ اَيَسِ *

ON THE BERBER LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—The whole of the interior of Northern Africa, from the Nile to the Atlantic, including the vast area of the Sahara, is inhabited by the Berbers, a primitive race of people belonging to the same stock as the Getuli, Mauri, and Numidae of antiquity. It is rather remarkable that, notwithstanding the political convulsions and changes to which Northern Africa has been subjected, these representatives of the ancient Libyan race still occupy the soil, and preserve the language of their ancestors. Even their towns and villages retain the same names as those by which they are distinguished in the writings of Sallust and other classical writers; and the very signification of these names is the same in modern Berber as in the Libyan idiom spoken in the days of those writers.¹

The Berbers are divided into several distinct nations, of which the principal are the Amazigh or Berbers of Northern Atlas, the Shellahs, who inhabit the southern part of the same mountain chain, the Kabyles of the Algerine and Tunisian Mountains, and the Tuarick tribes of Siwah, Sokna, and the Western Desert. The Tibboos of the Eastern Desert, though darker in complexion than the Berbers, are supposed by some to belong to the same race. These nations are all brave and warlike, but

¹ Journal of American Oriental Society for 1840, p. 18.

uncivilised, and are followers of the false prophet. In point of political government, they are subdivided into a number of petty tribes, each of which, as among the Arabs, is under the command of a sheikh. We possess no precise statistical accounts of this people, but it is certain that they form at least one-half of the entire population of the empire of Morocco. Graberg estimates the Berbers, properly so called, at above 2,000,000, and the Shellahs at 1,500,000.

CHARACTERISTICS OF THE LANGUAGE.—Modern researches have gone far to prove that the Berber language forms part of Shemitic philology; yet, notwithstanding the Shemitic character of its structure, part of its vocabulary and many of its peculiarities are so decidedly African as to entitle it to a place among this class of languages. It resembles the Coptic in the preponderance which it gives to the letter *t* as an inflexional element, both initial and final.¹ Its participial system, however, approximates it to the Amharic, and one of its verbal forms has a perfect counterpart in that language, and, according to Gesenius, in Himyaritic.² The nouns, observes Professor Newman, freely admit of that substitute for a genitive case which is in Hebrew and Arabic entitled the putting of two nouns into regimen or construction. Some of the oldest nouns even appear to have a real construct form, consisting in the addition of *th* to the noun itself. The article and demonstrative pronouns are similar to the Hebrew and Arabic; the general principles of euphony, inflexion, and radical letters present the same Shemitic features, and even the sounds of the Berber language are Hebrew. But, on the other hand, Berber possesses a large stock of prepositions of undoubted African origin, and akin to those of the Haussa language; and it further deviates from the true Shemitic type in the vast majority of its elemental words, in its peculiar usage of the participle, in its power of prefixing the fragmentary pronoun to the verb, and in the possession of a double set of affixes to distinguish the genitive and accusative cases.³

The Guanche language of the Canaries, as appears from ancient inscriptions, was a dialect of the Berber: the nation to whom it was vernacular became extinct, according to Baron Alexander Humboldt, in the beginning of the sixteenth century. Some of the Berber tribes, especially those of the desert, still employ the ancient Libyan letters of their forefathers, but the Arabic alphabet is now generally used in writing and printing the various dialects of Berber.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—A translation of the first twelve chapters of the Gospel according to St. Luke into the Algerine Berber or Showiah dialect of the Berber language, spoken by the Kabyle tribes, was published by the British and Foreign Bible Society in 1833. The MS., which included the whole of the Four Gospels and the book of Genesis, was purchased by the Society of Mr. Hodgson, American consul at Algiers, for the sum of £150. The translation, which had occupied about two years, had been executed under the superintendence of that gentleman by a Kabyle Berber of the mountains near Algiers. Mr. Greenfield, the editorial superintendent of the British and Foreign Bible Society, was engaged in the examination of the work at the time of his lamented decease. The editorship of the small portion of St. Luke's Gospel, eventually committed to the press, was then transferred to Mr. Hattersley of Leeds. Only 250 copies were printed as specimens, which were sent to individuals competent to form a judgment concerning the critical value of the translation.

¹ Report of the Seventeenth Meeting of the British Association, p. 213.

² Prichard, *Researches into the Physical History of Man*, vol. iv. p. 621.

³ Prichard, *Researches into the Physical History of Man*, vol. iv. pp. 621—628.

G H A D A M S I .

SPECIMEN OF THE GHADAMSI VERSION.

ST. MATTHEW, CHAP. III. v. 7 to 17.

اسْتَعْتِي دِيدَ اللّٰمَن هَآئِن مَدِيْن نَّالْفَارِيْسِيِيْن دِلْسَافَتِيْن طَمْرُنْ اَسْدَ اِيْ اَمَكَّانِ النَّاسِ الْيَاسَا :
 اَتَرْوِيُوِيْن اَنْ تَلْفَسِيُوِيْن اَنُوْ اَوْنِ يِنَّانْ عَافْ اَرْكَلْ دِيدَ اَكُوْ سَيُوَا دِيْتَسُوْن .⁸ سَكَرَتْ اِيْدُوَا فَيِنَاوَا
 دَوَاتِنْدِيْن اِيْ التَّوْبَةِ اَرْبِ الْعَالَمِيْن .⁹ وَالْ تَفْرِيْمِ وَّجْمِ النَّوِيْن : دَدَنْعْ اِبْرَاهِيْمِ وَجِدِّ سَاخِيْمَا اَسْكُو
 دَتَنَامْ اَوْلُوَا اَوْنِ اَنْعْ رَّبِّ دِيْتَجْمِ دَسْكَرْ سَا يِرْجَنْ يِدَادَنَهْ الدَّرَارِ اِيْ اِبْرَاهِيْمِ .¹⁰ لَآنَهْ نَتُوْ يَسُوْرَسْ
 تَجَلُوْسَتْ عَافْ تَجُوْتَامْ نَاسْعِيْرَا : جَمِيْعِ اَسْغِيْرُوْلَنْ يَدْتَجْ فَيِنَاوَا عَجِيْبِيْن يَبَا اَنْكَنْتْ تَسُوْرَسْمَتْنِ وَّفَلِي .
¹¹ اَدْ نَشْنِ كَمَاعُوْنِ سَا اَمَّنْ اِيْ كِرْلِيْ اَرْبِ : وَاَمَّا كِيْ دِيْتَسُوْنِ دَفِرِ نَتُوْ قَوِ عَفْ نَشْنِ : اَكْ دَانَجْمِ دَتَكَلْ
 التَّوْتِ النَّسِ .¹² لَآنَهْ نَتُوَا يَبَاكْرِيْمِ اَسْجَبْرِيْلِ دَ وَّفَا .¹³ يَلُوْ سُوْفَسِ النَّسِ اَصْفَ اَنْرَارِ النَّسِ : اَلْحِ يِرْدَنْ
 النَّسِ غَزْرَانِيْ وَاَمَّا اَوْلَمِ النَّسِ يَكْمَا سَ وَّفَا وَّلَنْ يَبْتَنْتْ .¹⁴ اَلسَّعَةِ يُوَسِدِ يَسُوْعِ اَسْعُوْرِ رَّبِّ اِيْ اَلْاَرْدَنْ اَدْ
 يُوَحْنَا دَاَسْتَاعُوْنِ اَسْعُوْرَسْ .¹⁵ اَزْدُوْسَا يَمْنَعْتْ يُوَحْنَا يَنِّيَاسِ : نَشْنِ وَّيَسْتَحْقُوْنِ الْاَعَانَتِ اَسْعُوْرَكْ
 اَدَشْتَنْ تَنَّاْسِدِيْدِ .¹⁶ يَجَاوِبْتْ يَسُوْعِ اِنِّيَاسِ : اَتْرَكْ اِيْدُوَا : اَلْحَالُوَا اَنْعْ يَلُوْمَا الْكَمَلِ جَمِيْعِ تَمْرَتْ .
 اَزْدُوْسَا يَجِيْتْ .¹⁷ دِيْدِ يَعْتَمِدْ يَسُوْعِ اِيْبُوْنِ اِيْ الْوَقْتِ سَاَمِيْنِ . اَزْدُوْسَا يَمُوْرَزْدِ اَجْنَاوَنْ : يَلْمُ جَبْرِيْلِ
 يَجَزْدِ اِيْمِ اَدْبِيْرِ يُوَسَزْدِ .¹⁸ اَزْدُوْسَا اَسَلْ اِبَاوَالِ سَابْرِيْدِ نَاَجِحْنَا اِنَّا : وَاَنْتَ النَّبِيُّ الصَّحْبِ النَّوَكْنِ اَسْكِي
 اَفْرَحْ . اَنْتَبِيْ : مَا لِمَعْنِي الصَّحِيْحِ *

ON THE GHADAMSI DIALECT AND VERSION.

GHADAMSI is a sub-dialect of Tuarick, the language of one of the great nations into which the Berber race is divided. Tuarick is the predominant language of the western part of Sahara, and Ghadamsi is spoken in Ghadames, an oasis situated at about ten days' journey south-west from Tripoli, in lat. 30° 40' N., and long. 10° 25' E. The number of inhabitants in Ghadames has been computed at from six to seven thousand. The importance of this oasis, in a geographical and commercial point of view, arises from the four grand roads which diverge from it into the interior of Africa. One of these roads leads direct through the Great Desert to Timbuctoo, where some of the people of Ghadames are settled.

A translation of the third chapter of the Gospel according to St. Matthew has recently been made at Ghadames, under the direction of James Richardson, Esq., by a native named Taleb Ben Mousa Ben El-Kasem. A short vocabulary of the language was added by the Taleb, but, unhappily, he got

tired of his work before its completion. In fact, Mr. Richardson remarks, "the extraordinary impatience with which these people do anything of this kind for Christians almost exceeds belief." The MS. was sent from the desert to the British and Foreign Bible Society; it was transcribed by Professor Newman, of University College, who also appended a Latin translation; and a small edition, intended chiefly as a specimen of the language, has been published by order of the Foreign Office.

MANDINGO.

SPECIMEN OF THE MANDINGO VERSION.

ST. MATTHEW, CHAP. v. v. 1 to 12.

A KAFFO balu dye, atata konko santo; asita tumamenna, ala talibolu nata akang.² A y ada yelle, a wolu nindi, ako; ³ Menolu-nio be dobaring, ybarakata; katuko itolu ta mu Aryena-mansaroti. ⁴ Frigimolu barakata, katuko ysi fonio sotto. ⁵ Sabbatenolu barakata, katuko ysi dunya keo. ⁶ Menolu konkota ning mindota ybe lafiring kekuyala, ybarakata, katuko ysi wolu fandi. ⁷ Menolu-juso be seniaring ybarakata; katuko ysi Alla dye. ⁸ Hinamolul barakata, katuko ysi hino sotto. ⁹ Barriadingolu barakata; katuko itolu to mu Alla-dingoluti. ¹⁰ Ybarakata molu ye menu batandi kekuya kamma, katuko itolu ta mu Aryena-mansaroti. ¹¹ Altolu barakata, ning molu y altolu jelle ning batandi, ni ye kumo jau bey fo altolu kang faniarinto ntela kamma. ¹² Wotumo alsj jusula, alsj jusulaba, katuko altolula joro warata Aryenato; katuko ye kilalu batandi wonyama menolu folota altoluti.

ON THE MANDINGO LANGUAGE AND VERSION.

MANDINGO, the most important language of modern Negroland, is predominant in many powerful states on both sides of the Gambia. On the east it is continuous with the Haussa and Yarıbba languages, and on the north it prevails as far as the border of the Great Desert. It is also supposed to extend far into the interior of the continent, and is spoken in Bambouk, and in the late empire of Bambarra. It is not possible to estimate the number of individuals to whom this language is vernacular, for much of the Mandingo territory is scarcely known to Europeans; and owing to the enterprising and commercial character of the race, Mandingoes are to be found in great numbers, located as traders, in regions far distant from their native states. They are to be met with at Sierra Leone, at Cape Mesurado, at most of the places of commerce along the coast, and in the interior as far as the head-quarters of the Niger.

Some connection is supposed to subsist between the Mandingo and Foulah tribes, but too little is known of the language of the latter to admit of a close comparison being instituted between it and the Mandingo. Both Mandingoes and Foulahs are as superior in civilisation and intelligence to the other tribes of intertropical Asia, as were the Aztecs and Peruvians to the various tribes of the new world; and in point of physical conformation, they form an intermediate class between the negro and the Asiatic type.¹

¹ Report of the Seventeenth Meeting of the British Association, p. 250.

The Mandingoes are all Mahomedans, and generally pretend to some acquaintance with Arabic, the sacred language of their religion. Many Arabic words have been engrafted on the Mandingo language, while numerous terms, especially those relating to commerce, have been borrowed from various European languages. Copiousness, easy enunciation, and comparative freedom from nasal and guttural sounds, are said to be the characteristics of Mandingo: its nouns for the most part end in the vowel *o*; this termination often conveys an emphatic signification, and is sometimes equivalent in meaning to the definite article.¹

The Rev. Mr. Macbriar, a Wesleyan missionary, was the first to undertake the translation of the Scriptures into this widely-extended language. His version of the Gospel according to St. Matthew was printed in London under his own superintendence in 1838, by the British and Foreign Bible Society. The edition, which consisted of 500 copies, was placed at the disposal of the Wesleyan Missionary Society:² no definite accounts have been transmitted concerning the results of the distribution among the natives.

J A L L O O F .

THE Jalloof, or, as it is variously written, the Woloff, Guiloff, or Ouoloff language is spoken from the Atlantic to Podor, along the south bank of the Senegambia from west to east, and from the mouth of the Senegal to Cape Verde. In the immediate neighbourhood of Cape Verde it surrounds, and probably isolates, a small tract of country in which the Sereres language is vernacular. The Jalloof also prevails southward of Cape Verde, as far as the regions on the Gambia, in which Mandingo is predominant.³

The Jalloofs are black, but their features are cast more in the Asiatic than in the African mould. They are active and enterprising, like the Mandingoes, and in point of civilisation are superior to most of the tribes of Guinea. Some among them are Moslems, the rest are Pagans. Their language is considered a branch of the Mandingo family. It is copious, and very expressive, but is now so much mixed with French and Arabic words, that half of the language, according to Mr. Macbriar, is lost in these foreign additions.

The Jalloof language, as Mungo Park remarked, has long been studied by Europeans engaged in the Senegal trade. The honour of reducing it to writing was reserved for a Quaker lady.⁴ Hannah Kilham, who belonged to a Quaker family of Leeds, devoted her time and energies to the instruction and moral elevation of the Jalloof and other negro tribes, and at length sacrificed her life in the cause. She compiled a book of reading lessons in Jalloof, among which were introduced some passages from the Scriptures, translated by herself. The work, which was printed towards the close of the last century, was found to be perfectly intelligible to the Jalloofs. Dongo Karry, a young Mahomedan native, on hearing a few sentences read, exclaimed, "Ah! that is Jalloof;" and immediately gave the signification of what he had heard in English, with which he was tolerably conversant. Afterwards, when some passages of Scripture were read to him from the same book, he cried out with emphasis, "Great and good! Great and good!" It is to be hoped that the commencement made by Hannah Kilham, in preparing a translation of the Scriptures for this people, will be followed by the preparation of a complete version: at present the Jalloofs possess no entire portion of the sacred volume in their own language.

¹ Journal of the American Oriental Society for 1849, pp. 344, 360.
² Thirty-fourth Report of British and Foreign Bible Society, p. xci.

³ Report of the Seventeenth Meeting of the British Association, p. 159.
⁴ Christian Traveller in Western Africa, p. 123.

SUSOO.

SPECIMEN OF THE SUSOO VERSION.

ST. MATTHEW, CHAP. V. v. 1 to 12.

AWA a to moecheë qwbeqwbe toh, a teh gea ma : a nacha to nu fa dochace, achah batulaë fa a chong : ² A nacha a de rabi, a nacha é tinkga, a nacha falla, ³ Marafangji na moecheë be nachang niniche é boniae ma : katukung arriana-mankgania na é be. ⁴ Marafangji na é be nachang monnama : katukung é fama malenglengde. ⁵ Marafangji na moecheë loachame be : katukung é dunia niachungji kulungna. ⁶ Marafangji na é be, kane ning yeh choli nachang zuchuma fangnia kira ra : katukung é fama rafehde. ⁷ Marafangji na moecheë be, niamaniuchung na nachang be : katukung é tina niamaniachungji zotoma. ⁸ Marafangji na boniae-fiche-moecheë be : katukung é Allah tohma. ⁹ Marafangji na é be nachang chari-zahma : katukung é chillima Allah cha dië ra. ¹⁰ Marafangji na é be, moecheë nachang torama fangnia qwbe fe ra : katukung arriana mankgania na é be. ¹¹ Marafangji na wo be, cha moecheë wo mayelesa, ning cha é wo ramocho, ning cha é feë niache ki biring fallama wo chungma dundidundi, ng qwbe fe ra. ¹² Niachaniacha, ning wo boniae docha qwbeqwbe ra : katukung wo bunia qwbe razuchuma arriana é : katukung e dureë ramocho na ki ne, nachang nu na wo niara.

ON THE SUSOO LANGUAGE AND VERSION.

THE Susoo language is spoken on the coast of Senegambia, between the Rio Nunez and the Kissi ; and it may be said to follow the course of the river Scarries to Timbo, and thence to Kakundy. It is so closely allied to the Mandingo as to be regarded by some as a dialect of that language. It agrees with Mandingo in euphonic principles, and especially in the collocation of words. Thus, the adjective, in Susoo as in Mandingo, must follow the noun, the adverb must stand after the verb, and the postposition after the noun ; the direct object must be placed before, and all indirect objects after the verb, and the same place in a sentence must be assigned to the relative as that which is usually occupied by the demonstrative pronouns. There is no article in Susoo, and no declension of nouns ; gender is expressed by the addition of words equivalent to man and woman, and the plural is denoted by the letter *i* ; e. g., *shi* signifies a goat, and *shii*, goats ; so, *rhame*, a man, *rhamei*, men.¹ Almost every word in Susoo ends with a vowel or nasal *ng*.

In 1797 an attempt was made by the Edinburgh Missionary Society to introduce the Scriptures among the Susoos ; but their missionary, the Rev. H. Brunton, after enduring great sickness and privation, was compelled to leave the country without effecting a translation of any portion of the sacred volume into this language. After his return to Scotland, he compiled a Susoo grammar, and several elementary works, which have proved useful to other missionaries. The first seven chapters of the Gospel according to St. Matthew, translated into Susoo by Mr. Wilhelm, have been printed by the Church Missionary Society ;² and the entire Gospel of St. Matthew and, perhaps, other parts of the Scriptures have been prepared by the agents of that Society, but are not printed. It was reported in 1845, that the Rev. J. U. Graf was engaged in the continuance of this version ; and it is to be hoped that other portions of the sacred volume will speedily be given to the Susoos.

¹ Journal of the American Oriental Society for 1849, pp. 366, 373.

² Missionary Register for 1817, p. 432.

BULLOM.

SPECIMEN OF THE BULLOM VERSION.

ST. MATTHEW, CHAP. V. v. 1 to 12.

Yeh u ka keh runiah bomu tre, u kon ko kick atook nu chall ka, ahdisciple ah tre ngha hundy ko ko woa: ² Jesus yëëry nyengh woa nu menghë ngha, nghaleh, ³ Rubah kë nghana cheh monch kë ugbolleh yeo: upock u foy tre ngho ngha bë. ⁴ Rubah kë nghana tranghellin: peh hun ngha bëël péah. ⁵ Rubah kë aniah mboss: upock u tre ngho ngha bë. ⁶ Rubah kë aniah tre nghana nrick ma ngha rë, nu ugboll ngha seckle eh rë hallë dyah keleng tre; peh hun ngha kah yempy dyo, ngha pum. ⁷ Rubah kë aniah tre nghana cheh bongha nkeleng: peh ngha hun marr. ⁸ Rubah kë aniah tre nghana bë ugboll u tinkle yeo: ngha hun lehly Foy. ⁹ Rubah kë ahpom ah tre, peh veal ngha ahpomah Foy. ¹⁰ Rubah kë aniah tre, lo ngha nghah dyah keleng yeo, nu peh ka ngbah dyah bang ko ko ngha: nghana bë upock u foy tre. ¹¹ Rubah kë moa, lo aniah tre ngha moa nghah punk, lo ngha toh moa, lo ngha moa kah ilillë bang nsele hallë hallë më. ¹² Nhvoy, nchang ah hvoy: moa bë packah bomu kë foy: kë manleh peh ka toh ahprophet ah tre nghana cheh leh moa ëboll.

ON THE BULLOM LANGUAGE AND VERSION.

BULLOM, a dialect of the Mandingo language, is spoken around and at the back of Sierra Leone: it prevails in a tract lying between the rivers Scarries and Timbo, the Kong Mountains, and the Cape Mont River. The Bulloms, like the Susos, form a part of the Mandingo race already described. A translation of the Gospel according to St. Matthew was made into their language by the Rev. G. R. Nylander, of the Church Missionary Society, and an edition was printed by that Society in 1815.¹ No further attempts appear to have been made to furnish the Bulloms with the Scriptures in their own tongue.

SHERBRO-BULLOM.

THE territory of the Sherbro-Bulloms comprises about 5000 square miles, with a line of sea-coast about 120 miles in length, situated between the south bank of the Camaraca River, in lat. 7° 54' N., and the border of Gallinas district, in lat. 7° N.² This fertile region was voluntarily ceded to the British in 1825. The Sherbro-Bullom dialect is also spoken in the Bananas, a group of very small islands, now a dependency of Sierra Leone, situated between four and five miles distant from the town of Kent.

The Bullom and the Sherbro, in all probability, originally formed one language; but so many

¹ Owen's History of British and Foreign Bible Society, vol. iii. p. 126.

² Postscript to the Missionary Register for 1825.

foreign words and idioms have been introduced in each, that there are now essential differences between them; and it is said that few Bulloms can understand Sherbro.

In the early part of the present century, the book of Genesis, Newton's Hymns, and the Liturgy of the Church of England, were translated into Sherbro by Mr. George Caulker, a native, and formerly headman of the Bananas. Mr. Schon, of the Church Missionary Society, has more recently retranslated part of Genesis, and has likewise prepared a translation of part of the Gospel according to St. Matthew. He had the satisfaction of finding that his translations were perfectly intelligible to the people; and therefore, during his visit to England in 1839, he caused part of his work to be printed, which he took back to Africa with a view to further correction.¹ Although so small a portion of the Scriptures has been printed in Sherbro, it would seem that the version, incomplete as it is, has been owned and blessed of God; for the missionaries state, that "no village or town in the whole colony is so free from superstitious practices as are the Banana Islands."²

YARRIBA, OR YORUBA.

SPECIMEN OF THE YARRIBA, OR YORUBA, VERSION.

ROMANS, CHAP. III. v. 19 to 31.

¹⁹ Nisisiyi awa mo pe ohunkohun ti ofin wi, o wi fu awon ti owa li abbe ofin; ki gbogbo emu ki ole ipamo, ati ki gbogbo araiye ki ole idi elese niwaju Olorun ²⁰ Nitori na nipa ise ti ofin, ko si enniti aoda li are niwaju re: nitori nipa ofin ni imo ese gbe wa. ²¹ Sugbon nisisiyi ododo Olorun han lehin ofin, ti anje li eri nipa ofin ati nipa awon woli: ²² Ododo Olorun na nipa igbagbo ti Jesusi Kristi si gbogbo enia ati lara gbogbo awon ti o gbagbo: nitori ti ko si iyatto: ²³ Gbogbo wa li asa ti se, awa si di abukun si ogo Olorun. ²⁴ Enniti anda li are nipa ore ofe re nipa idande ti owa lara Kristi Jesusi: ²⁵ Enniti Olorun ti yan telle se etutu nipa igbagbo ni ti ejje re, lati fi ododo re han nipa ti idarigi ese ti o ti koja ninu ipamora Olorun; ²⁶ Lati fi ododo re han nigba isisiyi: ki ole ise alare, ati oludare enniti o gba Jesusi gbo. ²⁷ Nibo ni iyan ha gbe wa? ati mu u kuro. Nipa ofin wo? ni ti ise? Onko: sugbon nipa ofin igbagbo. ²⁸ Nitori na awa pari re si pe nipa igbagbo li anda enia li are lehin ise ofin. ²⁹ Olorun awon Jew nikansoso ha ni? ki ise ti awon Keferi pellu? beheni, ise ti awon Keferi pellu: ³⁰ Nje ari i pe Olorun kan ni ti yi odare fu awon akola nipa igbagbo, ati fu awon alaikola nitori igbagbo ³¹ Awa nha nsu ofin di assan nipa igbagbo bi? Ki ama ri i: sugbon, awa ni idi ofin kalle.

ON THE YARRIBA, OR YORUBA, LANGUAGE AND VERSION.

The Yarriba country lies on the left or west bank of the Niger, from Iddah to Yaouri. The district in which the language is predominant is bounded north by the Nufi and the Haussa country,

¹ Missionary Register for 1840, p. 105.

² Church Missionary Record for 1846, pp. 39, 250.

east by Warrec and Benin, and west by Dahomey. The dialects spoken on the coast are called Yebu, while those in the interior are variously styled Eyo, Inongo, and Yarriba, but they are all local varieties of one language.¹ The Yarriba tribes possess the characteristics, physical and intellectual, of the negro race. Some among them are Pagans, and others Mahomedans; but they are all, like other negro nations, distinguished by their veneration for charms and amulets, which they fancy can avert sickness and affliction. Their government is carried on by means of a superstition called Oro, the secrets of which are confined to the male sex. Any person who reveals these secrets is punished with death, and the same punishment is inflicted on any woman who may become acquainted with them.² Polygamy, as in other negro states, prevails to a great extent, and some of the chieftains have been known to possess two thousand wives. The king of the country informed Clapperton that he did not know how many wives and children he had, but he was sure that his wives alone, hand to hand, would reach from Kalunga, the capital, to Jannah, a distance of considerably more than one hundred miles.³

The Yarriba language, in grammar and general structure, resembles the Mandingo and Haussa languages. The inflectional elements, however, possess no trace of similarity to those of either language, although founded on the same principles. The Yarriba accents and intonation are not readily acquired by foreigners.

A translation of part of the New Testament into Yarriba has been effected by the Rev. Samuel Crowther, a native of the country. The portions already completed are the Gospel of Luke, the Acts, and the Epistle to the Romans. The latter has been lately printed, in an edition of 500 copies, by the British and Foreign Bible Society, at the request of the Church Missionary Society. The other two portions, having been written in a style of orthography now generally abandoned, have been returned to Mr. Crowther, for the purpose of being transferred into the new system of orthography. It is uncertain whether Mr. Crowther drew these translations originally from the Greek text, but after their completion he revised and corrected them by Bloomfield's Notes on the New Testament.⁴ He is still labouring among his countrymen in Africa, under the auspices of the Church Missionary Society, and it is anticipated that he will shortly complete his version of the Scriptures. The faithfulness of the portion already committed to the press has been attested by the three missionaries stationed by the Church Missionary Society at Badagry and Abbeokuta.

HAUSSA.

THE Haussa is one of the most widely-extended languages of Western Africa. It commences at Fundah, and, following the course of the river Chadda, is used at Jacoba, Buzum, Aja, Kerbi, Shera, and other places. On the east, it is conterminous with the Bornu; and on the west, with the Yarriba languages: its extension north and west is undetermined.⁵ Although spoken by a people of pure negro race, it has grammatical affinities with the Shemitic languages. Its pronouns and a few of its words are of undoubted Shemitic origin; but it is difficult to trace the etymology of Haussa words, on account of the alterations to which they are subjected in accordance with the euphonic laws of the language. The prepositions are similar to the Berber; and Haussa adjectives, like the Berber, are very few in number, the deficiency being supplied in both languages by means of a periphrasis, consisting of the relative and verb.⁶

The Gospel according to St. Matthew was translated into this language prior to the year 1841, by

¹ Report of the Seventeenth Meeting of the British Association, p. 171.

² Church Missionary Record for 1847, p. 243.

³ Beecham's Ashantee and Gold Coast, p. 123.

⁴ Missionary Register for 1816, p. 146.

⁵ Report of the Seventeenth Meeting of the British Association, p. 185.

⁶ Prichard's Researches, vol. iv. p. 631.

the Rev. Mr. Schön, of the Church Missionary Society. He was aided by the Rev. Samuel Crowther, whose native language is Yarriba, and whose knowledge of that idiom tended to illustrate obscurities in Hausa.¹ Mr. Schön is still prosecuting the translation of the New Testament, under the auspices of the Church Missionary Society.

T I M M A N E E.

TIMMANI is a small country on the coast of Western Africa, watered by the Scarries and the Lower Askelle, and adjoining Sierra Leone. The language is a Mandingo dialect.² A version of the Gospel according to St. Luke in this dialect has been prepared by the Rev. Messrs. Schlenker and Schmid, agents of the Church Missionary Society, but it has not yet been committed to the press.³ A small book, containing extracts from the Scriptures, with Prayers and Hymns for the use of the school at Port Lokkoh, has been printed by the Church Missionary Society;⁴ and this, with the translation of St. Matthew's Gospel, executed in 1848 by Mr. Schlenker, but not yet printed, comprises all that has hitherto been effected towards bestowing the Scriptures on this negro nation. One cause of the opposition encountered by missionaries in this country is the prevalence of Mahomedanism, in the avowed profession of which many of the Timmanees live.

B A S S A.

BASSA is spoken in a tract of the sea-coast, about forty miles in length, in lat. 5° N., and long. 10° W.: this district is now included in the flourishing colony of Liberia. How far the Bassa language extends into the interior of the continent is unknown. The people to whom it is vernacular reside chiefly along the coast, and are now estimated at about 125,000 individuals; their numbers have been greatly diminished by the slave trade.⁵ The language is closely allied to the Mandingo, and belongs to the Grebo family. The Gospels of St. Matthew and St. John, with the Acts of the Apostles, have been printed at Bassa, at the expense of the Rhenish Missionary Society; and other portions of the sacred volume, translated by the Rhenish missionaries, are said to be now in a state of preparation for the press.

¹ Missionary Register for 1841, p. 486.

² Report of the Seventeenth Meeting of the British Association, p. 164.

³ Missionary Register for 1834, p. 11.

⁴ Missionary Register for 1845, p. 13.

⁵ Missionary Register for 1848, p. 10.

GREBO.

SPECIMEN OF THE GREBO VERSION.

ST. LUKE, СПАР. VI. v. 27 to 38.

²⁷ Něma lele ahmonh ne, ahmu no wěnh te nenonh, bah nowāne ah nyěnhoh, bah nu nyono nyenih ahmonh, hanhka. ²⁸ Bah blěse nyono oh gididi ahmonh, nenh bah bade Nyesoa ka nyono nyinėne ahmonh na āh ta. ²⁹ Nenh nyā bâ podeo moh dě gabwa nā, tede nā ābe yč: nenh nyā bâ ha moh nah swenh daro kwa, nah ka nā yā, ko na kāde āh ta ye. ³⁰ Bah hyni nyebo biyč no iděda moh; nenh nyā bâ ha moh nah teble kwa, nah idae nā eh te nā de. ³¹ Nenh tine ah idč nyebo boh nu ahmonh mâ, kre bah nu no ye. ³² Kāre boh nowāne nyono, oh nowāne ahmonh, bisida beč ah kâe? kâre kbūne dyinėoh nowāne nyono oh nowāne no ne, ye. ³³ Nenh bah nu nyono ni ahmonh hanh ka donh, hanh ka, bisida beč ah kač? kěre kbūne nyinėoh ni ně ne ye. ³⁴ Nenh nyono ah wore ponā, oh di ahmonh pčemā, oh donh kâ ahmonh hč, bah yi teble hič, bisida beč, ah kâe? kâre kbūne nyinėoh hič kbūne nyinėoh āh teble ne, boh mu eh teč yi āh ta. ³⁵ Něma bah nowěne ah nyěnhoh, bah nu no hanh ka, nenh bah hie teble, ah wore nah ida eh te nā de: nenh ah pčeda muwa boa, nenh ple bah muwa Hiyā čh iru nu; kārč a nā woro ko nyono neh zě nā, oh kâ kbūne nyinėoh hč mâ. ³⁶ Hede bah po nyebo wore mâ nā, tine, ah Buo ni wa wore mâ nā popoč. ³⁷ Ah nah hla ah bino āh te krenh, oh neh te ah nēnhla ye; ah neh bč gne, ah neh te gne hč: hie wore nā, ko ah bino mâ, ple oh mu wa wore mâ nā hie, ko ahmonh mâ. ³⁸ Bah pru dě, nenh hč pruewa ahmonh mâ ne de: čh mude yidi hanh ka čh mu ke nā bebe, nenh eh mu zuku, čh mu honanh nā worč, ně nyebo di ahmonh ně mâ wudč nā tedemā. Kāre sinanedě ne, ah sinane čh mi sīnčēmā de ko ahmonh mâ.

ON THE GREBO LANGUAGE AND VERSION.

THE Grebo language is predominant in the immediate vicinity of Cape Palmas, and is supposed to extend considerably into the interior: it prevails from Sinoe to Berebe, but its precise area is undetermined. Tribes of this family are to be met with from Grand Cape Mountain on the north to St. Andrew's on the Ivory Coast. The Grebo people have, in general, less intelligence than their neighbours: they are pagans, but possess no fixed system of idolatry, each individual adopting such notions and practices as accord with his own fancy.¹ Their mode of political government is equally anomalous: they have no system of legislation whatever, but live in disorderly masses, without rulers; those who bear the name of chiefs having a mere nominal authority.

The Grebo is a cognate language with the Vey spoken at Grand Cape Mountain, the Dey spoken by the former inhabitants of Cape Mesurado, the dialects of Drewin and St. Andrew's, the Bassa, and the Kru, all of which are usually included in the Grebo family. The Grebo is characterised by many difficult nasal and guttural sounds, by a disproportion of monosyllabic words, and by great deficiency in inflections. It possesses, however, a variety of tenses, whereby the time of an action can be expressed with singular precision. In a negative verbal proposition, the particle of negation takes the tense inflection instead of the verb. Many of the words of this language have no fixed office, but are employed indiscriminately as nouns, adjectives, particles, and verbs.²

¹ Journal of American Oriental Society for 1849, p. 316.

² Journal of American Oriental Society for 1849, pp. 344, 376.

The first translation of the Gospel into Grebo was effected by the aid of the American Board of Missions: the Gospel according to St. Matthew was printed, and the Acts translated, prior to the year 1840.¹ This edition of St. Matthew consisted of 1000 copies. In 1848, the Gospel according to St. Luke was translated from the original by Mr. Payne, an agent of the Protestant Episcopal Missionary Society of America, and an edition was printed at the expense of the American Bible Society.² No accounts have been transmitted concerning the results of the distribution of these small editions, but it appears from the last reports that Mr. Payne is still engaged in the completion of the version of the New Testament.

A C C R A .

SPECIMEN OF THE ACCRA VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Tshütshü klengkleng lu Wiemä lu ia, ni Wiemä lu kě Nüingmä ia, ni Wiemä lu dzhi Nüingmä. ² Lu tshütshü klengkleng lu e kě Nüingmä ia. ³ Lu fe nj piä, ni à' shj lu á fé-e náko 'ní à' fe. ⁴ E mli hiekkámä ia, ni hekámä lu dzhi gbamej a là. ⁵ Ni là lu tshòä ië dung mli, ni dung lu éñänä. ⁶ E' babbämlí ákë à' tshü nū kò kědzhè Nüingmä nga, à tshé lu Dzhon. ⁷ E' ba òdásè ièrè, koni é iè là lu òdásè, koni [mej] piä 'á héüè iè è hewà. ⁸ Dzhè lu dzhi là lu, shi [è bà] là lu òdásè ièrè. ⁹ Nò dzhi là ànàkuá lu 'ní tshoa há-a [mej] piä 'ní bà-a dzhèng lu. ¹⁰ E' iè dzhè lu mli, ni lu fe dzhè lu, ni dzhè lu lé lu. ¹¹ E bà lüdientshè-e-ná nga, ni lüdientshè-e-ná herè-e lu. ¹² Shi 'mej-a-bà 'ní hère lu [lu], è há [amme] hégbè ákë amme 'á fé Nüingmä bj, 'mej 'ní héüèiè iè e gbéi nà [lu]. ¹³ Dzhè lá, 'lò hewülo sümámä, 'lo nū sümámä, shi Nüingmä ni à' fí amme. ¹⁴ Ni à' fe Wiemä lu hewülo, ni e hì wà teng, ni wà nà e hè-nà-wómä lu, ákë Tshè lu bi 'kómè-ní-à-fá lu hè-nà-wómä lu, kě iäkä-näké, kě ànàkuá obó.

ON THE ACCRA LANGUAGE AND VERSION.

ACCRA, or, as it is more properly designated, Ghah, is spoken in a small district lying on the equator, in long. 19° E. The people to whom it is vernacular are in all probability the descendants of the ancient Ghahnah; they are thought to number about 30,000 individuals.³

The Rev. A. Hanson, a native of Accra, translated the Gospels of St. Matthew and St. John into this language; and in 1843 an edition was printed in London by the British and Foreign Bible Society, in Roman letters, with numerous diacritical marks. On his return to Africa the following year, Mr. Hanson took the copies with him for distribution among his countrymen; and he had the satisfaction of finding, not only that the version was thoroughly intelligible to them, but also that they

¹ Strickland's History of American Bible Society, p. 260.

² Thirty-second Report of American Bible Society, p. 25.

³ Thirty-ninth Report of British and Foreign Bible Society, p. cxvii.

were able (after receiving a little information concerning the system of vowel points he had adopted) to read the printed copies for themselves with ease and pleasure. This edition was received with so much joy and thankfulness,¹ that Mr. Hanson felt encouraged to proceed with his translation, and he has now completed the greater part of the New Testament.

F A N T E E .

THE Fantees are the most powerful people on the Gold Coast, a section of which they occupy. They reside chiefly in the immediate vicinity of Cape Coast, including Dick's Cove and Anamabu. In number they amount to between 800,000 and 1,000,000; but they have never been united into one compact political body, their government being in the hands of inferior chiefs, who possess an almost independent and despotic jurisdiction over limited districts.² The Fantees were originally one people with the Ashantees, but many centuries have elapsed since their separation. They are pagans, and very superstitious, and are still in a state of semi-civilisation. Fantee is a soft and harmonious language, and is closely connected in structure and idiom with all the other languages of Ashantee, except the Aœra. It has no article, and no terminational variations to express the distinctions of case. The possessive case is marked either by the mere collocation of words, or else by affixing an abbreviation of the relative pronoun. The plural is formed by prefixing the syllable *im* or *in* to the singular noun. Conjugation is carried on, as in Mandingo, by means of the pronouns, which undergo certain changes to denote the variations of tense, while the verb itself remains unaltered.

An introductory work to the Aœra and Fantee languages, containing, among other things, a translation of the Ten Commandments, was published at Copenhagen in 1764, by order of the King of Denmark.³ Five or six chapters of the Gospel of St. John have very recently been translated into Fantee by the Rev. Mr. Hanson, but they are not yet ready for the press, and the Fantees are still destitute of printed copies of the Scriptures in their own language.

ASHANTEE, OR ODJII.

THE Ashantee kingdom comprises the maritime district generally known as the Guinea Coast: including its dependencies, this kingdom extends over 70,000 square miles, and is the area of at least six or seven different languages. The population of Ashantee Proper, according to Bowdich, amounts to 1,000,000, but the entire empire may be said to contain a population of at least 3,000,000. Mahommedanism has made some progress in this kingdom, but the prevailing form of superstition is Feticism, with which many sanguinary and revolting rites are connected. The immolation of human victims is practised on many public occasions; and when the king dies, Ashantee becomes one vast aceldama.⁴ But the inhuman atrocities to which this nation is addicted have of late years been repressed by the efforts of the missionaries stationed in this benighted land.

The language distinguished as "Ashantee Proper, or Odjii," is almost the same as the Fantee, differing from it merely in a few consonantal changes. Dr. Beecham, who at one time had an intelligent Fantee and two Ashantees residing under his roof, observed that they could all converse together with nearly as much ease as if they had been natives of the same district; and it is said that natives of Ashantee who occasionally visit the coast, and the people in the neighbourhood of Cape Coast Castle,

¹ Forty-first Report of British and Foreign Bible Society, p. cxliv.

² Beecham's Ashantee and the Gold Coast, pp. 112, 135.

³ Townley's Illustrations, vol. iii. p. 531.

⁴ Beecham's Ashantee and the Gold Coast, p. 238.

have little difficulty in understanding each other. In 1846, the missionaries of the Basle Missionary Society were engaged in preparing a version of the New Testament into Ashantee, and had completed the Gospels of St. Matthew and St. Luke. What further progress has since been made in this translation we are unable to ascertain: the Rev. Mr. Rüs, one of the translators, formerly stationed at Acrompong (not very distant from Accra), has recently returned to Germany, and is now preparing a grammar and lexicon of the Odjii language, embracing eight dialects.

D U A L L A ,

SPECIMEN OF THE DUALLA VERSION.

ST. MATTHEW, CHAP. V. v 1 to 12.

Ibe Jisos a enino dimuti, a taabua o moi o molongo, ndi ibe a gaino wasi, ba becoele bau, ba poina na mo. ² Ndi, a tauta molumbu man, a talea babo, a ona. ³ Batuidi, ba si bwa sise o molema, ba namidi, ebanja ecumbu ya loba ei yabu. ⁴ Babo ba lebe o molema, ba namidi, ebanja ba o embabe o milema. ⁵ Batu ba pi, ba namidi, ebanja ba o bene mo muindi. ⁶ Babo ba bei njai na nyongi, o itesse la molema, ba namidi, ebanja ba o ulisabe. ⁷ Batu ba ndedi, ba namidi, ebanja ba o nongo ndedi. ⁸ Babo ba sanga o milema, ba namidi. ebanja ba o ene Loba. ⁹ Batu ba ilattise, ba namidi, ebanja ba o belabe bana ba Loba. ¹⁰ Babo ba tacisabe, o nyulo o itesse la molema, ba namidi; ebanja ecumbu ya loba ei yabu. ¹¹ Binyo o bei moname, ibe batu ba o silese binyo, ba o tacisabe binyo, ba o bacele binyo o mambu ma bubu messi, o nyulo am. ¹² Bwa monyenge; bwa monyenge mondene; ebanja boweni banyo, bondeni o loba; nanu ndi, ba tacisino baprofiti, ba seleno o bosu banyo.

ON THE DUALLA LANGUAGE AND VERSION.

THE country in which the Dualla or Dewalla language is vernacular lies on the western coast of Africa, north, east, and south of the Cameroons River, and its area is considered to be under 1000 square miles. The language, however, is known in districts which probably cover 5000 square miles. No correct statistical accounts of the Dualla tribes have been yet obtained; but the missionaries state that the number of this people in the immediate vicinity of the mission-station on the Cameroons River amounts to about 30,000.

The Gospels of Matthew, Mark, and Luke have been translated into Dualla by the Rev. Alfred Saker, of the Baptist Missionary Society, and an edition of the Gospel of Matthew has been printed in Africa. The Scriptural knowledge imparted to the Duallas, by means of these portions of the Divine word, has been blessed to the spiritual enlightenment of several individuals. In 1849, a member of the Dualla nation, the first fruits of the mission, was baptized in the river Cameroons, amidst a large assemblage of his countrymen. And, apart from individual instances of conversion, a great change has been wrought in the general character and disposition of the nation. "Their ferocious, demoniacal features (says Mr. Saker) are assuming the softness of children; and those who a little time since sought my life, are now saying to me, 'What shall I do to be saved?'"¹

¹ Fifty-eighth Report of Baptist Missionary Society, p. 28.

I S U B U .

SPECIMEN OF THE ISUBU VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Nggombi ya boso-boso ee Ekwali, e mabe; ee Ekwali, e mabe na Obasi, ee Ekwali, e mabe Obasi. ² Oo 'ndi, a mabe, 'nggombi ya boso-boso na Obasi. ³ Mambu mese, ma mabolabe na mo; si mo, ke lambu, ke loko, di si bolabe. ⁴ Longge, di mabe na mo, dini longge 'ndi, di inabe moenene mo batu. ⁵ Mo moenene, mo matana o moititi, 'ndi moititi, mo si mo inggele. ⁶ O mabe motu, dina lai Jon, a malomabe na Obasi. ⁷ Oo motu, a maya na mosunggweri i oba meanggo na mo moenene, batu bese, ba bekane o nyulo ya meanggo miyai. ⁸ Momene, a si be mo moenene; a maya i oba meanggo na mo moenene. ⁹ Moenene mo 'mbaki, mo mabe mo, a maya o mono monyanggalu, a boli moenene na batu bese. ¹⁰ A mabe o mono monyanggalu; mono monyanggalu, mo mabolabe na mo, 'ndi batu ba mono monyanggalu, ba si mo bia. ¹¹ A maya o yai ekombo, 'ndi lai itumba, di si mo inggele; ¹² 'Ndi bese, ba ma mo inggele, ba kamanele dina lai, a ma ba bola mosima, ba be bana ba Obasi. ¹³ Bano bana, ba si yabe na makia, na iemea la nyulo, na iemea la motu; ba mayabe 'ndi na Obasi. ¹⁴ 'Ndi ee Ekwali, e natimba nyulo, e maja na iso, (di m'ene bondene boi, bondene, na bo mwana moko mene, a yabe na Sanggo yasu,) a malonda na mosima na beyala bi 'mbaki.

ON THE ISUBU LANGUAGE AND VERSION.

ISUBU is spoken in a small maritime district, called Bimbia, lying at the foot of the Cameroon Mountains. Its population is under 10,000. Around the Cameroon Mountains there are extensive districts, with a scattered population, in which dialects of Isubu and Dualla are spoken. Parts of the Scriptures have been translated into Isubu by the Rev. Joseph Merriek, of the Baptist Missionary Society, lately deceased. This devoted missionary was of African descent, and was educated in the schools of the Baptist Society in Jamaica. He spoke the Isubu language with great precision, and spent the last years of his life among the Isubu tribes. He died in 1849, just as the fruit of his labours was ripening, and when five natives had evinced a desire to be baptized.¹ The portions of his version which have been printed are the Gospels according to St. Matthew and St. John, the book of Genesis, and selections from the Old Testament. These editions were all issued from the Baptist Mission press, in Africa: the missionaries are now printing the Acts of the Apostles, and a second edition of the Gospel of St. Matthew is said to be greatly needed.

¹ Fifty-eighth Report of Baptist Missionary Society, p. 27.

FERNANDIAN, OR ADIYAH.

SPECIMEN OF THE FERNANDIAN, OR ADIYAH, VERSION.

ST. MATTHEW, CHAP. V. v. 1 to 12.

ATSHI eem bwala e aeso bohoh o basa; e bilu la itshino, a bataki bai bea bwe ka peria. ² Atshi e abodo o bweeh bwai, e aba tubairia lalo. ³ Luebwe lue betshu bo tobolo e iteba; ka a bebe takeidu o riata o lobako pwa. ⁴ Luebwe luebo beba loididi, ka ba lue hobahah. ⁵ Luebwe luebo beba boku o botu, ka ba na lue ela lele u boba pwe. ⁶ Luebwe luebo beba tshala, a tshila nu bedi a laba lele ama, ka ana bei baliah. ⁷ Luebwe luebo bobo sa lele, ka nabe e lahah lele. ⁸ Luebwe luebo bokibe cteba e lulyai, ka a nabe elahah a Yehovah. ⁹ Luebwe luebo bala hoaba, ka a nabe ilelo a bola a Yehovah. ¹⁰ Luebwe luebo a bobah ba leili hela o bola bo sa lele: ka abe ba pru riata o lobako. ¹¹ Luebwe lueue e bila la boie, la loika, atshi o boli hela ue, atshi na ohli a la ba lama a bebe lo o keida bisoi a la ne. ¹² 'Mmabihoh, atshi lobo lobo mabihoh, ka ote ote a lokoo o lubako, ka ale ili hela ali ebi, o alo boso a welo.

ON THE FERNANDIAN, OR ADIYAH, LANGUAGE AND VERSION.

THE island of Fernando Po is situated in the Bight of Benin, about twenty miles distant from the continent, between lat. 3° 11' and 3° 47' N., and long. 8° 24' and 8° 56' E. It is about 120 miles in circumference, its greatest length from north to south being rather more than thirty-six miles, and its greatest breadth about thirty-one miles.¹

The inhabitants of this beautiful island number 20,000. The tribe to which they belong is called Adiyah, and this name is often given to their language. They are a timid, inoffensive people, less covetous than the generality of Africans, and remarkable for simplicity and childish good nature.² They reside principally on the sides of the mountains of which their island is composed, and generally at a height of from 1000 to 3000 feet above the level of the sea. There are upwards of two hundred villages thus scattered among the mountains, besides fishing villages; and about fifty trading ports, where they carry on a traffic in yams and palm oil. The government is in the hands of headmen, one of whom presides over each village, assisted by a certain number of counsellors selected from the aged and experienced. The religion of the Adiyah is the same as that of their brethren on the opposite shore, consisting in a rude kind of worship rendered to frightful images, and in veneration for charms and amulets. Fernando Po is a dependency of Spain; and in 1846 the missionaries labouring in the island were exposed to some persecution from the emissaries of that government. The Spanish consul even forbid the use of the Scriptures in the native schools; and, on being interrogated upon the subject, confessed that his motive in prohibiting the reading of the sacred volume was because the missionaries drew from it the elements of their religion: but the prompt reply of Dr. Prince, "Where then, signor, are found the principles of *your* faith?" convinced him of his error, and led him to withdraw the prohibition.³ At Clarence, the chief town of the island, the portions of the Scriptures now translated into Fernandian are publicly taught in a day-school, attended by a hundred scholars, and likewise in the infant and Sunday schools. The Gospel of St. Matthew, printed at the expense of the Baptist Missionary Society, is, however, the only part of the Fernandian version that has yet been committed to the press. The Gospel of St. Mark has long been translated, but is not printed, and other portions are nearly ready for the press.⁴ This translation was commenced by Mr. Clarke, and is now being carried on by Mr. Saker, of the Baptist Missionary Society. Among the results of the dissemination of this small portion of holy writ it may be stated, that in the church established at Clarence four of the members are native Fernandians, and that a fifth died recently in the faith and hope of the Gospel.

¹ Clarke's Introduction to the Fernandian Tongue, p. iii.

² East, on Western Africa, p. 299.

³ Forty-fifth Report of British and Foreign Bible Society, p. cxliii.

⁴ Fifty-eighth Report of Baptist Missionary Society, p. 27.

MPONGWE.

GEOGRAPHICAL EXTENT AND STATISTICS.—Mpongwe is the language of a people (heretofore generally known as the Pongos) who for more than two centuries have acted in the character of factors in carrying on a traffic between European traders and the tribes of the interior. Mpongwe towns are built on both banks of the Gaboon, but the principal location of the people is a small tract of country at the mouth of that river, just below the Bight of Biafra, and about twenty miles north of the equator. In number the Mpongwes do not exceed 6000 or 7000, but their language is spoken at Cape Lopez and St. Catherine, and likewise to some distance in the interior. Altogether the number of individuals who employ the Mpongwe language is supposed to amount to at least 200,000.¹

The Mpongwes are a peaceable and friendly people, and, though still in a state of semi-barbarism, are shrewder and more intelligent than most of the neighbouring nations. Their government has the form of a monarchy, but the power is vested in popular assemblies. Slavery and polygamy prevail among them, as among other African states. They have no system of religion whatever, no priesthood, no religious meetings, no worship or sacrifice to idols; the only sentiment approximating to religious superstition which is dominant among them is a strange feeling of veneration which they cherish towards old earthen jars.²

CHARACTERISTICS OF THE LANGUAGE.—This language is closely allied to the Kishuaheli, spoken on the opposite side of the continent, and near the same parallel of latitude. Striking verbal and grammatical affinities connect both these languages with the grand family of languages pervading all Africa south of the equator. On the other hand, no resemblances prevail between Mpongwe and the other languages of the western coast spoken north of the Mountains of the Moon. In the possession of a part of speech called the definite pronoun, the Mpongwe resembles the Polynesian language: this pronoun, frequently employed in the place of other pronouns, is also used in the formation of the infinitive, and in the inflection of nouns and adjectives; and it likewise occasionally subserves the office of prepositions, and of other parts of speech.³ In respect of verbal inflections, the Mpongwe language is particularly rich and copious. There are, we are told, five simple conjugations, formed by final changes, which give the verb a frequentative, causative, relative, and indefinite sense. Each of these forms is inflected through all the moods, tenses, and voices: negative and passive forms are also in frequent use; and beyond these are numerous shades of meaning, communicated by auxiliary particles and negative intonations.⁴ Yet the American missionaries stationed in the Mpongwe country were less struck by the remarkable copiousness of this language than by its almost unlimited flexibility, its philosophical arrangement, and its complete subjection to euphonical principles. "Its expansions, contractions, and inflections, they remarked, though exceedingly numerous, and having apparently special reference to euphony, are all governed by grammatical rules, which seem to be well established in the minds of the people, and which enable them to express their ideas with the utmost precision. How a language so soft, so plaintive, so pleasant to the ear, and at the same time so copious and methodical in its inflections, should have originated, or how the people are enabled to retain its multifarious principles so distinctly in their minds, as to express their ideas with almost unvarying precision and uniformity, are points which we do not pretend to settle."⁵

Various detached portions of the Scriptures have been translated into Mpongwe by the missionaries of the American Board of Missions, and several printed editions of these portions have been issued at the expense of that Society. No less than 8000 books in the Mpongwe language (among which, however, were elementary works on Christian instruction as well as Scriptural portions) were printed at the mission-press during the year 1846:⁶ the pages of these copies were altogether 155,000 in number. We possess no recent intelligence concerning the progress which the American missionaries may now have made in the translation of the New Testament into Mpongwe.

¹ Transactions of American Ethnological Society for 1848, p. 353.

² Transactions of American Ethnological Society for 1848, p. 286.

³ Transactions of American Ethnological Society for 1848, p. 234.

⁴ Transactions of American Ethnological Society for 1848, p. 293.

⁵ Missionary Register for 1846, p. 16.

⁶ Missionary Register for 1847, p. 19.

SECHUANA.

SPECIMEN OF THE SECHUANA VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

LEHUKU le le le mo tsimologoñ, mi Lehuku le le na le Morimo, mi Lehuku e le le Morimo. ² Ye, le le na le Morimo mo tsimologoñ. ³ Lilo cōtle li tsa rihoa ka yeona, mi ga goa rihoa sepe sa tse li rihiloefi, ha e si ka yeona. ⁴ Botselo bo le bo le mo go yeona; mi botselo e le le leseri ya bathu. ⁵ Mi leseri ya phatsima mo hiliñ; mi lehihi le si ka ya le cula. ⁶ Gabo gole monona eo o birioafi Yohane, a romiloe ki Morimo. ⁷ Monona eo, o la tla go na moshupi, go shupa ga Leseri, gore bōtle ba ruméle ka eintla ea gague. ⁸ Ena o la si Leseri ye, mi o la roñoa go shupa ga Leseri. ⁹ Leseri ya amarure, e le le ye, ye le tlañ mo lehatsiñ, le bonisa mothu moñue le moñue. ¹⁰ O la le mo lehatsiñ, mi lehatsi le le rihiloe ki éna, mi lehatsi ga lea ka ya mo itse. ¹¹ O la tla go ba gague, mi ba gague, ba si ka ba mo cula. ¹² Mi bōtle ba ba le ba mo cula, a ba naea thata go na bāna ba Morimo, *ebōñ* go ba ba rumélañ mo ineñ ya gague; ¹³ Ba ba le ba sa tsaloe ka eintla ea mari, le esiñ ka thato ea nama, le esiñ ka thato ea mothu, mi e le le ka *thato* ea Morimo. ¹⁴ Mi Lehuku ya rihoa nama, mi ya aga mo go rona, (mi re le ra bona khalaléle ea gague; khalaléle e e cuanañ yaka ea eo o tsecofi esi oa Rara,) a tletse tsegaliaco le boamarure.

ON THE SECHUANA LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—This language is spoken by the Bechuana tribes of Southern and Central Africa: their country extends from the Orange River to a little beyond the tropic of Capricorn, and lies between twenty-three and twenty-nine degrees of east longitude.¹ On a rough calculation, it has been supposed that these tribes, including the Griquas on the Orange River, may number from 25,000 to 30,000 individuals.² They are still in a state of barbarism, and possess no regular system of religion or superstition. Their government partakes both of a monarchical and patriarchal character, each tribe being governed by chiefs, who are subordinate to the principal ruler, while at the same time they possess power to limit his authority.³

CHARACTERISTICS OF THE LANGUAGE.—The Sechuana occupies a prominent place in the great Caffre family of languages. Its elaborate system of prefixes is substantially the same as the Caffre; and numerous affinities connect it with the Mpongwe, the Suaheli, and all the other languages of the South African countries. Various dialects of Sechuana are employed by the numerous tribes of this great nation, but they are all separable into two grand divisions, the eastern and the western stems. The former comprises the dialects of the Basutos, the Batlokua or Mantatees, the Batan, and of some other tribes not yet visited: the latter includes the dialects spoken by the Baralong, the Batlapi, the Baharuti, and by several other tribes.

VERSION OF THE SCRIPTURES.—A version of the New Testament into the Sitlapi, a western idiom of the Sechuana language, has been executed by the Rev. Robert Moffat, of the London

¹ Journal of American Oriental Society for 1849, p. 426.

² Fortieth Report of British and Foreign Bible Society, p. cxxii.

³ Labours and Scenes in South Africa, by Rev. R. Moffat, p. 218.

Missionary Society. In the preparation of this work he had the English version ever before him: he also consulted the Dutch and some other versions, and occasionally referred to the German. This translation in general faithfully follows the English text; but some little deviations from that text occur in a few instances, occasioned by a preference entertained by Mr. Moffat for the corresponding Dutch rendering.¹ The first portion of the Sechuana version committed to the press was the Gospel of St. Luke, printed at Cape Town in 1831. In 1840, Mr. Moffat visited England for the purpose of superintending the publication of the New Testament and Psalms. An edition of 5050 copies was printed at the expense of the British and Foreign Bible Society in 1841; and an edition was likewise at the same time issued of the Scriptural Extracts used in the Borough-road School. The copies were consigned to the missionaries for distribution. Mr. Moffat is now engaged in the translation of the Old Testament: he has completed the Proverbs, the Minor Prophets, Ecclesiastes, and part of the Pentateuch, and is now preparing a revised edition of the Proverbs. A small edition of 500 copies of each of the books of the Old Testament will shortly be published; and when these have been used, examined, and approved, a larger edition can be attempted with greater satisfaction.²

RESULTS OF THE DISSEMINATION OF THIS VERSION.—When the Gospel of St. Luke was the only portion of the Scriptures existing in this language, there was abundant evidence to prove that this single Gospel had been blessed to the conversion of souls. The translator, Mr. Moffat, on his return to England, avowed that this first effort at translation was imperfect; “and yet (said he) I know *that* Gospel of St. Luke has been the means of leading many a wanderer to the fold of God: there are many now ready to bear testimony that it was through hearing this Gospel read or repeated that they were led to the knowledge of the Saviour, and the enjoyment of His salvation.” Some copies of the Sechuana New Testament have recently been distributed among the Bakucnas, near the tropic of Capricorn, where many of the people have learned to read. The chief, a very intelligent man, who has been received into the Church at that place, said one day, in reply to questions put to him by some of his chief men, “I have been taught to read; I have read this book over and over (pointing to the New Testament); I have read it with close attention; I understand it—though not all that is written, for I am yet a child;—and no man can convince me that it is not the Word of God.”³ The dissemination of the New Testament in other parts of the Sechuana country has been attended with equally gratifying results. There are supposed to be at present at least 400 natives who have embraced Christianity, and been received into the Church. The Wesleyan missionaries inform us that, in the Thaba-Nchu circuit, “the members of the Church, with but one exception, stand fast in the faith, having no disposition to return to the beggarly elements of the world. There is much unity of spirit among them, much sympathy with each other in the persecutions to which their common religion exposes them, and much provoking of one another to love and good works.”⁴ And in a still more recent report it is said that “many of these native Christians might be pointed out as patterns worthy of imitation.”⁵

¹ Thirty-fifth Report of British and Foreign Bible Society, p. 54.

² Forty-third Report of British and Foreign Bible Society, p. cxxviii.

³ Forty-sixth Report of British and Foreign Bible Society, p. cxvi.

⁴ Wesleyan Missionary Notices for 1850, p. 70.

⁵ Wesleyan Missionary Notices for 1850, p. 91.

SISUTA, OR SESUTO.

SPECIMEN OF THE SISUTA, OR SESUTO VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

LEINCHUE le ne le le tsimologong, 'me Leinchue le ne le le go Yehofa, 'me Leinchue e ne e le Yehofa. ² Lona le ne le le go Yehofa tsimologong. ³ 'Nto tsotle li entsoe ki lona, 'me gar'a lilo tse entsoeng, go si 'nto e sa etsoang ki lona. ⁴ Bopelo bo ne bo le teng go lona, 'me bopelo bo ne bo le leseri la batu. ⁵ 'Me leseri la bontsa lefifing, 'me lefifi ga lea ka la le mamela. ⁶ Motu o ba le teng, a rumiloe ki Yehofa, lebitso la gae e ne e le Yoanne. ⁷ O na tla go bolela, goba a bolele leseri, ba tle ba lumele botle ka ena. ⁸ E ne e si ena leseri, 'me a na a rungoa, goba a tlo go bolela leseri. ⁹ Ki lona leseri la 'niti, le bontsang motu oa emong ea tlang lefatsing. ¹⁰ O na le lefatsing, 'me lefatsi le entsoe ki ena, 'me lefatsi ga lea ka la mo tseba. ¹¹ O na tla go ba abo, 'me ba abo ba si ke ba mo enka. ¹² 'Me botle ba mo enkileng, o ba neile matla go ba bama ba Yehofa, ki bona ba lumelang lebitsong la gae. ¹³ Ba sa tsualoang ka mari, leha e le ka go-rata ga nama, leha e le ka go-rata ga monna. ba tsuetsoe ki Yehofa. ¹⁴ 'Me Leinchue le entsoe nama, 'me le agile go rona, re talimile letlotlo la lona e le letlotlo la Mora o notsi oa Ntate, le tletse mosa le 'niti.

ON THE SISUTA, OR SESUTO, LANGUAGE AND VERSION.

THE Basutos, by whom the Sisuta language is spoken, form part of the Bechuana nation, and dwell between the Winterberg Mountains and the higher branches of the Yellow River.¹ There are also numerous tribes occupying extensive regions to the north-east of this district, as far as Sofala, by whom dialects are spoken differing but little from Sisuta; it is therefore anticipated that the Sisuta Scriptures will be found intelligible to these widely-scattered tribes.

The Sisuta is the eastern branch of the Sechuana language, and is distinguished from the western dialects by certain consonantal changes: thus, the *h*, *sh*, and *th* of the latter become *f* in Sisuta; *ts* becomes *p*, *r* is changed into *l*, and sometimes into *s*, and the strong guttural of the west is converted into a soft aspirate. These changes have the effect of rendering Sisuta a soft and harmonious language, and comparatively easy of enunciation. In these respects Sisuta resembles the Caffre language.²

The Gospel of St. Matthew was translated and printed in Sisuta in the year 1837, by M. M. Pelissier, Arboussset, and Casalis, three missionaries of the French Protestant Evangelical Missionary Society.³ Small detached portions of the New Testament were afterwards given to this people at irregular intervals; but in 1849 they were in possession only of the Four Gospels in their own language. The perusal of the Gospels excited in them an ardent desire to read the whole Word of God, and induced them to seek earnestly instruction in the English language. "Having already (says their missionary) tasted the fruit of the tree of life, as offered them in the portions of Scripture translated into Sisuta, they naturally wish for more; and many of them take the shortest way of obtaining their desire, by studying the language which contains the whole Bible, thus plucking the fruit without the assistance of others."⁴ It is satisfactory to know that aid has been afforded to this interesting people by the British and Foreign Bible Society, and that the entire New Testament, in Sisuta, is now being printed in Africa, at the press of the French Society. The Psalms are also likely to be shortly published at the same press. The missionaries assure us, that "the seed of the Divine word has not been scattered in vain among the Basuto tribes;" and that "great is already the number of those who delight in reading the oracles of God."⁵

¹ Moffat, *Missionary Labours and Scenes in South Africa*, p. 15.

² Horne's *Introduction*, vol. v. p. 147.

³ *Journal of American Oriental Society* for 1849, p. 428.

⁴ *Forty-fifth Report of British and Foreign Bible Society*, p. cxxxix.

⁵ *Forty-fifth Report of British and Foreign Bible Society*, p. cxi.

CAFFRE, OR KAFFIR.

SPECIMEN OF THE CAFFRE, OR KAFFIR VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

EKUQALENI libeliko Ilizwi, Ilizwi libelikwano-Tixo, ne-Lizwi lalingu-Tixo. ² Elo libeliko ekuqaleni kwano-Tixo. ³ Zonke izinto zadalwa lilo; akudalwanganto eyadalwa lingeko lona. ⁴ Kulo bekuko Ubomi; nobomi bebulukanyiso lwabantu. ⁵ Ukanyiso luyakanyisa ebunyamani; koko nbunyamana abuluqondanga. ⁶ Kwabekuko indoda eyatunywa ivela ku-Tixo, egama libelin-gu-Yohannes. ⁷ Yona yeza ukuze ibelinqina galo Ukanyiso, ukuba bonke abantu bakolwe lulo. ⁸ Yona ibingelulo olukanyiso; koko yatunywa ukuze inqine golokanyiso. ⁹ *Olo* beluhukanyiso lwenyaniso, olukanyisa bonke abantu abangena emhlabeni. ¹⁰ Lona (Ilizwi) labelisemhlabeni; nomhlaba wadalwa lilo, koko nomhlaba awulazanga. ¹¹ Leza kwezalo (izinto,) nabakowalo abalamkelanga. ¹² Koko bonke abalankeleyo, kubo lanika amantla ukuba lusapo luka-Tixo, kubo abakolwa egameni lalo. ¹³ Abazelweyo, benga-(zalwanga) gegazi, nangentando yenyama, nangentando yomtu, koko gaye u-Tixo. ¹⁴ Kekaloku Ilizwi lenziwa inyama, lahlala pakati kwetu, (tina sabona ukukazimla kwalo, okukwanjengokukazimla kwozaliweyo emnye ka-Yise) lizele lufefe nenyano.

ON THE CAFFRE, OR KAFFIR, LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—The Caffre, with its cognate languages, is spoken under the tropic of Capricorn, and prevails over nearly an equal extent of territory on both sides of that line. This great family comprises all the languages of Africa spoken south of the Mountains of the Moon, including the Sechuana dialects, and those spoken by the negroes of Mozambique; likewise the Kiswaheli and its allied languages, predominant on the eastern coast, and the languages of Congo, Angola, and Loango, countries long ago described by Portuguese writers.¹

The Caffre branch of this widely-diffused family prevails in Caffraria, or Caffre-land, a country occupying an area of about 25,000 square miles in the south-east of Africa. It is bounded on the north by a range of mountains called the Storm-bergen, beyond which, stretching towards the interior, is the territory occupied by the Bechuana tribes. Its western limit is the Keiskamma, by which it is separated from the Cape colony. On the east it is bounded by the colony of Natal, and on the south its shores are washed by the Indian Ocean. Since the war of 1846 a considerable portion of this territory has been ceded to England, and is now designated British Caffraria: the tribes by whom it is occupied are recognised as British subjects, and, as far as practicable, are governed by British laws. The great majority of this bold and warlike race have, however, maintained their independence, and are still governed, as from time immemorial, by their native chiefs: the power of these chiefs is controlled by a body of councillors, composed of old men and favourite courtiers, and their palaver is held in the open air, like the ancient Roman forum.² They are a pastoral people, but they cultivate the soil, and subsist partly on the fruits of their labour, and partly on the produce of the chase. They frequently plunder each other, and their wars are fierce and sanguinary. Religion they have none,—no priest, no altar, no temple; and a knowledge of a Great First Cause is almost obliterated from their minds. They do not even possess a word in their language to denote the Supreme Being: those individuals among them who have imbibed the idea of the existence of God from the neighbouring nations, call

¹ Report of the Seventeenth Meeting of the British Association, p. 249.

² Kay, Travels and Researches in Caffraria, p. 155.

Him '*Thiko*, a corruption of a Hottentot word, signifying "one that induces pain."¹ Amulets and charms are, however, revered by the Caffres; and the sorcerers and rain-makers possess the power over their deluded followers that is elsewhere exercised by a corrupt priesthood.

The Caffre nation is supposed to number about 1,000,000 individuals, including the Zulus, who inhabit a tract of country south-eastward of Natal, and who speak a dialect of the Caffre language. The Caffres themselves are divided into four distinct clans or tribes, namely, the Amakosa or Caffres, properly so called, the Amatambo or Tambookies, the Amanbambo or Mambookies, and the Anapondo.² To these must be added the Fingoes (literally *Dogs*), a people consisting of the remnants of clans formerly settled in the interior, but driven from their country by the Zulus, and compelled to seek refuge in Caffraria and the colony. Of these the greater portion reside in the ceded territory, between the Keistkamma and the Great Fish River; and many live in different parts of the colony, where they find employment as servants or day-labourers.

CHARACTERISTICS OF THE LANGUAGE.—There are certain peculiarities which distinguish Caffre and its cognate languages from all other known languages: these peculiarities consist in the system of prefixes and the alliterative concord,—ingenious contrivances, by means of which the whole machinery of declension and conjugation is almost exclusively conducted. The prefixes are inseparably connected with the nouns; verbs, adverbs, and other parts of speech becoming nouns on receiving these adjuncts.³ Nouns seldom appear without prefixes; in fact, if divested of them, they are as incomplete as a Greek crude root, such as *τυπ-*, *λογ-*, with the non-radical part omitted. Hence the prefix is joined even to foreign words received into the language, and such forms as *umpriest*, *umpharisee*, are frequently to be met with.⁴ The alliterative concord is an assimilation which takes place between the initial letters of words grammatically connected in a sentence, the word governed generally changing its initial into that of the word by which it is governed. The following are specimens of this curious arrangement:—

Zonke iziuto ezilungileyo zivela ku-Tixo:

All good things proceed from God.

Baza bapendula bonke abantu bati:

Then answered all the people, and said.⁵

This uniform system of alliteration is sustained in every syntactical combination that can take place in the language, rendering it necessary, in order to ensure correctness in writing or speaking, that the following points should be ascertained:—1st, the principal or governing word in a sentence; 2nd, the principal letter in that word, to the sound of which the initial letters or syllables of the other words must be assimilated; 3rd, the changes which must be made in the initial letters or syllables of the word which is governed by this euphonic concord; 4th, the words which remain uninfluenced by this euphonic concord.⁶ The Caffre language, says Mr. Appleyard, is also distinguished by a remarkable precision of expression, the minuteness with which ideas are expanded and developed being often almost extreme. This is accomplished mainly by the agency of the verb and its various tenses and forms of tenses, which are possessed of almost unlimited power in the modification and ramification of an idea.⁷

Some affinity has been found to exist between Caffre and Coptic, and several words of Arabic origin have been detected in Caffre; but these latter have been engrafted on the language, and do not enter into its elemental structure. A resemblance has, however, been traced between the Caffre and the Shemitic class of languages, more particularly as it regards the different forms of the verb in general, and the peculiar usages of some verbs in particular, together with many of the constructions of the relative and other pronouns.⁸ This similarity in idiom, combined with other circumstances, has led to the inference that the Kaffir nation is of Ishmaelitic descent. Caffre is allied to the Hottentot language in the possession of three clicks—peculiar sounds imperfectly represented by the letters *c*, *g*, and *x*: these sounds have, in all probability, been borrowed from the Hottentots; for in proportion to the remoteness of the Caffre from the Hottentot districts, the clicks decrease in frequency. With the exception of these clicks, which are apt to produce an unpleasant hiatus, especially in singing, Caffre is a soft and harmonious language, its abundance of vocalic and liquid sounds rendering it very pleasant to the ear.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—This language was reduced to writing by the Rev. W. B. Boyce, a Wesleyan missionary, author of the first Caffre grammar; but the first books

¹ Moffat, *Missionary Labours and Scenes in South Africa*, p. 257.

² *Missionary Register* for 1830, p. 447.

³ Boyce's *Kaffir Grammar*.

⁴ Seventeenth Report of British Association, p. 195.

⁵ *South African Christian Watchman*, 1847.

⁶ Boyce, in *Missionary Register* for 1832, p. 474.

⁷ *The Kaffir Language*, by Rev. J. W. Appleyard, p. 68.

⁸ *The Kaffir Language*, by Rev. J. W. Appleyard, p. 7.

of elementary and Scriptural instruction in Caffre were printed by the agents of the Glasgow Missionary Society. A translation of the Scriptures was commenced in the year 1830 by three Wesleyan missionaries, namely, the Rev. Wm. Shaw, the Rev. W. J. Shrewsbury, and the Rev. W. B. Boyce; and in the course of four years a version of the Old and New Testaments was completed, by the united labour of these individuals.¹ This translation, however, formed but the basis of that eventually published, for it was subjected to repeated revisions: all the Wesleyan missionaries in South Africa co-operated in emending and improving it, and not a page was suffered to be printed till its correctness had been tested by competent native authorities. The revision, thus laboriously conducted, delayed the publication of the work: a few detached portions were issued at intervals from the press, but it was not till 1841 that the complete version of the New Testament was published. The edition consisted of 500 copies, and was printed at the Wesleyan Mission press. The zeal of the Wesleyan missionaries, in removing every inaccuracy from their version, did not cease with its publication. The translation had been drawn partly from the English version, partly from Blomfield's Greek New Testament: it was again rigorously conferred with the original; the occasional labours of twelve missionaries were bestowed on the work of revision; and during several years one missionary was annually set apart by the Wesleyan Society to devote his time and energies to the improvement of the Caffre text. By these continuous efforts, a new and highly-improved translation was gradually eliminated from the old; and at length, in 1846, the Caffre New Testament, having received all the emendations which advanced acquaintance with the language could suggest, was issued, in an edition of 3000 copies, from the Wesleyan Mission press. The British and Foreign Bible Society contributed the munificent sum of £1000, besides several grants of paper, towards the translation of the "whole Bible" into this language: all the other expenses were borne by the Wesleyan Missionary Society. The entire version of the New Testament is the work of Wesleyan missionaries, with the exception of the First and Second Epistles to the Corinthians, and the Epistles to the Galatians, Ephesians, and Hebrews, which were contributed by the Rev. Mr. Dohene, of the Berlin Missionary Society.² This version is used by the agents of the London, Glasgow, and German Missionary Societies, and by all missionaries labouring among the Caffre tribes; it is, in fact, the only version of the Caffre New Testament in existence, no other translation having been made, except some portions executed by the Scotch missionaries; the Gospel of St. Mark was printed at Cape Town, in 1841, by the Glasgow Society, and the Epistles to the Thessalonians, and perhaps to the Colossians, form the only other portions that have been published by the Scotch missionaries.

The Caffre Old Testament is now being carried through the same rigid process of revision to which the version of the New Testament was subjected. The translation was prepared from the Hebrew text of Judah D'Allemand, edited by Van der Hooght; and a rule which had been enforced in the translation of the New Testament was observed by the translators of the Old Testament, namely, to admit no rendering into the Caffre translation which does not occur either in the English, the Dutch, or the German versions. The proceedings of the revision committee were greatly retarded by the late Caffre war; but 2000 copies of extracts from the books of Genesis and Exodus, besides editions of the Psalms, the Proverbs, and of Isaiah and Joel, have already been published; and it is probable that in the course of two or three years the entire Scriptures in the Caffre language will be given to that people.

RESULTS OF THE DISTRIBUTION OF THIS VERSION.—In 1845, it was computed that, at the various mission-stations established at Caffraria, there were at least 5000 or 6000 natives capable of reading the Word of God.³ Education has of late years made increasing progress among them, and both children and adults manifest great attachment to the Word of God. When, during the recent Caffre war, the Butterworth station was threatened with destruction, and the inhabitants compelled to seek safety in flight, the Fingoe children rushed to the chapel, seized their Testaments, and ran off with them, determined not to leave behind what they deemed so precious. The complete edition of the Caffre New Testament is sought after with great avidity by young and old, who willingly pay the price at which it is sold out of their comparatively scanty means. The spiritual light derived from the perusal of this divine book is rapidly occasioning the disappearance of heathen superstitions. One of the brothers of the chief Faku, in his last illness, sent for the missionary and native preachers to converse with him about "that Saviour who died for sinners;" and although for three days the principal men of his tribe importuned him to send for the "witch doctor," that the persons supposed

¹ Forty-first Report of British and Foreign Bible Society, p. cxlii.

² Year Book of Missions, p. 364.

³ Missionary Register for 1845, p. 40.

to have bewitched him might be detected and slain, he strenuously opposed their entreaties; and a little before he died, he charged his sons to take care that no man should be killed on his account: for he said, "I am a man of the Word of God."¹ It appears, from recent reports, that many Kaffirs and Fingoes "are beginning to inquire after God, and are seeking admission into the Christian Church:" and the Wesleyan and other missionaries, who labour among this people, state that, "in the great objects of their mission they are prospering, and have prospects of still further prosperity."²

N A M A C Q U A .

SPECIMEN OF THE NAMACQUA VERSION.

ST. LUKE, CHAP. VI. v. 27 to 38.

²⁷ Koko diti kuni nivayo, Tandani intshaba zenu, yenzani ukulunga kubo abanitiyayo, ²⁸ Tamsanqelani abo banitukayo, nitandazele abo abenza kuni gokubi. ²⁹ Nakuye okubeta esihhleleni, umnikele e sinye kanjako; Naye ohluta ingubo yako, ungamaleli ukutabata i-baty i yako kanjako. ³⁰ Nika kubo bonke abantu abakucelayo; nakuye okuhluta impahla zako, ungazibusi kanjako. ³¹ Kwangokufuna kwenu ukuba abantu benze kuni, yenzani kwanjalo kubo. ³² Ukuba nitanda bona abatanda nina, ninokubulelwa okuyinina? gokuba aboni betanda abo abatanda bona. ³³ Ukuba nenza ukulunga kubo abenze ukulunga kuni, ninokubulelwa okuyinina? gokuba aboni besenza kwanjalo. ³⁴ Ukuba niyaboleka bona nifune inzuzo kubo, ninokubulelwa okuyinina? gokuba aboni beboleka kuboni, ukwamkela kwangako kanjako. ³⁵ Koko tandani intshaba zenu, nenze ukulunga niboleke, ningatemi gento kanjako; umvuzo wenu wobamkulu, nobangonyana bake yena Opakamileyo: gokuba elungile kubo abangabuleliyo nakubo abakohlakeleyo. ³⁶ Gako yibani nobubele, jengo-Yise wenu enobubale. ³⁷ Ningabi, anisakwabiwa: ningabekityala, ukuze ityala lingabekwa pezu kwenu: xolelani, noxolelwa; ³⁸ Nikani, nopiwa; abantu bonika esifubeni senu isilinganiso esilungileyo, esinxaliweyo, esihlunguzelweyo, esipalakayo: Gokuba gesilinganiso nilinganisa ngaso kuyakulinganiswa kuni kanjako.

ON THE NAMACQUA LANGUAGE AND VERSION.

THE Namacquas are a branch of the great Hottentot nation, and possess all the physical characteristics of that singular race. Their country, through which they are only thinly scattered, occupies a considerable section of the south-western coast of Africa, extending from Cape colony on the south to the Hill Damaras on the north; the eastern boundary is formed by an extensive sandy desert, called by Mr. Campbell the Southern Sahara.³ The number of individuals composing the Namacqua tribes has never been ascertained. They are a pastoral people, and subsist chiefly on their cattle: they often endure great sufferings from the want of water, their country being emphatically a "land of droughts." Enervated by the heat of their climate, they are weaker and less courageous than the bold and warlike Caffres; but although sunk into the most deplorable state of ignorance and superstition, they are mild and peaceable in their demeanour, and are seldom guilty of cruel or sanguinary deeds. The Namacqua language is also used by the Hill Damaras, who are said to belong to the negro race. That the same language should be vernacular to two people of distinct families is probably in this case to be accounted for by their near neighbourhood, and frequent intercourse during several

¹ Wesleyan Missionary Notices for 1850, p. 90.

² Wesleyan Missionary Notices for 1850, p. 72.

³ Moffat, Missionary Labours and Scenes in South Africa, p. 63.

centuries. Dutch is now rapidly superseding Namacqua, and there is every probability that the latter language will soon sink entirely into disuse.

CHARACTERISTICS OF THE LANGUAGE.—Namacqua is akin to the dialects of the Hottentots, Corannas, and Bushmen, and is supposed to be a species of degenerated Caffre, just as the language of the Bushmen is a degraded kind of Hottentot. Some authors, however, maintain that the Hottentot with its cognate dialects forms a distinct group, which, from its prevailing characteristic, they denominate the "Click family." Like the Hottentot language, now nearly extinct, Namacqua is harsh and inharmonious in sound, abounding in clicks and rough gutturals. The clicks appear to have originated with the Hottentot race, and to have passed from them into the languages of the neighbouring tribes. These peculiar sounds are considered by the natives as ornamental to their language, but they are extremely difficult of enunciation to a foreigner; they are produced "by the suction of air on a sudden withdrawal of the tongue from the teeth, after compressing it upon them."¹

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—A translation of the Gospel of St. Matthew into Namacqua was commenced by the Rev. C. Albrecht in 1815, but does not appear to have been completed. Ten years subsequently, a translation of the Four Gospels was effected by the Rev. Mr. Schmelin, of the London Missionary Society, "after incredible labour (we are told) on the part of the translator and his wife, arising from the peculiar structure of the language."² This version was printed at Cape Town, at the expense of the British and Foreign Bible Society. As this was the first work ever printed in the Namacqua language, it was thought advisable to confine the edition to 300 copies. The Gospel of St. Luke has since been re-translated by Mr. Knudsen, a Rhenish missionary, the former translation being considered deficient in certain consonants representative of the clicks. The small printed edition of the Gospels is now completely exhausted, and a Namacqua version of the entire New Testament is at the present moment in process of preparation by Mr. Knudsen.³

G A L L A .

SPECIMEN OF THE GALLA VERSION.

ST. MATTHEW, CHAP. I. v. 1 to 12.

TSHENANI io illale orme guduma, garra tullu baie, egi taies duba, tamariwonisa garrasa duffan. ² Afanisas bañe isanis bersise io tshedde. ³ Lubbusaniti kan diban, kan galatefataman, motuma Waka kan isani. ⁴ Kan boijan galatefataman, tshabesaman egiran. ⁵ Gariwon kan galatefataman, laffan edi dalānan. ⁶ Galatefataman kan belan kan debotanis garra zedeki, isi kūfan. ⁷ Kan mareān kan galatefataman, isan mareman. ⁸ Lubbukesaniti kan adādan kan galatefataman, isan Waka enillalan. ⁹ Galatefataman kan arrarsan, otsholle Waka eni tsheddaman. ¹⁰ Zedeki mkeniati kan areaman kan galatefataman, motuma Waka kan isan. ¹¹ Isini galatefatamani, isini io arrabsan areanis. isinis irati lamma hunda io tsheddan, soba io dubatan mkeniatakijati. ¹² Isin gamada gudumas gamada, gadikesanī gudumada Waka birati, akana arean nabiwon isui durati kan tshiran.

ON THE GALLA LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—The Galla language is diffused, though not exclusively, through regions extending over more than sixteen degrees of latitude. It is spoken to

¹ Journal of American Oriental Society for 1849, p. 400.

² Twenty-ninth Report of British and Foreign Bible Society, p. lxxiii.

³ Forty-third Report of British and Foreign Bible Society, p. cxxi.

the west, south, and east of Abyssinia, and is rapidly encroaching on the Amharic and allied languages. It prevails in the valley formed by the courses of the rivers Osi and Jub, which discharge themselves into the Indian Ocean; and is likewise predominant along the coast from the equator to Melinde, formerly a celebrated Portuguese settlement, situated on the fourth degree of south latitude. The people to whom this widely-extended language is vernacular are still in a state of barbarism, and in number may amount to about 5,000,000. Their political condition has been compared by Dr. Krapf to that of the ancient Germans, for they are divided into numerous tribes, all of which are jealously tenacious of their liberties and independence, and are frequently at war with each other, as well as with neighbouring nations. They are hated and dreaded by every people of Eastern Africa, Pagans, Christians, and Mahomedans having been alternately chastised by them. Their origin is involved in the deepest obscurity: the year 1537 is the date of their first appearance in Abyssinia,¹ since which period the history of that ancient empire has been but a record of their inroads and devastations. These wild and warlike tribes appear to possess no legends or traditions whereby any satisfactory hypothesis concerning their original country can be deduced. Dr. Krapf (from whom the most recent accessions to our knowledge concerning this people have been obtained) surmises that they originally came from the vicinity of the sources of the White Nile. The name of Gallas, by which they are known in Abyssinia and the surrounding countries, was supposed by Father Balthazar Tellez to have been derived from the Greek, *Γάλα*, *milk*, and to have been applied to them on account of the whiteness of their skin, for in complexion they are fairer even than the Abyssinians.² No native term appears to approximate closely to the form Galla, except the word *Gala*, which, according to Tutschek's Galla Dictionary, signifies "to go home." The Gallas, however, apply to themselves no other designation than *Orma*, or *Im'Orma*, literally signifying the "sons of men." In bodily and mental endowments they exceed most of the tribes of Eastern Africa; and on account of this superiority, members of their nation fetch a high price when sold to the Arabs as slaves. Around Abyssinia they lead an agricultural and pastoral life, but to the south of the equator they wander about in hordes with their flocks and herds, changing their abode according to the season of the year. Their system of religion has not been ascertained: they believe in a Supreme Being, and likewise in inferior deities, and they manifest great fear of evil spirits, whom they endeavour to appease by offerings of slaughtered animals. The tribes settled in the neighbourhood of Abyssinia have adopted many notions and practices from the corrupted Abyssinian Church; and they know the names of many Abyssinian saints, which is not the case with the Gallas living near the equator.

CHARACTERISTICS OF THE LANGUAGE.—The Galla language possesses many Shemitic elements, but is manifestly not of Shemitic origin. It is highly euphonic and sonorous: some of its sounds can scarcely be pronounced by Europeans. It appears to be linked by numerous affinities to the Dankali and Somáli languages, spoken by the East Africans within sixteen degrees north from the equator, namely, from Massowa in the Red Sea down to the northern bank of the river Jub. The Galla language, as might be expected from its wide extension, has various dialects; but the true Galla, of every quarter, are able to understand each other without great difficulty.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—The Gospels of St. Matthew, Luke, and John, the Epistle to the Romans, and the book of Genesis, were translated into Galla by Dr. Krapf during his residence in Shoa, between the years 1839 and 1842. The Gospel of St. Matthew and five chapters of the Gospel of St. John were printed in Roman letters, the copies being designed for distribution among the Galla tribes around Shoa, where the Church Missionary Society contemplated the establishment of a mission. The opposition of the Abyssinian priesthood led, however, to the abandonment of the Shoa mission; yet God overruled their designs to the furtherance of the Gospel, for the mission-station was transferred from Shoa to the south of the equator; and there is every prospect that the missionaries now stationed in the Wanika country, about ninety miles distant from the southernmost part of the Galla country, will shortly come in contact with the southern branch of the great Galla nation; and it is probable that opportunities for a far wider dissemination of the holy volume than that originally contemplated by the Society will accrue from the interruption of their proceedings at Shoa. The rivers which fall into the ocean on the Suaheli coast will, if navigable, enable Europeans to penetrate into the heart of the Galla country; and, moreover, the missionaries of the Church Missionary Society have projected the establishment of a mission chain across the African

¹ Ludolf, Hist. Æthiop. lib. i. cap. xv.

² Hist. de Ethiopie à Alta, lib. i. cap. xxiii. p. 60.

continent, from east to west. Thus the Word of God will be carried into the present inaccessible retreats of the wild Galla tribes: the effects of this divine communication on these fierce barbarians, and the destiny for which they have been reserved, will then become manifest.

KISUAHELII.

GEOGRAPHICAL EXTENT AND STATISTICS.—This language is spoken on the eastern sea-coast of Africa, ten degrees south of the equator, and extends some miles inland. It may, in fact, be said to reach from Mozambique even as far as the second degree of north latitude. The population of the Suaheli region, including that of the islands in which the language is spoken, amounts to about 400,000. The government is in the hands of one ruler, who is the Imam of Moscat: he resides on the island of Zanzibar. Most of the Suahelis are Mahomedans, but they are comparatively free from the bigotry and the domineering spirit by which the followers of the false prophet are almost universally characterised. They are, however, kept in spiritual bondage by the Arabs who reside among them.

CHARACTERISTICS OF THE LANGUAGE.—The Kisuaheli belongs to the great family of South African languages, which some philologists have designated the Caffre, or Sechuana group, but to which Dr. Krapf has applied the more appropriate name of the Nilotic, or Nilo-Hamitic family, because he regards the vicinity of the sources of the White River, the main branch of the Nile, as the original location of the progenitors of the tribes to whom these languages are vernacular. This designation serves in particular to distinguish this family of languages from the Nigrotic, or Nigro-Hamitic group, spoken by those descendants of Ham, who settled on the banks of the Niger. A broad line of demarcation exists between these two families of languages, the Nigro-Hamitic being harsh in sound and irregular in structure, while the Nilo-Hamitic are noted for the softness and harmony of their enunciation, and the philosophical uniformity of their grammatical arrangement. Again, the Nigro-Hamitic languages are divided into petty sub-classes, each of which has little affinity with the others; whereas, the Nilo-Hamitic group exhibit so close a resemblance to each other, that they may almost be regarded as mere dialects of one language. Kisuaheli, in fact, has been said to be only a slightly-modified form of the Sechuana language.¹ It exhibits, however, certain points of resemblance to Amharic: in some of its characteristics it is very closely allied to Galla.² It has borrowed many religious terms and other words from Arabic.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—The Kisuaheli language was reduced to writing by Dr. Krapf, of the Church Missionary Society, who commenced the mission on the coast of Mombas in 1844. He was not at the time aware that the missionaries in South Africa had to deal with the same kind of languages; therefore his efforts were prosecuted independently of the aid which he might have derived by availing himself of the results of their labours. This learned philologist has translated the book of Genesis and the whole of the New Testament, except the Second Epistle to the Corinthians, into Kisuaheli; and he is about to publish a Kisuaheli grammar and dictionary in Germany.

¹ Journal of American Oriental Society for 1849, p. 432.

² Missionary Register for 1845, p. 267.

K I K A M B A .

KIKAMBA is the language spoken by the various tribes of the Wakamba, who, collectively, may be said to number at least 70,000 or 80,000 souls. They dwell in East Africa, at a distance of about 400 miles from the coast of Mombas, which they occasionally visit for purposes of traffic. They are not only traders, but likewise cultivators of the soil; and although they have fixed habitations, they often travel to a great distance from their native country, for the purpose of hunting elephants and bartering ivory. Dr. Krapf is of opinion that, through the instrumentality of this nation, the very centre of Africa, and the region where the Bahr-el-Abiad rises, will be reached.

The Wakamba have no chiefs like the other tribes in their vicinity, their government being wholly of a patriarchal kind. Their ideas on spiritual subjects are very grovelling and limited, extending merely to belief in witchcraft, and fear of evil spirits. Their language is a dialect of the Nilotic stock, and resembles that of the Wanika. It has been reduced to writing by Dr. Krapf, and a translation of the Gospel of St. Mark, prepared by the same indefatigable missionary, is shortly to be printed in Germany.

K I N I K A .

THE tribes of the Wanika, to whom the Kinika language is vernacular, dwell in Eastern Africa, as far south as the fourth degree of south latitude, about fifteen or twenty miles to the west of the island of Mombas. A great number of the Wakamba live in the western part of their country, having been driven towards the sea-shore by a famine some thirty years ago. In the district occupied conjointly by these two people, the Wanika have left the plains to the Wakamba, retaining the heights and forests for themselves.¹ The Wanika number about 60,000 individuals. They are an agricultural people, and carry on a trade with the Suahelis of the coast. They are divided into numerous tribes, each of which is governed by several chiefs. One of the chiefs is always invested with authority over the rest, but his power is limited, and he can effect little without the concurrence of the majority of his tribe. Like most of the other branches of the Nilotic stock, the Wanika have no idols. They have some faint idea of a Supreme Being; but they invoke and offer animal sacrifices to the *Koma*, or shade of their dead. They are represented by Dr. Krapf as "a lying, talking, drinking, superstitious, and totally earthly-minded people, having the belly for their god;"² but, on the other hand, he says that they are "men of peace, attentive to their sick, and honest."²

The foundation of the grammatical and lexicographical structure of the Kinika language, which is a mere corruption of the Suaheli,³ has been laid by Dr. Krapf, who has likewise prepared a Kinika version of the Gospels of St. John and St. Luke, and of the Epistles to the Romans and Ephesians. The Gospel of St. Luke was printed in 1848 at Bombay, in the American Mission-press, for the benefit of the schools in which Wanika boys are instructed in the Christian religion. Although this Gospel, with the Heidelberg catechism and a spelling-book, constitutes all that has hitherto been printed in Kinika, there is already reason to hope that this small portion of the Divine word has not been imparted to the benighted Wanika tribes in vain. "It is the missionaries' firm opinion (says Dr. Krapf) that the Lord is stretching his hands of mercy over these Nilotic tribes which have already been so richly blessed at the Cape; and that a mission-chain can be formed from this quarter for connecting the east and west of Africa, which will be the means of fulfilling the prophecy in the 18th chapter of Isaiah."

¹ Missionary Register for 1846, p. 196.

² Church Missionary Record for 1848, p. 6.

³ Missionary Register for 1845, p. 267.

Legend for "THE BIBLE OF EVERY LAND" Samuel Bagster & Sons, Burnmaster Row, London



CLASS VII.—AMERICAN LANGUAGES.

ESQUIMAUX.

SPECIMEN OF THE ESQUIMAUX VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Pigiarnerne okausek ĭpok, okauserlo Gudemĕpok, Gudelo okausiojok. ² Tamna pigiarnerne Gudenĕpok. ³ Tamaitarsuit tapsomunga pingortitavut, tapsoma assiagullo pingortisimmangilet, pingortisimmajut. ⁴ Innĕsek tapsoma illuanĕtok; imoserlo innuit kaumanerivaet. ⁵ Kaumajorlo kaumaivok taktomut, taktomiullo tukkisingilæet. ⁶ Innungnik tillijaumajokarpok Gudemut, Johannesenik attelingmik. ⁷ Tamna tikkilaukpok kigligiudsijovlunc, kigligiudsikovlugo kaumajomik, illunaita tapsomunga okpertitaulerkovlugit. ⁸ Nangminek tamna kaumajoungilak, kigligiudsikovhugole kaumajomik. ⁹ Tamedsa miksekærtok kaumajok, innungnik illunainik kaumarsaijok, nunamut tikkitunnik. ¹⁰ Sillaksoarmĕlauptok, sillaksoarlo tapsomunga pingortitavok; sillaksoarmiullo illitaringilet. ¹¹ Innutitaminut tikkipok, innutitangitalo illelliungilet. ¹² Tapsomینگale illelliortut illunaita, tapkoa pitsartunerimik tunnitsivigiveit, kittorngaulerkovhugit Gudemut, okpertut tapsoma attinganut. ¹³ Tapkoa aungmit pingitut, uviniub pijomajanganillonĕt, angutib pijomajanganillonĕt, Gudemille erniangomajut. ¹⁴ Okauerlo uviniolerpok, innukattigællutalo, ånanamingalo tækkolaukpavut, ernetuanget ånananningatut, Atatamit pijub, saimarnelijartok miksekårnelijartorlo.

ON THE ESQUIMAUX LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—The Esquimaux are dispersed through the northern coast of North America, inhabiting the shores of all the seas, bays, gulfs, and islands of the Arctic Ocean, from the Atlantic to the Pacific. They are also found on the Atlantic, dwelling along the coast of Labrador as far south as the fiftieth degree of latitude; and they are likewise to be met with on the opposite coast of America, along the shores of the Pacific, from Behring's Straits to Mount St. Elias, in the sixtieth degree of latitude. Their territory is exclusively maritime, for they are seldom found above a hundred miles from the sea-shore: the whole extent of country which this people inhabit does not, however, measure less than 5400 miles from one extremity to the other, reckoning along the coast. Few countries are more thinly populated than the sterile domains of the Esquimaux. In Labrador, for instance, a large peninsula, equal in extent to Spain, France, and Germany, the resident population, including the Moravians and the natives, does not exceed 4000. Several dialects, of which Greenlandish is one variety, prevail among the different tribes of this widely-diffused race; but in smallness of stature and other physical peculiarities, and in their dirty, disgusting habits, the various Esquimaux nations strongly resemble each other; and, with the exception of those who have

been reclaimed by missionary efforts, they are universally characterised by abject ignorance and its concomitant vices. The sedentary Tchukche, a tribe inhabiting the western shore of the straits of Behring, speak a dialect akin to Esquimaux, and are supposed to be the descendants of a colony planted by the West American Esquimaux.

CHARACTERISTICS OF THE LANGUAGE.—Although the Esquimaux have been regarded by some writers as a distinct race, yet the peculiar structure of their language is an evidence of their relationship to the other aboriginal tribes of America. All the languages of that vast continent, from the most polished to the least cultivated idioms, are distinguished by certain peculiarities of internal mechanism, which, independently of historical or other collateral testimony, distinctly indicate the fact of their having originated from one common source.

The distinctive characteristic of this class of languages is their tendency to compress the words which are syntactically or logically connected together in a sentence into one single word. This peculiarity, which was first pointed out by Egede, in his account of Greenland, is familiarly called "agglutination," and is of such frequent occurrence in most of the American languages, that Du Ponceau has given the name of "Polysynthetic" to the whole group. The process of forming these compound words is not, however, conducted on precisely the same principles in all the languages of this class. In the Algonquin and Esquimaux dialects, the five or six words thus compressed into one are all so abbreviated, that only one syllable (possibly the radical) of each is preserved.¹ Extreme precision is another characteristic of American languages, every modification and qualification of an idea being expressed with such elaborate minuteness, as to appear puerile and wearisome to Europeans. Thus the Esquimaux have special and distinct terms for animals of the same species, according to their age, sex, and form. The nouns in general have no inflections properly so called; plurality is denoted by a suffixed particle, and the oblique case of the personal pronoun is often inserted between the verb and the noun, producing a form of circumlocution like the following: "I saw *him* Peter."² In the conjugation of verbs, on the contrary, inflections expressive of the various modes and modifications of actions are even more numerous than in the Shemitic languages. The uniformity which pervades the grammatical principles on which all American languages are constructed, is not observable in their respective vocabularies; for the corresponding words in different dialects frequently differ so widely from each other, as to warrant the supposition of their having been deduced from distinct roots. A comparison has been instituted, by Professors Barton and Vater, between the words of about thirty American languages and the corresponding terms of other tongues; and in some instances affinities have thus been traced with various languages of North-eastern Asia. The affinity is, however, by no means sufficiently strong to indicate community of origin with any known language; and from all that has been hitherto ascertained concerning the American Indians, their languages, traditions, polity, manners, and customs, it is evident that this branch of the human family separated from the parent stock at a very remote epoch of history, and, from some unknown cause, subsequently retrograded from a state of civilisation to their present degraded and unsettled condition.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—The glad tidings of the Gospel were first proclaimed in these inclement regions by the Moravian missionaries, who were induced to visit Labrador from the supposition that the natives spoke the same language as the Esquimaux of Greenland, among whom a Moravian Mission had been established. It was, however, soon discovered that the dialect of Labrador differed in so many respects from that of Greenland, that the same version of the Scriptures would not be available for both countries. The missionaries therefore addressed themselves in the first instance to the preparation of a harmony of the Gospels for the Esquimaux of Labrador: many years were spent in revising and correcting this work, and at length, in 1809, it was sent for publication to London. Mr. Kohlmeister, who had been many years a missionary in Labrador, extracted from this MS. an entire version of the Gospel of St. John; and in 1810 an edition of 1000 copies of that Gospel was published in London, at the expense of the British and Foreign Bible Society. The copies were transmitted to Labrador, and were received with great thankfulness. "Our people (said the missionaries) take this little book with them to the islands when they go out in search of provisions; and, in their tents, or snow-houses, they spend their evenings in reading it with great edification and blessing." This reception of the Gospel of St. John induced the Committee of the British and Foreign Bible Society to comply with the entreaties of the Labrador missionaries, to publish an edition of the other

¹ Transactions of American Ethnological Society for 1845, pp. 11, 12.

² Transactions of American Ethnological Society for 1848, p. cxxxvi.

three Gospels.¹ A version had been prepared by the venerable superintendent of the Labrador Mission, the Rev. C. F. Burghardt, and he had been permitted to complete his revision of the text just before his sudden dissolution. An edition of 1000 copies, to correspond with the Gospel of St. John, was therefore issued by the Society in 1813. A version of the Acts and Epistles, prepared by the conjoint labour of the Moravian missionaries, was published by the Society in 1819; and in 1826 a complete edition of the Esquimaux New Testament left the Society's press in London. In 1826 a version of the Psalms was also printed, and in 1839 a revised edition of the Acts, Epistles, and book of Revelation was completed. Other editions have been given by the Society at successive periods, and with the exception of some of the historical books, the Esquimaux version of the Old Testament has been completed. The Pentateuch was published in London in 1847, followed in 1849 by an edition of the Proverbs and the prophetic books. The number of copies of the sacred volume, in whole and in part, hitherto bestowed by the Society on the Esquimaux of Labrador, is as follows:—

New Testament	4000
Pentateuch and Psalms	2019
Proverbs and Prophets	1000
Isaiah	1006

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The blessing of God on this version of his Word has been abundantly manifested from the earliest period of its circulation. A missionary, who had laboured thirty-four years in Labrador, gave, in 1825, the following account of the effects of its perusal:—"The most efficacious means of promoting growth in grace among our Esquimaux, is the reading of the New Testament. They peruse it daily in their houses and tents with the greatest earnestness, delight, and edification. Their understanding of the Word of God has greatly increased, and the influence upon their moral conduct is manifest; for they now, more than ever, desire to regulate their walk and conversation in conformity to truly Christian principles. Surely (after stating other interesting facts, he adds) this is an astonishing display of the goodness and mercy of God, in sending out his light and truth to a benighted people, who but half a century ago were immersed in the grossest superstition, and addicted to the most cruel vices. Those things which were formerly practised among the Esquimaux by their sorcerers and angekoks are at present hardly ever heard of, the heathen themselves being ashamed of them. In the Christian settlements the very names of angekok, tomgak, etc., are almost unknown to the rising generation."² In the schools established at the four missionary stations in Labrador for the instruction of the young, the study of the Scriptures has been attended with spiritual fruit more or less abundant;³ and in some of the more recent reports the missionaries state that, at the yearly examination of the schools, it is truly gratifying to observe the readiness with which "the pupils bring forth out of the treasury of the Word of God the many precious fruits they have learned from its pages."⁴

¹ Owen's History of British and Foreign Bible Society, vol. ii. p. 289.

² Twenty-first Report of British and Foreign Bible Society, p. lxxv.

³ Fortieth Report of British and Foreign Bible Society, p. cxlvii.

⁴ Forty-fourth Report of British and Foreign Bible Society, p. cxlv.

GREENLANDISH.

SPECIMEN OF THE GREENLANDISH VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 14.

[VERSION OF 1799.]

(Tamarđuinársoarmik) isuænne Okauzeng-étok, Okauzerlo Gudiorsok. ² (Tamarđuinársoarmik) isuænne tauna Gudimétok. ³ Tamarnik táursomanga pingortisi-maput; tamarđuinársoarmiglo pingortisimarsut adlamik pingortitsirsokangilæet, tauna kissiet (pingortitsirsigallugo). ⁴ Innursut táursománétok, innursudlo tamanna innuít nenneróutigét. ⁵ Nenneróudlo tártome kaumalerallóartok, tártublo illasiaringiká. ⁶ Innuk Gudim audlartiká Johannesimik atilik. ⁷ Tauna nællumériartortok, nenneróut okautigikudlugo, tamása operkudlugit táursomunga. ⁸ Tåivna nangminek nenneróutåungitsok, nenneróumigle nællumériartorsimartok. ⁹ Tersa nenneróutåursok opernartok, innungnik tamannik nunamut pirsunnik kaumarsáirsok. ¹⁰ Sillársarmétok, sillársoarlo táursomanga pingortisimavok, sillársarmindle ilirsaringikáet. ¹¹ Innuvtaminut pigallóartok, innuvtéjsale illasiaringikáet. ¹² Tåursomingle illeksirsut kittór-nangortikéj Gudimaut, nungudlugit atterminun opertut. ¹³ Tauko aungmit pingitsut, uingublo pekkorsánit pingitsut, angutib pekkorsánidoneet pingitsut, Gudimidle erniosimarsut. ¹⁴ Okauzerlo ivna uíningortok akknevtinēlerdlunilo, táursomalo ussornarsúsia, sórdlo Atátam ernetuæn ussornarsúsia, tekkogallóarikput, sajmarsórsónd-lunilo seglusuísórsóursok.

ON THE GREENLANDISH LANGUAGE AND VERSIONS.

GEOGRAPHICAL EXTENT AND STATISTICS.—Greenland is a mountainous and almost barren island, lying in the Arctic Ocean, off the north-east coast of North America. It is situated partly within the Arctic circle, and nearly its entire surface is covered with perpetual snow and ice. All the information at present possessed concerning its northern and north-western coasts has been derived from the numerous attempts to discover a north-western passage to India; and as the precise extent of these coasts has never been ascertained, it is impossible to form any accurate idea of the superficial area of this vast island, but it has been conjectured to average about 500 miles in breadth. It belongs to Denmark, and some little trade is carried on with that country in whale oil, and in the skins of seals, bears, and reindeer. The population is estimated, in the Danish statistical returns of 1832, at 7000; but this can only include those who hold allegiance to Denmark; for the unexplored regions of the country may be occupied by tribes of whose numbers no conjecture can be formed. All the inhabitants of this island, with the exception of about 150 Europeans, are Esquimaux. Their language, as before mentioned, is a dialect of Esquimaux; it abounds in harsh sounds, and the consonants *r*, *k*, and *t* predominate. It appears to be spoken with some provincial varieties by the different tribes of Greenlanders; for Ross relates that the natives of North Greenland were unable to converse intelligibly with the natives of the southern districts of the island.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—As early as the beginning of the eleventh century, the Norwegians established a colony on the coast of Greenland; and we have a list of their bishops during the three following centuries.¹ Nothing, however, has been heard of them since the fifteenth century; and this circumstance, combined with the loss of all intelligence concerning another Norwegian colony, said to have been established at a still earlier period on the opposite coast of

¹ Crantz, History of Greenland, vol. i. p. 249.

Greenland, forcibly awakened the sympathy of Hans Egede, a clergyman of Norway, in behalf of the descendants of these early colonists. Egede addressed a memorial on the subject to the bishop of his diocese, in 1710; in 1718 he relinquished his benefice, with the view of taking still more active measures in the cause; and in 1721 he effected a voyage to Greenland. It appears he was unsuccessful in discovering traces of his countrymen; but his attention was arrested by the abject and deplorable condition of the natives. He applied to the study of their language, reduced it to writing, and translated the Psalms and the Epistles of St. Paul. The version of the New Testament was completed by his son, Mr. Paul Egede, author of a Greenlandish dictionary. Some portion of this version was published at Copenhagen in 1744, followed in 1758 by an edition of the Gospels and Acts, and in 1766 by the entire New Testament.¹ This translation, the first that had been made into this rude, uncultivated language, was found to be but little intelligible to the ignorant people for whom it was designed. Another attempt to translate the Scriptures for their benefit was therefore undertaken after the death of Egede, by Fabricius, who had formerly laboured like an apostle among them. His version of the New Testament was printed at Copenhagen in 1799, but it did not prove to be in any respect superior to Egede's version.² A third translation was therefore undertaken by the Moravian missionaries; they commenced a Greenlandish harmony of the Gospels shortly after their arrival in the country, in 1733, but their translation of the New Testament was not completed till the year 1821. They were eminently qualified for the execution of this important work, some of them having persevered in their arduous labours among the natives of this inclement region for the long space of thirty, forty, and fifty years.³ Their version of the New Testament is a literal translation of Luther's German version: the first edition, consisting of 1000 copies, was printed in London, in 1822, by the British and Foreign Bible Society, and some subsequent editions have been bestowed on Greenland by the Danish Bible Society.

[VERSION OF 1822.]

Tamarluinnarsoarnik issœænne okausek-étok, okauserlo Gudimétok, okauserlo tamanna Gudiúrrok. ² Tamarluinnarsoarnik issœænne ivna Gudimétok. ³ Tamarluinnarsoarnik taursomanga pingortitáput, pingortisinarsullo tamarnik adlamik pingortitsirsokangilet, tauna kissiet pingortitsirsigæt. ⁴ Innursút taursoma illunátek, innursúlo tamanna innuit kaumarsœæt. ⁵ Kaumarsorlo tærtome kaumagalloartok, tærtuble illæssiaríngika. ⁶ Innuk Gudib aulartika, Iohannesmik attelik. ⁷ Taivna okaursiartortok, kaumarsomik okalluktusáugame, tamasa opertiniarlugit. ⁸ Taivna nangminek kaumarsóngitsok, kaumarsomigle okalluktusainársok. ⁹ Terssa illomot opernartok kaumarsok, innungnik tamannik kaumarsairsók, nuname innungortuksennik. ¹⁰ Tamanna sillarsœarmétok, sillarsœarlo pingortisimavok taursomanga, sillarsúblo innueesa illæssiaríngikæt. ¹¹ Innuktaminut pigalloartok, innukteisale illæssiaríngikæt. ¹² Taursomíngale illæssirsut, atterminullo opertut kittornarsariitikei Gudemut; ¹³ Terssa aungmit pingitsut, ungub pekkorsanilloneet pingitsut, angutib pekkorsanilloneet pingitsut, Gudemille ermiusimarsut. ¹⁴ Okauserlo ivna uinníngortok, akkornarníngelersorlo, uagullo tekkogikput ussornarsusia, sordlo Atátub Ernetuætta ussornarsusia, saimarsorsóvlunelo seglosuitsorsóursok.

A version of the Old Testament is now in progress, under the auspices of the latter Society. The work was commenced by Fabricius, but was interrupted by his lamented decease. The Rev. Mr. Wolf, chaplain to the citadel of Copenhagen, and formerly missionary in Greenland, was appointed to continue the translation: he was esteemed, next to Fabricius, the first Greenlandish scholar.⁴ On his demise, the work was transferred by the Danish Society to Pastor Kragh, who had married a Greenland, and had resided for ten years as a missionary in Greenland, where he was respected as a second Egede or Fabricius.⁵ It is probable that this version, if not already completed, will soon be ready for the press; and the British and Foreign Bible Society have agreed to furnish aid towards its publication.⁶ A version of the Psalms, prepared by the Rev. Valentine Müller, one of the Moravian

¹ Townley's Illustrations, vol. iii. p. 535.² Brown's History of the Propagation of Christianity, vol. i. p. 320.³ Eighteenth Report of British and Foreign Bible Society, p. lxxxvii.⁴ Nineteenth Report of British and Foreign Bible Society, p. 75.⁵ Thirtieth Report of British and Foreign Bible Society, p. liv.⁶ Thirty-sixth Report of British and Foreign Bible Society, p. xliii.

missionaries, from Luther's German version, and carefully conferred with the original, was published by the British and Foreign Bible Society in 1842: the edition consisted of 1200 copies. Authority has been lately given by the same Society to the United Brethren to print a revised edition of the New Testament, at Herrnhut, under the personal superintendence of several retired missionaries from Greenland, who now reside in that settlement and its neighbourhood.¹

RESULTS OF THE DISSEMINATION OF THIS VERSION.—No visible effects attended the labours of the first missionaries in Greenland. Mr. Paul Egede, after fifteen years of extreme suffering and privation, sorrowfully admitted that his efforts for the conversion of the natives had been to all appearance without avail; and, on his departure from their inhospitable shore, he preached to them, for the last time, from the affecting words, "I said I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God."² And the experience of the Moravian missionaries, during the first five years of their sojourn in Greenland, was similar to that of Egede: during that period they had chiefly confined their ministrations among the natives to instruction on moral duties, and on the abstract tenets of Christianity,—thus virtually withholding from them direct and immediate access to the pure, unadulterated Word of God. But a change was wrought in their teaching, and in its results. This happened when John Beck, one of the Moravian missionaries, was engaged in transcribing the version of the Four Gospels. The curiosity of the savages was excited to know what he was writing. He read to them the history of the Saviour's conflict on the Mount of Olives. Then the Spirit of God began to work: some of them laid their hands upon their mouths, as is customary among them when they are struck with wonder, and a man named Kajarnak exclaimed in a loud and anxious tone, "How was that? Tell us that once more, for I too would fain be saved!" Such words had never been heard from a Greenlander before. From that time Kajarnak visited the brethren frequently, and gave abundant evidence, by the subsequent tenor of his life and conversation, that he was truly converted to God. The simple exhibition of the Word of God was blessed in a similar manner to other natives; and the missionaries had no longer to deplore that their labour was in vain. The most happy results have attended the recent distribution of the Scriptures; and at the present moment almost all the Greenlanders within reach of the four Moravian stations make at least an outward profession of Christianity.

¹ Forty-sixth Report of British and Foreign Bible Society, p. cxxxviii.

² Brown's History of the Propagation of Christianity, vol. i. p. 320.

NEW ENGLAND-INDIAN.

VIRGINIAN, MASSACHUSETT, AND MOHEGAN.

SPECIMEN OF THE VIRGINIAN VERSION.

ST. JOHN, CHAP. I. *v.* 1 to 14.

Weske kutchissik wuttinnooowaonk ohtup, kah kuttoowonk ooweetódtamun Manit, & ne kuttooonk Manittooomoo. ² Yeu nan weske kutchissik weechayeutamun God. ³ Wame teanteaquassinish kesteausupash nashpe nagum, & matta teag kesteausineup webe nashpe nagum ne kesteausikup. ⁴ Ut wuhhogkat pomantamoonk ohtop, kah ne pomantamoonk oowequáiyemuneáop wosketompaog. ⁵ Kah wequai sohsumoomoo pohkenahnu, & pohkenai matta wutattumunmooou. ⁶ Wosketomp anoonóp wutch Godut, ussowésu John. ⁷ Noh nan wutch peyau wauwaenúmeat, cowauwónat wequái, onk woh wame wosketompaog wunnamptanwog nashpe nagum. ⁸ Matta nagum ne wequái, qut oowauwó nat wequái. ⁹ Ne mo wunnamuhkut wequái, ne wohsumungqut nish noh wosketomp noh páont muttaohkit. ¹⁰ Noh appúp muttaohket, kah muttaok kesteausip nashpe nagum, & muttaok matta oowaheuh. ¹¹ Peyau nehenwonche wuttaiheit, & nehenwonche wuttaiheuh matta wutattumunukoooh. ¹² Qut neádtahshe attumunukquit wuttinnunaoh menuhkesuonk oonaumoniíbeat God neh wanamptamunitché covesuonk. ¹³ Neg nékitcheg, matta nashpe wusqueheonk, asuh matta nashpe weyausie unnantamooonk, asuh matta nashpe wosketompac wuttenantamooonk, qut nashpe God. ¹⁴ Kah kuttooonk ayimcooop wey aus, kah koowetomukqun (kah naumumun wussohsumoonk, sohsumoonk onatuh wunnukquttegheon wutooshimau) nunwabéhtunk kitteamonteanitteaonk & wunnamulikutéyuonk.

ON THE NEW ENGLAND-INDIAN DIALECTS AND VERSIONS.

IN the beginning of the seventeenth century, all the regions of North America comprised between the thirty-fourth and forty-fifth degrees of latitude were known in Europe under the general name of North and South Virginia; and it was not till the year 1620 that the designation of "New England" was applied to the territory now occupied by the northern states of the North American Union. Within that territory three closely-allied dialects of the Algonquin stock were formerly predominant, namely, the Massachusetts, the Mohegan, and the Narragansett. As these dialects were commonly included under the collective appellation of the Virginian or New England language, it is extremely difficult at this distance of time to determine the relative extent of each; more particularly as the tribes to whom they were respectively vernacular have long since given place to the British settlers. It seems natural to suppose that the Massachusetts dialect was predominant in Massachusetts; and the Mohegan dialect appears to have prevailed immediately to the east of Hudson's River. The New England Indians were greatly reduced in numbers during the years 1612 and 1613, seven or eight years before the settlement at Plymouth, by a mortal epidemic which raged among them, and swept off whole families. "Thus (observes an old writer) did Providence make way for the quiet settlement

of the pilgrim fathers." Gookin gives the following statistical account of the native tribes of New England, which shows the ravages occasioned by the epidemic :—

	Number of Warriors in former times.	Number of Warriors in A. D. 1674.
Pequots, or Mohicans	4000	300
Narragansetts	5000	1000
Pawkunnawkuts	3000	nearly extinct
Massachusets	3000	300
Pawtuckets	3000	250 ¹

The Gospel was first proclaimed to these tribes by John Eliot, an Englishman by birth, who in the year 1631 had settled as an independent minister at Roxbury, in New England. He entered upon his important labours in 1646, in the forty-second year of his age, under the sanction of the general court of the Massachusetts colony, by whom an act had been passed for the encouragement of attempts to win the natives to Christ. No grammatical or other philological helps then existed for the attainment of any American language; but Eliot, availing himself of the assistance of a few natives, mastered their language, reduced it to writing, and executed a translation of the entire Scriptures. The secret of his success is made known in a few lines which he inscribed at the close of his grammar of the New England language, published in 1666: they are to the following effect:—"Prayers and pains, through faith in Christ Jesus, will do anything." The first edition of his version of the New Testament was printed at Cambridge, Massachusetts, in 1661, and was dedicated to King Charles II. It is stated in the title-page, that "it was ordered to be printed by the Commissioners of the United Colonies in New England, at the charge and with the consent of the Corporation in England for the Propagation of the Gospel among the Indians in New England." The edition consisted of 2000 copies, and was sooner exhausted than was expected. The New England or Virginian Old Testament was published at Cambridge, Massachusetts, in 1663, and is remarkable as being the first edition of the Bible in any language ever printed in America.

SPECIMEN OF THE MASSACHUSETT VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Waske kutchissik kuttoonk ohtóp, kah kuttoonk cowechiyemukqunnáp Mannit, kah kuttoonk Mannitoomoop. ² Ne nan cowechiyemukqunnáp Mannit. ³ Wame teaquasinish keschteðsupash nashpe nagum; kah matta teag keschteosunnoop wepe nashpe nagum, ne késhcheosukup. ⁴ Pomontamoonk apehtunkup, kah ne pomantamoonk cowequaiyeuminneaóp wosketompaog. ⁵ Kah ne wequai sohsumcomoo ut pohkunnahutu, kah pohkunnai matta wuttattununumcounnap. ⁶ Wosketomp anconóp wutch Godut, ussoovesup John. ⁷ Noh nan wache peyóp wauwaeninuinneat, wauwaantomunnat wequai, onk woh wame wosketompaog wunnómuhitamwog nashpe nagum. ⁸ Noh matta ne wequai, qut *anoonop* oowauwaontamunnat ne wequai. ⁹ *Uttuh* wunnummuhkút-teyeue wequaiyeuooop, ne wohsummonkqut nishnoh wosketomp noh payont muttaohket. ¹⁰ Noh appúp muttaohkét kah Muttaohk keschteðsúp nashpe nagum, kah muttaohk matta wahukoop. ¹¹ Peyóp nelenwonche wuttaiheut, kah wuttaiheoh matta attumunukoop. ¹² Qut ne attashe attumunukuehp wuttununumauopah munnehkesuonk wunnamoniinneat en Godut, *nux* en wanómuhutigig ut covesuonkanit. ¹³ Nag nateuhpaneg matta nashpe wishquehunk, asuh meyauussue unantamoonk, asuh wosketompae unantamoonk, qut nashpe God. ¹⁴ Kah kuttoonk meyausuhkónáp, kah koowechiyemukqunnánóp (kah nunnámumunónup wussohsumoonk, sohsumoonk onatuh wunnukuttekehheonoh wuttooshumau) *nashpe* numwohtae monanteonk kah wunnomwaonk.

¹ Memoirs of Rev. J. Eliot, by Moore, p. 21.

A second edition of the entire Scriptures was published at the same place in 1685: Eliot was assisted in the correction of this edition by Mr. John Cotton, pastor of the English church at Plymouth, New England, son of Mr. John Cotton, the celebrated puritan preacher. It has been mentioned, as a curious circumstance in connection with this version, that it was written, from beginning to end, with the same pen. The expenses of the publication were partly defrayed by the Society above mentioned, and partly by a contribution of £300 from the Hon. Robert Boyle. The effects of the dissemination of the Word of God in this language are evident from the fact that, before Eliot closed his long and honourable career, there were 1100 souls within the jurisdiction of Massachusetts yielding obedience to the Gospel of Christ; there were six churches of baptized Indians in New England, eighteen assemblies of Catechumens professing Christianity, and twenty-four native converts set apart to preach to their countrymen the glad tidings of salvation.¹

In 1709 the Gospel of St. John and the Psalms were translated by the exemplary missionary, Mr. Experience Mayhew, into the Massachusetts dialect of New England, and an edition was printed at Boston, New England.

A version for the special benefit of the Pequots, or Mohican tribes of New England, was likewise undertaken by the Rev. John Sergeant, sen., a missionary at Stockbridge, towards the close of the eighteenth century. He translated the New and part of the Old Testament, but no portion of his version has ever been printed.

These New England-Indian versions are no longer of any practical utility, and are valuable only as literary curiosities. The idioms in which they are written are now obsolete, and the tribes for whom they were designed are wholly or partly extinct.

¹ Memoirs of Rev. J. Eliot, by Moore, pp. 87, 119.

DELAWARE.

SPECIMEN OF THE DELAWARE VERSION.

1 JOHN, CHAP. I. v. 1 to 10.

Nan ninutachpitup, nan n bendawawuna eluet, nan neschgingunanink untschi newawuna, woak nbenawawuna, woak n'mischenawuna untschi nachgenanink, elewensit pomauchsowoagan wedaptonaganid. ² (Eli neichgussit elewensit pemauchsowoaganid, woak neichquitaguna, woak ntelli penundhikeneen; woak niluna kwundamoleneen pomauchsowoagan eli hattek hallemii, nan ninuttschi epitup talli Wetochwingink, schuk juque kmitachkaniechtaguncen.) ³ Wemi endchi nemenk woak pendamenk elekil, juque kwundamoleneen, wentschitsch wetauchsomijenk, woak wentschitsch wemi kiluna wulamo ðii witauchsomank. Wetochwink, nacheli Quisall N'Jesus Christ. ⁴ Woak nel elekil gunttschi petekhammoleneewo, wentschitsch pachkantschiechtasik gulelendamoaganowa, talli kakeuwawink. ⁵ Sche jun luejuu niganii wundamawachtowoagan, eli hokenk untschi pendamenk, woak ellellenk: wtelli necama woachejekumin Gettanittowit, woak hokenk talli taku hatteli enda pissegek, techi taku nachpene tangitti. ⁶ Luejanque: ntelli witauchsomaneen, woak ihiabtschi lauchsiangue pegenink, nane ktelli achgeluneneen, woak taku ktelli nachpauchsiwuneeen wulamoewoagan. ⁷ Schuk ta lauchsiangue woachejekink, necama eli achpit woachejekink, nanne lissianque, natsch ne kwitauchsundeen, woak Gettanittowit Quisall N'Jesus Christ omoocum, geschiechichguncen untschi wemi kmattauchsowoagannenank. ⁸ Luejanque: taku mattauchsowoagan hatteii nhakenank, nanne nihillatschi gagiwalawuna khakeyina, woak taku ktelli latschessowewuneeen wulamoewoagan. ⁹ Schuk schachachgatschimuijanque kmattauchsowoagannenank untschi, natsch ne necama tepi achgettemagelo woak wulamoe, wentschitsch pachkitatamaquonk kmattauchsowoaganenna, woak wentschitsch kschiechichquonk, untschi wemi ktschanauchsowoagannenank. ¹⁰ Luejanque: taku niluna n'mattauchsihummena, nanne gakelunëuheneen Gettanittowit, woak wdaptonagan taku kdappitaguwuneeen.

ON THE DELAWARE LANGUAGE AND VERSION.

THE Delaware, another language of the great Algonquin stock, was spoken at the time of the discovery of America between the Hudson and the Susquehannah, by the Delaware and Minsi tribes, who then constituted one nation. The Delawares call themselves Lenni Lenape, *Indian men*: it was with them that Penn concluded his celebrated treaty. They are now, with their kindred tribes, the Monsees, Shawanese, Kickapoos, Kaskaskias, Miamis, and Chippewas, dispersed along the frontier of the United States, from Canada to Georgia.¹ The tribes who have not yet been brought under Christian civilisation wander about the country without any settled habitation, or regular means of subsistence. Fishing and the chase, says Gallatin, are the only pursuits which the men do not regard as beneath their dignity; and when not engaged in these, they sink into a state of mental and physical torpor, from which strong outward stimulants are requisite to arouse them; and hence their passion for gambling and ardent spirits. The women are the slaves and the beasts of burden, the labours of the household and of the field devolving solely upon them. The government of these tribes is in the hands of hereditary chiefs, who, however, can preserve their authority only by the exercise of personal energy and courage. The religion of these people consists partly in the recognition of a Great Spirit; but all their rites and ceremonies have reference to an Evil Spirit, the supposed author of all calamities.

¹ Second Report of American Bible Society.

The first version of the Scriptures executed under the patronage of the American Bible Society was the Delaware. In 1818 the Rev. Christian Frederick Deneke, a Moravian missionary stationed at New Fairfield, in Upper Canada, forwarded a translation of the Epistles of St. John to the Board of that Society. He afterwards furnished a version of the Gospels of John and Matthew, and an edition of these portions, printed in parallel columns with the English version, was issued by the Society.¹ The edition consisted of 1000 copies, 300 of which were sent to the translator for distribution among the aborigines around his station, and 100 were consigned to Mr. Leuchebach, for the use of the Delawares located in Ohio. No other scriptural translation, except a harmony of the Gospels, printed in 1821, appears to exist in Delaware. The Moravian missionaries, during the earlier periods of their labours in America, are reported to have translated parts of the Scriptures into the Delaware and Mohegan language; but none of their versions are extant, for, in 1781, all the books and writings which the zealous missionaries had prepared for the objects of the mission were destroyed by the savages.²

C R E E .

SPECIMEN OF THE CREE VERSION.

ST. MATTHEW, CHAP. III. v. 13 to 17.

Jesus tush Galilee-youngk ke pe-oonje-pah ke penahze kahwaudt enewh John emah
 Jesus also Galilee at came from and came to John there

Jordan-*ingk* che sekahuntahkookt (enewh John.) ¹³ *Öv* ke ahquahnwatahwawin tush
 at Jordan that he might be poured on by him (John). *He* denied it to *him* also

owh John, montah keenodt, neen sah ween nintézheminchenahwaiz che ke sekahuntah-
 John, and thus said to him, I indeed I so am needful that thou shouldst have poured

wey ahpun montah, dush pe-nahmahzekahweyun. ¹⁵ Montah tush Jesus ooke enon,
 on me thus, and thou comest to me. Thus and Jesus he said to him,

monnoo sah goo noongquoom *ke* tah tapwatawh, megeneen ewh ka ezhewapezeyung
 at least indeed now thou shouldst consent to me, voilà how we should live

koopun che kezhetooyung kahkenah ewh quiyuk ezhewapezewin. Metush kah
 (morally) in order that we accomplish all (every) straight (right) conduct. And voilà *he*

ezhetapwatahwaudt. ¹⁶ Jesus tush, ahpe kah sekahuntahwindt, quiyuk ke oonje koope
 consented to *him*. Jesus and, when he was poured on, straight went inland from

emah sepeenk : enah sah ke nesuhkoonahmahwah ewhety ispeping, kewuhpahmaudt
 there at (or in) the river: lo! he was opened for there above, and he saw

tush enewh keshamunnetoo oochechahquon penahmahzhenidt, keche-oonemeeenk ke
 also the Great Being *his* Spirit which was descending, a great pigeon it

ezhenahkooseh ; ke pe-poonedt tush emah ooweyahwing owh Jesus. ¹⁷ Tush enah
 was like ; and it lighted also there *on his* body . Jesus. And lo!

ishpeping ke oonje kahnoonah, montah ke enint, Mesah mahpah ning qesis sahyah-
 above has from been spoken to, and thus he has been said to, Voilà this same my son whom I

keugh quiyuk ainnanemugk.
 love for straight I think *him*.

ON THE CREE LANGUAGE AND VERSION.

THE most northerly of the Algonquin-Lenape nations are the Knisteneaux, or Kristeneaux, by abbreviation called the Crécs. Their national designation is *Néthéthóuwuck*, that is, "exact beings, or

¹ Strickland's History of American Bible Society, p. 142.² Brown's History of the Propagation of Christianity, vol. ii. p. 681.

people.¹ They occupy a greater extent of territory than any other nation of their race, being spread through all, or nearly all, the region watered by the numerous rivers which discharge themselves into Hudson's Bay.¹ In Canada, and in the country on the River St. Lawrence, they are more numerous than any other race of Indians; yet in many districts they are so intermingled with other tribes, that it is difficult to form a correct estimate of their numbers. According to Gallatin, the northern branch of the Algonquin-Lenape family, which includes, besides the Crees, the Algonquins, the Chippewas, the Ottawas, the Pottawatomies, and the Mississagues, cannot number less than from 35,000 to 40,000 souls.²

The Cree language, which partakes of all the peculiarities, as above described, of the American class, has been reduced to writing, and an excellent grammar has been compiled by Mr. Howse. Yet, although a translation has been made of the Liturgy of the Church of England, no edition of the Scriptures has yet been issued in this language. There are MS. specimens of portions of a Cree version of the Gospels of Matthew and John in the library of the British and Foreign Bible Society; and in one of the last reports it is stated that a translation of the book of Genesis has been prepared by John Sinclair, jun., one of the Wesleyan missionaries, but that the work requires revision.³ The Word of God has long been preached to the Crees, in some instances with blessed results; and it is to be hoped they will soon be permitted to read for themselves in their own language the wonderful works of God. The Lord's Prayer and the Ten Commandments have been printed with a catechism lately issued by the Wesleyans, and portions of the New Testament will, no doubt, shortly follow. Notwithstanding the efforts of the missionaries, and the partial civilisation of many tribes, the introduction of the fur trade, and the frequent scarcity of provisions, have combined to foster in the Indians their naturally wandering habits: printed copies of the Scriptures would therefore be peculiarly valuable to this nation during their lengthened sojourn in the forests.

¹ Howse's Grammar of the Cree Language, p. 2.

² Missionary Notices for March, 1856, p. 46.

³ Archaeologia Americana, vol. ii. p. 30.

SPECIMEN OF THE OJIBWAY VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Uaieshkr̄t sv giaia au Ikitouin, gaie d̄esh au Ikitouin ogiuijuigon au Kishemanito, gaie d̄esh go au Ikitouin gikishemanitoui. ² Misv go au uaieshkr̄t ḡaiuijuigut iniu Kishemaniton. ³ Uin sv go k̄ekinv̄ enoj gego ogigizhiton̄n; aiasib̄n d̄esh au, ka gego tagiozhijigadesinon, in gaozhijigadeg. ⁴ Uin sv go gibimatizuinui; in d̄esh bimatizuiin ogiuaeshkagonaua igiu ininiur̄g. ⁵ Iu d̄esh uaseaziuin gisagatem̄er̄t ima p̄es̄gishkag; ka d̄esh in p̄es̄gislitbik̄ gikikenjigem̄ersinon. ⁶ Giaia sv au inini iniu Kishemaniton gapiizhinazhaogujin, John gaizhinikazot. ⁷ Jitibadod̄ sv in Uaseaziuin gibionjiizha au, k̄ekinv̄ d̄esh na iniu ininiur̄n uin au jionjitebucien̄d̄eminit. ⁸ Kawin go uin ḡiauisi au Uaseaziuin, gipiizhinazhaua sv uin, in jitibadod̄ in Uaseaziuin. ⁹ Misv au keget Uaseaziuin uaiaseshkauat̄ k̄ekinv̄ iniu ininiur̄n paizhanijin oma aki. ¹⁰ Aki sv oma giaia; uin go ogiozhiton in aki; ka d̄esh ogikikenimigusin in aki. ¹¹ Ogibuzhan̄n iniu tebend̄in, ka d̄esh ogiotapinigosin̄n iniu tebend̄in. ¹² Minik d̄esh uin go gaotapinigut, ogiminan in d̄eshkieuziui in d̄esh jionjanisimigouat̄ iniu Kishemaniton, igiu sv go taiebucien̄deig ima odizhinikazouinj̄: ¹³ Igiu gaonjinigisigog ima miskui, gaie ima uiaumauiini-inend̄emouinj̄, gaie ima ininiur̄-inend̄emouinj̄, ima sv go etv̄ Kishemanito. ¹⁴ Au d̄esh Ikitouin giuasiuia, gaie d̄esh giuij̄t̄nekim̄in̄, (giuab̄nd̄em̄r̄ d̄esh in obishigendaguziui, in tibinaue ezhibishigendaguziuit iniu Ueguisijin au Ueosimint,) baiatain̄ot̄inik in shauenitiuin gaie in tebucuin.

CHIPPEWAY.

SPECIMEN OF THE CHIPPEWAY VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Wiazhkut miájetáng ektetowin, ektetowin Kitché Manito wejewegōn, ektetowindush Kitché Manito geáve. ² Wiazhkutdush miájetáng Kitché Manito wejewegōn. ³ Kokkinná kago, ween ge ōnje ozhichegáta, kâweendush kago ge ozhichegátasenōn, ween bwâ ozhetōt. ⁴ Bemátizzewin ogegishkán; bemátizzewindush aninnewug owásayámewâ. ⁵ Wásayá wákashká kushkedibikutōnk; kushkedibikutdush kâ otákōshkunzeen. ⁶ Aninne ge ōnje májenizzhiegázo Kitché Manito uzzihiát, John czhenekázo. ⁷ Ge tuhkoshin keche ōnje quiukwandágwuk wásayá, kokkinná aninnewug ween ōnje che tabwa-andumowát. ⁸ Káwceen áwisse eu wásayá, gá ōnje májenizzhiegázōt, keche ōnje kekandumowát eu wásayá. ⁹ Me e-e kagat quiuk wásayá, kokkinná aninne watitunk áke owásashkágōn. ¹⁰ Ahkeeng geiá, ween gá ōnje gezhichegátátag áke, ákedush kâ okekanemigoosceen. ¹¹ Obeotissán tebinowa wanemájin, tebinowa wanemájindush kâ okekanemigoosceen. ¹² Menik kekanemigoot tiabwatágoot mushkâwizzewin omenán Kitché Manito che oguisit, kokkinná tiabwatuminit otuhnozowinink: ¹³ Kâ misque ge ōnje negesewug, kâ giya weyás enandumowinink, kâ giya aninne otenandumowinink, meatuh Kitché Manito otenandumowinink. ¹⁴ Ektetowin weyás ge ōnje ochichegáta, che wetegamigoyunk, (neenge wábuminámindush ogitchetwáwizzewin, kitchetwáwizzewin meatuh gá ōnjeeg ōsemá) mooshkena sháwandágoozewin giya tabwanin.

ON THE CHIPPEWAY, OR OJIBWAY, LANGUAGE AND VERSION.

THE Chippewas, or Ojibways, are dispersed through a considerable portion of British North America, and are also to be found in the United States. According to Catlin, they inhabit the eastern, north-eastern, and northern shores of Lake Huron, also the northern and southern shores of Lake Superior, the headwaters of the Mississippi, and even extend over an immense tract of country to the north and west of the Lake of the Woods, reaching nearly to Lake Winnepeg and Hudson's Bay. They are divided into thirty bands, each of which is governed by a chief, and in number they collectively amount to about 25,000 individuals.¹

The Chippeway and the other languages forming the northern branch of the Algonquin-Lenape family (namely, the Cree, Algonquin, Ottawa, Pottawattomie, and Mississague) are very closely allied in vocabulary and structure; and it is said that the tribes to whom these languages are respectively vernacular are more or less intelligible to each other.² The Chippeway is particularly harmonious and dignified in sound: it differs from the Cree in the nasal character of its vowels, and also in possessing two negatives, like the French, one of which is interwoven with the verb through all its forms:³ the Cree vowels, at least in the northern districts, have no nasal sound, and a regular negative form does not appear to exist in that language.

The first attempts to obtain a version of the Scriptures in Chippeway emanated from the York Upper Canada Auxiliary Bible Society. After much inquiry, only two individuals could be found willing and competent to undertake the translation, namely, two brothers named John and Peter Jones.

¹ Prichard's Natural History of Man, p. 586.

² Prichard's Natural History of Man, p. 362.

³ Howse's Grammar of the Cree Language, p. 14.

They were native Indians of the River Credit district, and had been employed to assist in the spiritual instruction of their countrymen by the Methodist Society. In 1831 they commenced the translation of the Gospels, Captain Anderson, of the Rice Lake, undertaking to revise the work, and the British and Foreign Bible Society agreeing to defray the expenses. In 1832 the Gospel of St. John was completed; and Peter Jones visited England for the purpose of carrying it through the press. In the correction and revision of the proof sheets, he was aided by the lamented Mr. William Greenfield, who had acquired considerable acquaintance with the language. The edition consisted of 1000 copies, and was completed during the course of the same year. It has been remarked of this edition that, in point of mechanical execution, it is "by far the best volume of Indian translation which has been sent among the sons of the forest."¹ The version itself is highly esteemed, by missionaries of all denominations, as a faithful and accurate translation, and it has been several times reprinted. In 1838 an edition was issued at the expense of the American Bible Society, with the orthography altered, in conformity with the system adopted in the publications of the American Board.

In 1833, when the Gospels of John, Matthew, and Mark only had been completed, the American Bible Society undertook the superintendence of the translation of the New Testament, and the Messrs. Jones directed their attention to the translation of the Old Testament. It was reported the following year that the whole New Testament had been translated by Dr. James, of the United States army, and that it was then passing through the press at Albany.² Little is known concerning this edition, although the Committee of the British and Foreign Bible Society expressed their willingness to purchase copies, provided it should prove a faithful version.

In 1835 a commencement was made towards the translation of the Old Testament, by the publication of part of the book of Genesis, translated by Peter Jones, the above-mentioned native missionary. His version of the Gospel of St. Matthew was reprinted in 1839 by the American Board, at Boston, with some orthographical alterations. The Gospel of St. Luke had been printed two years previously by the same Society, from a translation executed by George Copway, a converted and educated Chippeway, and the Rev. Sherman Hall, of the Lapointe Mission, Lake Superior. These two translators were agents of the Methodist Episcopal Mission of Canada: they also effected a translation of the Acts, which was published at Boston in 1838. The Epistles of St. John were published at the same place in 1840; and in 1844 an edition of the entire New Testament appeared at New York, under the auspices of the American Bible Society. The edition consisted of 1000 copies, but no intimation was appended respecting the names of the translators or the history of the translation.

Another version has been undertaken, at the expense of the Society for Promoting Christian Knowledge, by the Rev. Dr. O'Meara, who, in 1846, had translated the Liturgy of the Church of England into Chippeway. He has produced a translation of the Four Gospels, and this work is now passing through the press, if not already completed.³

RESULTS OF THE DISSEMINATION OF THIS VERSION.—The influence of this version is to be witnessed at several Indian settlements, where the consistent life and deportment of the converted natives contrasts forcibly with their former wild and sanguinary practices. Near the River Credit, in West Canada, for instance, there was in 1840 a village inhabited by about 220 Chippeway Indians, who but a few years ago were wandering in pagan darkness over the expanse of the country; now some among them are probably truly converted to God, while all make a profession of Christianity, and live in the outward observance of the divine law.⁴ The same may be said of La Pointe, and other missionary stations, where Chippewas have been reclaimed from savage life, and taught to read the Word of God in their own tongue. And even among those members of this nation who have not yet been led within the pale of Christian and civilised life, there is said to be, in many districts, a preparedness of heart to receive the Gospel.

¹ Thirtieth Report of British and Foreign Bible Society, p. ciii.

² Thirtieth Report of British and Foreign Bible Society, p. ciii.

³ Ecclesiastical Gazette for September, 1850.

⁴ Thirty-sixth Report of British and Foreign Bible Society, p. lxxx.

OTTAWA.

THE Ottawas originally dwelt on the River St. Lawrence, but they afterwards removed to Michigan,¹ where they now possess five small reservations, collectively comprising about 66,560 acres. The population amounts to 760.² The Ottawas are intimately connected with the Chippewas, whom they so closely resemble in language, customs, and manners, that they were considered by the earlier missionaries to be one and the same people.

The first book printed in this language contained the Lord's Prayer and the Ten Commandments, with a few hymns, translated by Mr. and Mrs. Van Tassel, of the American Board of Missions: it was printed, with some spelling-lessons, at Hudson, Ohio, in 1829.³ Some years afterwards the Gospels of Matthew and John were translated by Jonathan Meeker; and the Ottawa text was conferred with the Greek by the Rev. Francis Barker, A.M. An edition of these Gospels was issued from the Shawnee Baptist Mission-press in 1841.⁴ It does not appear that any further editions have since been issued. At most of the mission-stations the Ottawas, in common with other Indian nations, are instructed in the English language, and taught to read the English version, which is probably the cause of there not being a greater demand for their vernacular Scriptures.

POTTAWATTOMIE.

THE Pottawattomies formerly resided in the islands called Noquet, near the entrance of the Green Bay, where they were to be found as late as the year 1671.⁵ They afterwards removed to the southern extremity of Lake Michigan, and some of them are still located in the country near that lake.

Their language has become known in Europe through the medium of a vocabulary furnished by Smith Barton, a Roman Catholic catechism and prayer-book published at Baltimore, and a few works on Christian and elementary instruction, printed at the Shawnee Baptist Mission-press. It appears that Pottawattomie is so closely connected with the Ottawa and the Chippeway, that these three languages may almost be regarded as cognate dialects of one language. The only portion of the Scriptures at present translated into Pottawattomie consists of the Gospel according to St. Matthew and the Acts of the Apostles, of which an edition has been published at Louisville. The translation was made by Jonathan Lykins, and the orthography is regulated according to the artificial and complex system devised by Mr. Meeker.

MICMAC.

THE Micmacs are the Souriquois of French writers: they inhabited the peninsula of Nova Scotia, Cape Breton, and the western shores of the Gulf of St. Lawrence. In 1760 the number of Micmacs was stated by Father Maynard to be 3000 souls. They were firmly attached to the French, from whom they had received their first ideas of religion; and, until the conquest of Canada, they were always at war with the British colonists.

The Micmac language belongs to the north-eastern branch of the Algonquin-Lenape stock, which division also embraced the Algonquin dialects spoken in Labrador, the dialects of two Etchemin tribes

¹ Transactions of American Ethnological Society for 1848, p. civ.

² Smith and Choules, Origin and History of Missions, vol. ii. p. 395.

³ Smith and Choules, Origin and History of Missions, vol. ii. p. 395.

⁴ Literature of Indian Languages, p. 13.

⁵ Archæologia Americana, p. 27.

not yet extinct, and the Abenakis, hereafter to be mentioned. No printed edition of any portion of the Scriptures exists in Micmae; but, according to a letter from Mr. James Dawson, dated February, 1832, it appears that a version of the Psalms was then extant, besides portions of the Song of Solomon, and parts of the Four Gospels. These translations were, perhaps, executed by the early Jesuit missionaries who laboured among this tribe; but no efforts have hitherto been made to bestow on the Micmaes a printed edition of the Word of God.

A B E N A Q U I .

THE Abenakis, who originally belonged to Nova Scotia and Maine, now inhabit a wide district of country situated to the south of the River St. Lawrence, between the St. John's River, of New Brunswick, and the River Richlieu, in Canada.¹ Their language differs but little from the Micmae. They were formerly associated with the Micmaes in alliance with the French, and in hostilities against the British colonies. They were early converted to Roman Catholicism; but the only work, apparently, that was printed by the Jesuit missionaries for their benefit is a catechism in the Abenaki language, published at Quebec, for the Roman Catholic Church, in 1822. The Gospel of St. Mark has been recently translated in Abenaki by a native preacher, named Osunkhirhine, and an edition has been printed at Montreal.² At the station of this preacher there were, in 1847, fifty-five native Abenakis reclaimed from their savage state, and united in church-fellowship.

S H A W A N O E .

ALTHOUGH the Shawanoes have been known to us since the year 1680, yet we possess no correct information concerning their previous history. The Sauks and Foxes, western tribes of the Algonquin-Lenape family, relate that the Shawanoes were originally of the same stock as themselves, but that afterwards migrating to the southward, they became separated from the rest of their kindred. This account is corroborated by the import of the word Shawanoe, which signifies *south*, and likewise by the situation of the Shawanoe settlements; for in all the ancient French maps the people is invariably represented as dwelling on the south of the Ohio, and as extending in a southwardly direction to the Cumberland River.³ They were driven from that territory, probably by the Cherokees, during the first half of the sixteenth century. They crossed the Ohio, and we afterwards hear of them as the active allies of the French during the seven years' war, and as the fierce opponents of America during the war of independence. They are now much dispersed: the greater part of them have removed west of the Mississippi, and the number of these amounts to about 1500 individuals.⁴

The Gospel of Matthew has been translated into Shawanoe, probably by the Baptist missionaries. The translation was compared with the Greek text by J. A. Chute, M. D.; and an edition was printed, in 1836, at the Shawanoe Baptist Mission-press, Indian territory. Sixteen pages of hymns were added by Johnston Lykins, and printed with this edition; but no further translations of any portion of Scripture appear to have been effected.

¹ Literature of Indian Languages, p. 17.

² Hoole's Year Book of Missions, p. 271.

³ Archaeologia Americana, p. 65.

⁴ Archaeologia Americana, p. 69.

MOHAWK.

SPECIMEN OF THE MOHAWK VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Tsidyodaghsawen ne Logos keaghne, etho Yehovahne yekayendaghkwe ne Logos, ok oni Logos ne naah Yehovah. ² Ne ne sagat tsidyodaghsawen enskatne Yehovahne yekayendaghkwe. ³ Yorighwagwegon ne rodeweyenòkden, ok tsi nikon ne kaghson yagh oghnalihoten teyodon ne ne yagh raonha te hayàdare. ⁴ Raonhage yewèdaghkwe ne adonlièta ok oni ne adonlièta naah ne raodighswatheta n'ongwe. ⁵ Aghson tsidyokaras watyoghsathet ok yaghten yeyoyenda-on. ⁶ Rayadatogen ne Yehovah ronha-on ne ne John ronwayatskwe. ⁷ Ne wahlhoni warawe tsi rodogense, ne ne aontahharighwatròri tsi watyoghswathet, ne ne aontyesenhak agwegon n'ongwe raonha raoriwa aonteyakaweghdaghlkonhek. ⁸ Yagh raonha te keaghne ne etho kaghswathetsera, ok ne ne rowanha-on n'ahaderighwatroy tsi kaghswathetseroten. ⁹ Ne naah ne togenske kaghswathetsera, ne ne watyakoghsatheta agwegon ne ongwe ne ne oghwhenjage yakoghwa eston. ¹⁰ Oghwhenjage yéresgwe, yorighwagwègon ne naah rodeweyenòkden, ok n'ongwe yaghten howayenderhè-on. ¹¹ Eghwarawe tsi Rawennyoh, ok ne s'hakowennyoh yaghten honwarighwatsteristha. ¹² Ok tsinihadi ronwarighwatsteristha, rononha s'hakogwenyon tserawi ne ne enhonàdon ne Yehovah s'hakoyea-ongonwa, ne ne rononha agwagh ne teyakaweghdaghkoni ne raoghseanakon: ¹³ Ok tsironwanadewedon yaghten ne kanegwenghsage, yaghoni tsi yawèron n'Owàron, yaghoni tsi-ireghre n'ongwe, ok deaghton ne Yehovah tsinihomonroten. ¹⁴ Ok ne Logos owàron waondon ok oni tsi yakwenderon wahanàdayen (ok ne wakwaskaghltho ne roagloria, ne ne gloria tsi niyought ne raonhaon ne rodewedon ne Ronilha) ranànon ne gracia ok oni ne togensketsera.

ON THE MOHAWK LANGUAGE AND VERSIONS.

MOHAWK, an Iroquois language, was spoken by the most powerful people of the confederation of the Five Nations. This confederacy is sometimes called "The Six Nations," the Tuscaroras of North Carolina having eventually joined it; but it originally included only the Mohawks, the Oneidas, the Onondagas, the Cayugas, and the Senecas. They resided on the Mohawk River, and the lakes which still bear their name, and extended their conquests to the Mississippi, and beyond the St. Lawrence.¹ Greater indications of courage, energy, and intelligence have been manifested by these six nations than by any other race of North America. They were far inferior in numbers to the Algonquin tribes, yet always appear to have maintained an ascendancy over them, as well as over all the neighbouring nations. They espoused the cause of the British against the French during the war between the two powers; and by their single prowess they counterbalanced the advantages derived by the French from the alliance of the other Indian nations. In the war of independence, they still remained faithful to Britain: and on account of the part they had taken in that struggle, the Mohawks were compelled, in 1780, to abandon their lands, and take refuge in Canada, where they remain to this day. The remnant of this warlike and once formidable confederacy cannot now exceed 7000 souls; whereas, in the beginning of the seventeenth century, the six nations numbered 40,000 individuals: this astonishing

¹ Encyc. Americana, vol. vii. p. 78

decrease in numbers is the result of the destructive wars in which they were perpetually involved. The languages respectively vernacular to each of these six nations are all of the Iroquois stock, and so closely resemble each other, that the Mohawk version of the Scriptures is said to be intelligible to the whole confederacy, and likewise to the Hurons or Wyandots, the southern branch of the Iroquois family.¹

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—In the year 1700, the Rev. Mr. Freeman, an exemplary Calvinist minister in New York, devoted himself to the spiritual instruction of the Mohawks, and translated the Gospel of Matthew, and several chapters of the Old and New Testaments, into their language. These translations he presented to the Society for the Propagation of the Gospel in Foreign Parts, who caused some of the chapters to be printed, with a portion of the Liturgy of the Church of England, which had been translated into Mohawk by their missionary, Mr. Andrews: the edition was printed at New York in 1714.² The same portions of Scripture were reprinted with the Liturgy, in New York, in 1769; but Mr. Freeman's version of the Gospel of Matthew is said still to remain in MS. In 1787 another translation of this Gospel was made by Joseph Brant, a Mohawk by birth, called by his people Tarenyawagon. This singular man had been educated at one of the American colleges, and held a commission as captain in the British army: it has been said of him, that "if he became a savage in battle, and exhibited the peculiar subtlety, cruelty, and power of Indian deception while on the war path, he had the power to sink into a philosophic calm in his study." His version of St. Matthew was printed, in 1787, in London, with a third edition of the Liturgy in Mohawk: the expenses were defrayed by the English Government. Another edition of this version was published at New York in 1829, by the New York District Bible Society, in which the Mohawk and English versions are printed on opposite columns: by means of this arrangement, it is clearly seen how much the English excels the Mohawk language in point of brevity and converseness. At the close of the volume is a collection of sentences, selected and translated by Brant, from various parts of the Scriptures, and designed for practical instruction. The judgment evinced by Brant in this selection proves that he was theoretically acquainted with the main doctrines of Christianity.

The next portion of the Scriptures translated into Mohawk was the Gospel of John. The translator, who also ranked as captain in the British army, was known to Europeans under the English name of John Norton. He was a Cherokee by birth, but in his infancy had been naturalised among the Mohawks, so that the language of his adopted nation (of which he was afterwards elected a chief) was his vernacular tongue. He visited England for the purpose of obtaining a confirmation of the grants under which the Mohawks obtained the Great River settlement; and about the same period, his mind being directed to the spiritual and moral improvement of his people, he commenced a translation of the Gospel of John into Mohawk. He drew his translation from the English version, for he had from childhood been familiarly acquainted with the English language, and had served as interpreter to the British army. In 1804 his work was completed, and an edition of 2000 copies was published, with the English version in parallel columns, by the British and Foreign Bible Society. These copies were forwarded for distribution to different stations in Upper Canada, and in the Ohio and Oneida country. Another edition was published by the American Bible Society in 1818,³ the correctness of the version having been attested by the interpreters in the Indian villages.

An intelligent Mohawk chief, named A. Hill, was engaged, during the year 1826 and two following years, in a translation of the Four Gospels; and a princess of the same nation, well qualified for the work, undertook the translation of the Acts.⁴ No printed edition, however, appears to have been issued of any portion of Scripture till 1832, when 1000 copies of the three Epistles of St. John (translated by the Rev. Mr. Williams) were ordered to be printed by the American Bible Society, as soon as evidence could be obtained as to the correctness of the translation. During the same year Hill's version of the Gospel of St. Luke was committed to the press, after having been submitted to the correction of J. A. Wilkes, jun., of Grand River, Canada West. The edition was printed in parallel columns with the English version, at the expense of the Young Men's Bible Society, Methodist church, New York. The same Society published, in 1835, at New York, a version of the Acts and of the Epistle to the Romans, translated by Hill, and corrected by Wm. Hess and J. A. Wilkes, jun. In 1835 the Epistle to the Galatians, and in 1836 the Epistles to the Philippians, Colossians, Thessalonians, and to Timothy, Titus, and Philemon, were published by the same Society: the translation was executed

¹ Fifteenth Report of British and Foreign Bible Society, p. 237.

² Humphrey's Historical Account of the Society for the Propagation of the Gospel, p. 362.

³ Owen's History of the British and Foreign Bible Society, vol. IV. p. 493.

⁴ Twenty-fourth Report of British and Foreign Bible Society, p. xcv.

by Hess, an educated Mohawk, and corrected by Wilkes. The Mohawks are thus in possession of nearly all the books of the New Testament; and it is to be hoped that a complete edition of the entire Scriptures will soon be bestowed upon them.

As to the effects produced by the perusal of the Mohawk translations, we have the following testimony from the Rev. Mr. Ryerson, of Canada:—"The portion of the Scriptures (says he) that has been given to the Mohawks has made them, in many respects, a people prepared for the Lord. When the missionaries preached the Gospel of Christ to them, they found several of them in the same interesting state of mind as Peter found Cornelius; and considerable numbers gave evidence of their having become real Christians."¹ And it has been stated, as a pleasing instance of the prompt and independent spirit of these children of the forest, that, when the version of St. John's Gospel was first introduced among them, the Mohawks at Caughnawaga village, in Lower Canada, being members of the Church of Rome, convened a council of their chiefs, to deliberate upon the propriety of receiving the Scriptures, and unanimously resolved, that all their people should be left at liberty to accept of the Gospel.²

S E N E C A .

THE Iroquois languages are less soft and flowing than the Algonquin-Lenape, but are characterised by their masculine and sonorous articulations. To the Iroquois family belongs the Seneca, a language spoken by one of the six nations, whose original seat was in the province of New York. The Senecas are now dispossessed of their ancient territories, but they still own some reservations in Western New York, on Cataraugus Creek, and on Buffalo Creek; and a few of them reside in Ohio.³ According to the *Ne laguhnigoagesgwathah (Mental Elevator)*, a Seneca miscellany of religious and general information, conducted by the missionaries, the total population of all the Senecas of New York, in 1845, was 2630; in 1846, 2720;—denoting an increase of births over deaths in one year of ninety souls.

The Gospel of St. Luke has been translated into the Seneca tongue by T. S. Harris, of the American Board, aided by a Seneca young man educated at the mission-school; an edition of 500 copies was printed at New York, in 1829, for the American Bible Society. An edition of 500 copies of the Sermon on the Mount, in Seneca, has also been printed by the American Tract Society. Except the Mohawk, no translation has been made into any other Iroquois language. A translation, ostensibly in Oneida, of the English Prayer-book has been effected by the Rev. Solomon Davis, missionary to the Oneidas, at Duck Creek, Wisconsin; but this translation, though intelligible to the people of his charge, is not written in pure Oneida, nor indeed in any dialect ever spoken by the six nations. It is well known that the Iroquois languages so closely resemble each other, that the tribes to whom they are respectively vernacular are able to converse together. The Mohawk and Seneca versions being thus more or less accessible to all the Iroquois nations, supply the place of translations in the other Iroquois languages.

¹ Twenty-fifth Report of British and Foreign Bible Society, p. lxxxvi.

² Facts respecting certain Versions, by T. P. Platt, Esq., p. 19.

³ Encyc. Americana, vol. ii. p. 313.

CHEROKEE.

GEOGRAPHICAL EXTENT AND STATISTICS.—The Cherokees, at the time they first became known to Europeans, occupied an extensive territory situated north and south of the south-westerly continuation of the Appalachian Mountains, and on both sides of the Cherokee or Tennessee River. They were less averse to the cultivation of the soil than the more northern Indian nations; but, like the rest of their countrymen, they were perpetually involved in war with the neighbouring tribes. During the war of independence they fought under the British banner, but they afterwards sided with the Americans. It is said, that since they came in contact with the Europeans, and notwithstanding successive cessions of part of their territory, their number, at least during the last forty years, has been increased.¹ In 1762 their warriors were estimated at 2300; but Adair was informed that, forty years previously, they had numbered 6000. The latest estimate of the Indian war-department represents the Cherokee nation as consisting of 15,000 souls, exclusive of about 1200 negro slaves belonging to them. Many of the Cherokees have removed west of the Mississippi to lands given them by the United States in exchange for their possessions east of that river. Civilisation is making rapid progress among them; and they now possess written laws in their own language, which seem likely to supersede their ancient customs and traditions.

CHARACTERISTICS OF THE LANGUAGE.—The Cherokee, the Creek or Muskogee, and the Choctaw languages, with the dialects of some petty tribes spoken in their vicinity, are connected by so many points of affinity, as to be considered, philologically as well as geographically, a distinct branch or family of the American class of languages. With reference to their geographical position, they have been designated the Appalachian or Floridian group. Dr. Barton regarded Cherokee as an Iroquois language, and even Gallatin was inclined to adopt the same opinion; but, although there are points of similarity in these as in all other American languages, the direct affinities between Cherokee and the Iroquois languages are comparatively few and remote. There is some difficulty in obtaining a competent knowledge of the Cherokee language, on account of the complexity of its forms. It is encumbered with a dual number; and in the simple conjugation of the present of the indicative, including the pronoun in the nominative and oblique cases, there are no less than seventy distinct forms.² There are likewise various other nice distinctions to be noted in reference to the verb, the forms of which denote whether the object be animate or inanimate, whether or not the person spoken of is expected to hear what is said, and other particulars.³ A very ingenious alphabet, admirably adapted to express the sounds of this language, has been invented by a native Cherokee, named Sequoyah, but more commonly known by the name of Guess. It consists of eighty-five characters, and each character denotes an entire syllable. As all the articulations in the language are included in this alphabet, a mere acquaintance with the eighty-five characters is all that is requisite to enable a learner to read Cherokee. With respect to sound, it is a strongly-articulated language, and the sibilant decidedly predominates. Every Cherokee syllable ends in a vocal or nasal articulation, and there are no other double consonants but *tl* or *dl* and *ts*, and combinations of *s* with four or five different consonants.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—The first portion of the Scriptures printed in this language was the Gospel of St. Matthew, a second edition of which appeared in 1832, and a third in 1840; but the year of its first appearance is not specified, neither is the name of the translator generally known. The three editions were published at the Arkansas Mission-press, Park Hill, at the expense of the American Board of Commissioners for Foreign Missions. In 1833 a version of the Acts was published for the same Society, at New Echota, translated by the Rev. Samuel Worcester, in concert with Elias Boudinot, an educated Cherokee. A version of the Gospel of John, carefully prepared by the same translators from the Greek original, was published at the Arkansas Mission-press in 1838; and this edition, published under the sanction of the American Board, was aided by a grant from the American Bible Society. This Gospel was reprinted at the same press in 1840, and again in 1841. In 1844 a volume, containing the Gospels, the Acts, the Epistles to Timothy, and various detached portions of Scripture, was printed at the Arkansas Mission-press, Park Hill, for the American Board: this and all the above-mentioned editions were printed in the Cherokee character. Further assistance towards printing the Scriptures in Cherokee was afforded, in 1845, by the American Bible

¹ *Archæologia Americana*, vol. ii. p. 91.

² *Transactions of American Ethnological Society for 1848*, p. cxxxii.

³ *Transactions of American Ethnological Society for 1848*, p. cxxxii.

Society; and the superintendence of the work was undertaken by the Rev. S. Worcester, who had, as has been stated, translated part of the New Testament into Cherokee, and who had resided many years as a missionary among the people speaking that language. Editions, consisting of 6000 copies of the Epistle to the Ephesians, of 5000 copies of the Epistles to the Philippians and Colossians, with the First and Second Epistles of Peter, were printed in 1848; but, although three years have now elapsed since the translation of the New Testament into Cherokee was accomplished, no notice has been yet received respecting the completion of the entire version at press.¹

Comparatively few details have been transmitted concerning the results of the perusal of the Cherokee portions of Scripture now in circulation: but that these portions are valued by the Cherokees is attested by the fact, that a Bible Society has been organised among them, for the purpose of enabling every member of their nation to read what has been printed in their language of the Word of God. It was stated, in 1847, that the number of converted natives in connection with the Cherokee Mission was about 240 souls;² but it is probable that many more have since been added to the Church.

C H O C K T A W .

SPECIMEN OF THE CHOCKTAW VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Ummona ka Anumpa het ahanta met, Anumpa het Chihowa ya ai iba chɪfa tok: mihmet Anumpa hash ot Chihowa ya tok. ² Yemmak inli hosh emmona ka Chihowa ya ai iba chefa tok. ³ Yemmak atuk mak o nan okluha ket toba tok; yolmi ka nana ket toba tok et yemmak o keyu hokeno ik tobo ki tok. ⁴ Yemmak oka isht ai okchaya yet asha tok: yolmi ka isht ai okchaya yemmak ash ot hatak puta ka in tohwikeli ya tok. ⁵ Mihmet tohwikeli hash ot ai okhlilika ya a tohommi; yolmi ka okhlilika yet yemmak ash o ik akostinincho ki tok. ⁶ Hatak Chan hohchifo hosh, Chihowa nana aialmi ho aya tok. ⁷ Yemma pulla tuk mak o hatak et momet yimma li o, yemmak ash osh nan atokolit osh Nan-tohwikeli ash atokowa anola chi hosh aya tok. ⁸ Yemmak osh Nan-tohwikeli mih mak a tok keyu; amba Nan-tohwikeli yemma atokowa anola chi mak osh aya tok. ⁹ Yakni pakna hatak et ai etta hoka mominchit in tohwikelichi, yemmak osh Nan-tohwikeli ahli mak a tok. ¹⁰ Yemmak atuk mak o yakni et toba tok o, yakni a ai ahanta ma, yakni et yemmak ash ik ithano ki tok. ¹¹ Yemmak oket ayt ilap immi rhleha ho im vla ma, immi rhleha hash osh ik i yimmo ki tok. ¹² Amba laua kaniohmi hosh ahninchit, ilapo hohchifo ha i yimmi hokeno, Chihowa ushi rhleha toba chi mak o isht ai vhpesa ka ima tok; ¹³ Issish ak o keyu, mikmet haknip nan ahli keyu, micha hatak osh nan ahli keyu ho, yemmak oket toba tok; amba Chihowa yak a tok. ¹⁴ Micha Anumpa hash ot nipi yo toba cha, nan isht i kana, micha nana aiahlika aienet isht alotowa hosh pi takla ahanta tok: yolmi na isht a hohitopa ya, Iki a Ushli et achefa illa cha ai isht a hohitopa chatuk mak o, chiyuhmi ho e pihisa tok.

ON THE CHOCKTAW LANGUAGE AND VERSION.

GEOGRAPHICAL EXTENT AND STATISTICS.—A large extent of territory, stretching from the Gulf of Mexico to Cumberland River, if not to the Ohio, and bounded west by the Mississippi, and east by

¹ Report of the American and Foreign Bible Society for 1849, p. 29.

² Hoolc's Year Book of Missions, p. 271.

the country of the Cherokees and Creeks, constituted the ancient area of the Choctaw language. The Chicasas, a people politically distinct from the Choctaws, but speaking the same language, and evidently belonging to the same stock, occupied the north of this territory. All the southern portions were inhabited by the Choctaws, sometimes called Flatheads, from a practice prevalent among them, in common with other Indian tribes, of artificially flattening the head in infancy. The Choctaws have been always more addicted to agriculture than to warfare or the chase. As early as the year 1772 they were considered more advanced in civilisation than any of the neighbouring tribes. They did not disdain to assist their wives in the labours of the field; and Bernard Romans, in his *Natural History of Florida*, says of them, that they might be considered as a nation of farmers rather than of savages. "Their way of life in general (remarked that old writer) may be called industrious; they will do what no other uncompelled savage will do, that is, work in the field to raise grain." The number of Choctaws capable of bearing arms was estimated by B. Romans at less than 3000: according to the latest estimate of the war-department, the Choctaw nation consists of 18,500 souls, of which number about 15,000 are already settled on lands west of the Mississippi, allotted to them by the United States, on condition of their ceding certain portions of their ancient territories.

CHARACTERISTICS OF THE LANGUAGE.—Although this language is constructed upon the same grammatical principles as all the other American languages, its uniform system of inflections, and its peculiar method of compounding words, render it more simple and easier of acquisition to Europeans than any other language of its class. It is comparatively free from the perplexing multiplicity of forms which obstruct the progress of the learner in most of the cognate languages. The terminations of words are not varied under the two general divisions of animated beings and of inanimate objects. Gender is denoted by affixing to the noun a distinct word signifying male or female. Nouns have no plural form; but this defect is supplied sometimes by affixing a word indicative of multitude, sometimes by adding the plural form of the possessive pronoun, and sometimes by means of verbs and adjectives, many of which, especially the former, are susceptible of inflections denoting plurality.¹ There are no prepositions, their office being in this, as in other American languages, subserved by verbal inflections; but there are several inseparable particles which are employed, as in our own language, in the formation of compound words. It is probably on account of the comparative simplicity of its structure, that the Choctaw has been adopted by the French, as a general medium of communication with all the Indian tribes residing near the Choctaw country.

VERSION OF THE SCRIPTURES IN THIS LANGUAGE.—Several detached portions of the Scriptures and summaries of Scriptural history have, at various times, been printed in Choctaw, and inserted in books of elementary instruction. The first separate edition of any portion of the Scriptures in this language consisted of a version of the Acts, which appeared at Boston in 1839, at the expense of the American Board of Commissioners of Foreign Missions. The translation had been drawn from the original, and bore many indications of the care with which it had been executed: a detailed table of contents, and other useful notices, were printed at the end of the volume. An edition of the Epistles of St. John, and another of the Epistle of James, appeared at the Park Hill Mission-press, the one in 1841, and the other in 1843. The Gospels, translated from the Greek, and considered faithful representations of the original, were printed separately, at Boston, during the year 1845, for the American Board. In 1849 an edition, in 2000 copies, of a Choctaw version of the entire New Testament was printed by the American Bible Society. The translation had been effected by the Rev. Alfred Wright and his fellow-missionaries: full and satisfactory evidence was obtained as to the value of the work, and there is every prospect of its extensive usefulness.²

¹ *Archæologia Americana*, vol. ii. p. 252.

² Forty-sixth Report of British and Foreign Bible Society, p. cxxix.

DACOTA, OR SIOUX.

SPECIMEN OF THE DACOTA, OR SIOUX, VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Otokahe ekta Wicoie kin hee; Wicoie kin he Wakantanka kici un, qa Wicoie kin he Wakantanka kin ce. ² Otokahe chantanhan najin Wakantanka kici un kin hee. ³ He eciyatanhan taku owasin kagapi qa taku kin tokan tanhan takudan kagapi xni. ⁴ Wiconi kin ilho hee. Wiconi kin he wicaxta iyoyanjan kin iho hee. ⁵ Iyoyanpa kin hee otpaze cin en omdesya un tuka otpaze cin he iyowinkiyapi xni. ⁶ Wicaxta wan Jan eciyapi e Wakantanka wakiconze qa u xi. ⁷ Hi kin he wayuotanin hi, iyoyanpa kin oyake kta, hecen on taku owasin iye eciyatanhan wowicada kta. ⁸ Iyoyanpa kin he iye nxi, tuka iyoyanpa kin he yaotanin kta e u xipi. ⁹ Iyoyanpa rincake cin hee, wicaxta owasin toka wicatonpi chantanhan iyoyanpa wicaye cin hee. ¹⁰ Iyoyanpa kin he oyate owasin en un qa Iyoyanpa kin he oyate owasin wicakaga tuka oyate kin sdonyapi xni. ¹¹ Tipi tawa kin ekta wicahi tuka iyowinkiyapi xni. ¹² Tona iyowinkiyapi kin hena Wakantanka cinca wicaya yakonpi kta e okihi wicaya, tona iye caje wicadapi kin hena. ¹³ We eciyatanhan wicatonpi xni, qa nakun wicaxta tawacin kin eciyatanhan xni; Wakantanka tawacin kin hecedan eciyatanhan wicatonpi. ¹⁴ Wicoie kin he wicacerpi kagapi, unkiyepi kin en ounye; wowicake waxteya un. Wootanin tawa kin wanunyakapi, wootanin kin he Cilintku ixnana icaga Atkuku eciyatanhan u kin he iyeecca.

ON THE DACOTA, OR SIOUX, LANGUAGE AND VERSION.

THE Sioux race, comprising upwards of 50,000 individuals, is divided into four distinct nations, namely, the Winebagos, the Dacotas or Sioux Proper, the Assiniboins, and the Osages, with the Iowas and other kindred tribes; all of whom reside west of the Mississippi. The only languages of this family into which the Scriptures have been translated are those of the Sioux Proper and of the Iowas. The former call themselves Dacotas, and sometimes Ochente Shakoans, or Seven Fires, probably because they are divided into seven tribes. They dwell on the Upper Mississippi, and on the St. Peter's River, and some are found as far west as the Missouri. In number they have been estimated at 20,000. They do not cultivate the soil; but, although erratic in their habits and addicted to warfare, they are less sanguinary and ferocious than the Indian nations east of the Mississippi. A marked difference in this respect is said, in fact, to exist between the tribes dwelling east and west of that river,—all the nations of the western prairie being less fierce and cruel in their practices than the rest of their countrymen. Prisoners taken in war are put to death by all savages, but the revolting custom of subjecting them for whole days to excruciating tortures does not prevail among any people west of the Mississippi.

The Dakota differs from its cognate languages chiefly in its peculiar method of forming the plural, which process consists simply in affixing the termination *pee*; e. g. *watah*, a canoe, *watahpee*, canoes.¹ A whole sentence in the singular number would be rendered plural throughout by affixing this termination to the last word, whether noun, pronoun, or adjective.

No edition of any portions of the Scriptures in this language was printed till 1839; but during that year the following editions were published at Cincinnati, Ohio, at the expense of the American

¹ Transactions of American Ethnological Society for 1848, p. cxix.
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Board of Commissioners of Foreign Missions:—1. A volume of Old Testament Extracts, chiefly selected from the book of Genesis and the Psalms, translated from the French version of the Bible, by Joseph Renville, and prepared for the press by Dr. Williamson. 2. The History of Joseph and his Brethren, extracted and translated from the book of Genesis, by S. W. and G. H. Pond, educated natives. 3. The Gospel of Mark, translated orally by J. Renville, and written at his dictation by Dr. Williamson. Three years after the issue of these editions, a complete version of Genesis, with some of the Psalms, was printed at Cincinnati for the American Board; this translation had been drawn immediately from the Hebrew by the missionaries of the American Board and Mr. J. Renville. The Acts of the Apostles, the Epistles of John, and the book of Revelation were translated about the same period, from the Greek, by Stephen R. Riggs, A. M.: this version was printed in one volume, at Cincinnati, in 1843, for the American Bible Society. The translation of the New Testament into Dakota does not appear to be yet completed.

I O W A .

THE Iowa is a Sioux dialect, closely allied to the Dakota, spoken by the Iowas or Pahoja (*Grey Snow*), a nation of the Sioux race, who reside north of the river Des Moines. Many of the Iowas, however, have joined the Ottoes on the south side of the Platte, and are even said (although no proof has been afforded of the assertion) to have adopted the language of that people.¹ The number of the Iowas has been computed at 1200. Five chapters only of the Gospel of St. Matthew have been translated into this language. These chapters were translated by Messrs. Irvin and Hamilton, missionaries among the Iowas on the Missouri, in the service of the Board of Foreign Missions, connected with the Presbyterian Church of the United States. Some Iowa hymns, a primer, and part of an Iowa grammar, have been already published: and the completion of the Iowa version of the New Testament is anticipated with much interest.

P A W N E E .

THE Pawnee language is vernacular to two nations, the Pawnees Proper and the Ricaras or Aricaras, sometimes called Black Pawnees. The former inhabit the country on the Platte, west of the Ottoes and Omahows, and have three villages on the Loup, a northern tributary of the Platte. The Ricari villages are situated on the Missouri, in latitude 46° 30'.² Both nations cultivate the soil: their collective population may amount to 9500 souls. The language has distinctive peculiarities of its own, and differs from any of the other idioms of its class that have hitherto been examined. The Gospel of Mark has been translated by the missionaries stationed on the Platte, under the sanction of the American Board:³ but although the Pawnees have evinced great readiness to receive religious instruction, it does not appear that any printed edition has yet been issued in their language.

¹ *Archæologia Americana*, vol. ii. p. 127.

² *Archæologia Americana*, vol. ii. p. 129.

³ Hoole, *Year Book of Missions*, p. 267.

MEXICAN, OR AZTEC.

SPECIMEN OF THE MEXICAN, OR AZTEC, VERSION.

ST. LUKE, CHAP. VI. v. 27 to 38.

²⁷ Tel namech ilhuia amêhuantin in an nech caqui: xi quin tlazotlacan in amo tecocolicahuan, xi yec tlachihuacan inca in aquíquê amech cocoliâ, ²⁸ Xic yec itocan i aquin amo an mech yec itoa, yhuan xi tlatlatlâtican impampa in aquíquê an mech ilihuiz te ilhuiâ. ²⁹ Yhuan in aquin mitz cama tlatziniz zic tlali li in occecapal mo ixtel maquitlatzini. Yhuan in aquin qui nequi mitz quixtiliz in mo ayâ, amo xic tzacuili qui huicaz no yû qui in mo hueyac tlaquen, nozo in mo coton. ³⁰ Mochi tlaeatl mitz îtlaniliz in tlen tic pia, xic maca: yhuan in aquin mitz anilia in tlen mo huax ca, amo occepa xic îtlanili. ³¹ Tel quenami an qui nequi yec tlachihuazquê in tlatlacamê an moca, nò yûcon xi yeclachihuacan inca in iehuantin. ³² Auh in tla an quin tlazotlâ in aquíquê an mech tlazôtlâ, ¿tlen tel an qui cuapantia? ipampa in tlâtlaconimê no mo nehuan tlazôtlâ. ³³ Yhuan in tla an yec tlachihua inca in aquíquê am mech yec tlachihulia, ¿tlen tel an quimo tenhuizquê? ipampa in tlâtlaconani no yûcon quichihua. ³⁴ Yhuan intla an quin tlatlanêtiâ in aquíquê an quinemilia amech tlatlanêtizquê, ¿tlen an quimotenuizquê? ipampa in tlacoaninê no yû mo nehuan tla nêtiâ ica no yû qui celizquê tlatlanêtiloni. ³⁵ Xi quin tlazôtlacan in amo tecocolicahuan: xi yec tlachihuacan, yhuan xi te flanêtican, yhuan amo ica on itlâ tlauep cayotl an qui temnachi azquê; yhuan in amo tlaxtlahuil yez miec, an yezque am ipilhuan in cenca huêcapan Teotl, ipampa in yêhuatzin cuali inca i actlazôcamatinî yhuan in acqualmê. ³⁶ Tel xi yecan an te inoittani quenami in a mo tâtzin teic noittani. ³⁷ Amo xic nequican an tenemiliz yeyecozquê ihuan amo an nemiliz yêyecolozquê: amo xi te tlatzontequilican yhuan amo an tlatzontequillozquê; xi te tlapôpollhuican yhuan an an tlapôpollhuilozquê. ³⁸ Xi tlatamacan yhuan in amacozquê: tlatamachihualoni qualli, telinqui yhuan tlahuihuixoli yhuan tzonêqui qui macazquê in amo yollo. Ypampa zanyeyê in (vara) tlatamachihualoni ica antetlatamachihuilizquê antlatamachihualozque.

ON THE MEXICAN, OR AZTEC, LANGUAGE AND VERSION.

At the time of the discovery of America, the Mexican, or Aztec language was spoken in the valley of Mexico, and in the country immediately adjacent on the east and south. It still prevails in the states of Mexico, Vera Cruz, and Tabasco, of which the collective population was estimated, in 1837, at 1,725,000. Spanish, however, is the language of the white population, and the general medium of intercourse in these states, as well as in the other provinces of the republic of Mexico, the Mexican and Otomi languages being chiefly confined to the native Indians. The Mexican language is also still spoken in a district of New Mexico, where a colony of native Mexicans have for more than two hundred years preserved the use of their ancient vernacular tongue. Many monuments of architectural skill still remain, to prove that at one period the Mexicans had attained to some degree of civilisation; yet, whatever may have been their advance in the arts of life, it is certain that the light

which can come only from above was not vouchsafed to this people; for it has been clearly proved that they offered human victims, and even their own children, to their imaginary deities. These revolting practices have now fallen into disuse; but in other respects the spiritual and intellectual condition of the native Mexicans remains the same as at the period of the Spanish conquest. The mass of the people are characterised by apathetic indolence, by blind subjection to their superiors, and by extreme superstition, having merely exchanged their ancient idolatrous rites for the shows and mummeries of the Romish Church.

The Mexicans, even at the brightest period of their history, were not possessed of the art of writing, unless a rude species of picture-writing be worthy of that name. Alphabetical characters they had none; but, since the Spanish conquest, the Roman letters and the Spanish system of orthography have been adopted in writing this language. Mexican, in fact, may now be called almost a literary language; for Clavijero informs us that, during the period of two hundred and seventy years, no fewer than forty-four authors compiled Mexican grammars and lexicons, and composed treatises in Mexican on the tenets of Christianity, some of which were committed to the press. These works afford abundant evidence in proof that Mexican possesses the same characteristic features as the other American languages, and that with respect to its internal structure it is closely allied to them. It is, however, distinguished from all the other idioms of its class by the possession of a special form, called the "reverential," which pervades the whole language, and is found in no other language of America. "High-sounding titles (it has been observed), and certain special expressions of respect towards men in power, or superior classes, are found in every language; but this is believed to be the only one in which every word uttered by the inferior reminds him of his social position."¹ This peculiarity of the language is certainly an evidence of the artificial state of society that existed in ancient Mexico, and of the subordination in which the mass of the people was held by the rulers. With respect to enunciation, Mexican is distinguished by the want of all the sounds represented by the letters *b, d, f, r*, and the Spanish *j*; and the letter *g*, if it ever occurs, is sounded like *h*.²

Notwithstanding the cruelty of the Spanish conquerors of Mexico and Peru, by whom, according to Robertson, 16,000,000 natives were sacrificed under Cortez and Pizarro, some feeble efforts were made by individuals of that nation to bestow on the surviving Mexicans a portion of the Word of God in their own language. Didacus de S. Maria, a Dominican friar and vicar of the province of Mexico (who died 1579), is said to have translated the Epistles and Gospels into Mexican; and Louis Rodriguez, a Franciscan friar, prepared a translation of the Proverbs and other fragments.³ These translations, however, do not appear to have been printed, and probably are not now extant. In 1829 another translation of the New Testament was commenced by the efforts of Mr. Thomson, agent of the British and Foreign Bible Society. The Bishop of Puebla not only favoured the undertaking, but consented to superintend the work; and he appointed three persons (one of whom was professor of the Mexican language in the Ecclesiastical Seminary of Puebla, the other rector of a parish at some distance from Puebla, and the third a competent Mexican scholar), to execute the translation. Unhappily, the bishop died in 1830, and the only portion of Scripture that has hitherto been printed in Mexican consists of the Gospel of St. Luke. The translation was made about the year 1829, by Dr. Pazos Kanki, and a small edition of 250 copies was issued by the British and Foreign Bible Society.

¹ Transactions of American Ethnological Society for 1845, p. 28.

² Transactions of American Ethnological Society for 1845, p. 215.

³ Horne's Introduction, vol. v. p. 131.

OTOMI.

SPECIMEN OF THE OTOMI LANGUAGE.

THE LORD'S PRAYER.

M'a Ta,ahé, ge gi'buqí y'a M'ahettzi: d'ahnómén'anzu 'ani thulu: db'ahég'ahé 'ani zunda 'Buqí: dr'aqhá 'ani hnee, sind'angu gua m'a Hui te'angu M'ahettzi. M'a hneg'ahé tatt 'ne pá rēqhe n'a rapaya: ha puungg'ahé m'a ndup'atehe, te'angug'ahé dripunmb'ahé q m'a ndup'atehe: ha 'yoghog'ahé g'atzohe qha n'a ttzoecvdi m'an'uv pōchēg'ahé a hingihó. Dr'aqhá, Hezu.

ON THE OTOMI LANGUAGE AND VERSION.

THE Otomi language is spoken in the states of Queretaro, San Luis Potosi, Guanajuato, Tamaulipas, and part of Zacatecas, all of which form part of the federal republic of Mexico.¹ About 200,000 inhabitants of the state of Mexico are likewise said to speak this language, as their vernacular tongue.² The Otomi Indians, like the other natives of the Mexican republic, make an outward profession of Roman Catholicism, but they are said to be the least civilised nation in this portion of the American continent. Even at the time of the Spanish conquest, when they were found intermixed with the Mexicans and the Tlascalans, their social position was inferior to that of the rest of their countrymen,—an inferiority which has been attributed by some to the peculiar mechanism of their language, by which, it is said, the development of their intellectual faculties has been impeded.³ The Otomi language is remarkable for its monosyllabic structure, and for some curious though remote affinities apparently connecting it with the Chinese. Although we find words of two, and even three, syllables in its vocabulary, these have all been proved to be compounded words, of which each of the component syllables has a distinct meaning, and may be used as a separate word. The nouns and verbs are totally inflexible. The plural of nouns is distinguished by the use of the prefix *ya*, of which the singular form is *na*; e. g. *na ye, the hand*; *ya ye, the hands*.⁴ In abstract nouns, expressing some quality of the mind, the prefix *na* is converted into *sa*. The verb, having no inflexions of its own, is conjugated by the aid of about fourteen particles, by some authors regarded as pronouns. By means of these particles or pronouns, not only the persons and number, but even the variations of tense are indicated; and in this respect Otomi differs from all other American languages. It possesses, however, many grammatical features in common with them; and all the peculiarities which, at first sight, might seem to isolate it from the American group, may be clearly traced to the monosyllabic character of its structure.

An attempt to procure a version of the Scriptures in this language was made by Mr. Thomson, agent of the British and Foreign Bible Society, during the years 1828 and 1829. Whether a commencement was actually made in this translation remains doubtful; it is certain that no portion of it was completed. Further efforts have been impeded by the political condition of the Mexican republic.

TERASCO, MISTECO, AND ZAPOTECA.

SEVERAL distinct languages are spoken in the republic of Mexico, of which the principal, next to the Mexican and Otomi, are the Terasco, the Misteco, and the Zapoteca. The Terasco is spoken principally in the state of Mechoacan, which contains an area of 22,466 square miles, and a population of 460,000. The principal characteristics of this language are, that the sounds corresponding to *f* and *l* are wanting, and that no word begins with *b*, *d*, *g*, *i*, or *r*. The nouns are divided into three species, rational, irrational, and inanimate, and are declined accordingly: the last two species are indeclinable in the singular.⁵

Zapoteca is the most general language in the state of Oajaca, among a population of 660,000. Eighteen other languages are spoken in that state; but, next to Spanish, Zapoteca appears to pre-

¹ Thirtieth Report of British and Foreign Bible Society, p. xci.

² Transactions of American Ethnological Society for 1845, p. 12.

³ Twenty-fourth Report of British and Foreign Bible Society, p. lxxxviii. ⁴ Transactions of American Ethnological Society for 1845, p. 257.

⁵ Transactions of American Ethnological Society for 1845, p. 245.

dominate. It is also spoken in Tehuantepec, and is said to be vernacular to many persons who, being ignorant of Spanish, are not able to converse in any other language. Mr. Thomson, agent of the British and Foreign Bible Society, endeavoured, with the sanction of that Society, to make arrangements with individuals skilled in the knowledge of the Zapoteca and Terasco languages, for the preparation of translations of the Scriptures into each of these languages. His efforts, however, ultimately proved abortive; and the unsettled state of the country has prevented the renewal of similar attempts to obtain versions of holy writ in Terasco or Zapoteca.

Two versions of the Gospels and of the Epistles are, however, said by Le Long to have been made in Misteco, a language likewise spoken in the state of Oajaca. The first version was made by Benedict Ferninand, who flourished about A. D. 1568; and the second version by Arnold á Bosaccio. It is doubtful whether either of these versions are extant, and no modern translation into this language appears to have been effected. In fact, it is probable that, owing to the wide diffusion of the Spanish language in Mexico, and the establishment of schools throughout the republic, in which Spanish is taught, the Spanish version will, with the progress of education, become increasingly available to all the natives of that vast territory, and supersede the necessity of publishing a separate version of the Scriptures in each of the numerous languages and dialects spoken by the inhabitants.

M A Y A N .

SPECIMEN OF THE MAYAN VERSION.

ST. LUKE, CHAP. VI. v. 27 to 38.

²⁷ Hebac in ualietex ca à unyiceéx: Yacunteex à kah ualeex, menteéx utz ti le maxoób ca cu cibuoitic teéx loób. ²⁸ Cici thanteex ti le maxoób cu lolob thanticeex iix okoltbaneneex tioklal le maxoób cu likzicoób tuz á cuhe; ²⁹ Yix ti le maáx cu loxic tech humpel à puc, kub xan le ù lake Yix ti mac ù lukzicitech le fresada, ma à uethic ti ù bizic xan le à noke; ³⁰ Da ti tulacaloób le maxoób bin ù katoób tech: iix ti maác bin ùcña le baax lay ù tiil ma a zut à kat ti; ³¹ Yix le baax á Katicex ca ù mentoób le uincoób ti teex lelo laili menteex ti laoób; ³² Yix à yacunticeex ti le maxoób cu yacunticeex baáx nahalil bin yanac teex? tumencá le ah kebanooób xan cuya cunticoób ti le maxoób ù yacunah ti laoób. ³³ Yix uabin amenteex utz ti le maxoób ca cu mentic teex utz ¿baáx bolil bin yanac teéx? tumencá tulacaloób le ah kebanooób xan eumenticoób leitio; ³⁴ Yix uà à payiceéx ti letilcoób, timaxoób à pakticeex a kamic, ¿baáx bolil bin yanac teéx, tumenca xan le ah kebanooób cu payicoób huntuloób ti ù lakoób utial ù kamic ù lake bahun: ³⁵ Yacunteéx tuín à kahualeéx: menteéx utz, iix daeéx payal x mamá à pactic tioklal letió mixbaál: iix à bolileéx bin layac nohoch, iix bin mehentaceéx ti le hach canalil; tumencá leti lay utz cexi utial le ah maya cunahuloób iix loboób. ³⁶ Layaceéx tuun ah yatzileéx hebic xan à yumeéx lay hach yatzil. ³⁷ Ma à chanuaticééx ù cuxtal ti mixmaác, iix mabin chabactéxi: ma à xoteéx ù sentencia mixmaác iix ma bin yanac ù xotoltexi. zatxeex iix bin layac ù zatzebal teéx. ³⁸ Daeéx, iix bin dabac teéx: maloób piz, iix hepaan, iix zilolal, iix chup, eulencul, bin ù daoób ta hobnel. tumencá y lailil piz y cabin piz nace cheéx, bin zutnac à piz leéx.

ON THE MAYAN LANGUAGE AND VERSION.

YUCATAN, a peninsula to the east of Mexico, projecting northward between the Gulf of Mexico and the Caribbean Sea, is chiefly occupied by the Maya or Yucatanese Indians. At one time it formed

part of the Mexican confederation, but it has repeatedly asserted its independence, and has been declared a sovereign and independent state. The population, which has been variously estimated at from 500,000 to 800,000, includes Europeans, Ladinos (the offspring of Europeans and Indians), Indians, and negroes; but the Indian race greatly predominates. The Mayan language is spoken by all classes throughout the peninsula. In its principal characteristics this language is conformed to the American type, but it is entirely devoid of the sounds represented by the letters *d, f, g, j, q, r, s,* and *v*.¹ The Indians to whom it is vernacular are remarkable above other American nations for their boldness and their love of freedom. These qualities they are now manifesting in a destructive war, which for the last two years they have carried on against the Ladinos and the white population, in whose hands the supreme authority was formerly lodged. Prior to the commencement of this war, the Maya Indians occupied themselves both in agriculture and fishing, and carried on a trade with many parts of the coast.² Mr. Thomson, of the British and Foreign Bible Society, failed in his endeavours to obtain a translation of the Scriptures into the language of this people: but the recent efforts of the Baptist Missionary Society have been more successful; and Mr. Kingdon, agent of that Society, has executed a version of the Gospels and Acts, which is now in a state of preparation for the press. The utter hopelessness of obtaining an entrance for the Gospel in Yucatan, while all classes of the inhabitants are engaged in the present deadly struggle, has induced the Baptist Missionary Society to desist for the present from the prosecution of this translation.

M O S Q U I T O .

SPECIMEN OF THE MOSQUITO LANGUAGE.

THE LORD'S PRAYER.

Wan aize heben-ra bara-sa, man nena yamne daukbia, man kingtaim balbia, man bila daukbia tasba-ra pura-ra bako heben-ra sin, yung-nani-ra eua bane wan eua tane ykna, yung-nani saura-monre makas-wisma yung-nani-ra, bamna upla-wala yung-nani-ra trusdiman sin bako makas wisne, temteshun belara sin wan madakparama; sekuna saura wiina ai sakna. Amen.

INTRODUCTION TO THE COMMANDMENTS, Exod. xx.

God aisisata puk naha aisisa. ² Yung man Dawan God, Ejipt tasbaia urna mai bre-balatne alba tasba wiina sin. ³ Yung kara yamne God, walwala briparama.

ON THE MOSQUITO LANGUAGE.

THE Mosquito shore lies between lat. 16° 10' and 10° 25' N., and between long. 83° 55' and 87° 50' W. The western extremity is Cape Honduras, lat. 16°, and the southern boundary is the Nicaragua River, long. 84° 10'.³ The Mosquito Indians, now very few in number, are the principal occupants of this territory. They lead an unsettled, almost a nomadic life, having no permanent towns or villages, but shifting their settlements from place to place along the sea-shore. In the interior they are never found; and the narrow strip of coast inhabited by them extends only from Blewfields northwards to Cape Gracias á Dios, and thence to Truxillo. They live principally by fishing; but a little maize and some vegetables are cultivated by the women. The only arts practised by them are the making of canoes, bows, arrows, cotton turtle lines, and turtle harpoons. They also manufacture waist-wrappers of bark fibre, cloaks, nets, and net-bags.⁴ Some of them frequently visit the distant British

¹ Transactions of American Ethnological Society for 1845, p. 252.

² Account of the Mosquito Territory, by Col. Hodgson.

³ Gospel in Central America, p. 47.

⁴ Transactions of American Ethnological Society for 1845, p. 238.

settlements, and find employment in the mahogany works. Their coast is much frequented by British and American traders, for whom they collect sarsaparilla, tortoise-shell, green turtle, and deer-skins, receiving in exchange rum, knives, fire-arms, iron pots, beads, and other articles. In person they are tall and bony, and of an ashy black complexion. They are much addicted to polygamy and drunkenness, and are regarded as the most degraded nation of central America. They have not in their language even a name for the Supreme Being: their religion chiefly consists in efforts to placate an evil spirit called the Wulasha, and a water spirit called Li-waia.¹ Evidences of the want of natural affection, so common in all heathen tribes, are not wanting among this nation: a child born with a natural defect is put to death by its parents, and the aged and diseased are abandoned. The Mosquitos have never been subjugated; they never yielded obedience to the Spanish; yet of late years they have consented to admit the exercise of British influence, which now, it is said, assumes the character of a protectorate.² The Mosquito sovereigns are crowned at Kingston, in Jamaica, and rule their subjects in much the same manner as other Indian chiefs. The education of the present king, and of his predecessor, was undertaken by the British Government; and "the expense (says a recent writer) of ruling the shore, and of maintaining royalty there, has been and is partly borne by the British."

The Mosquito nation is divided into three tribes, the Waikna, Poyer, and Towkeas, the first of which is the most powerful. They all speak the same language, though with a few dialectic varieties. This language is devoid of harsh gutturals, and some of its etymological permutations appear to be conducted on the strictest principles of euphony. It has adopted many English and a few Spanish words. The cases of nouns are indicated by means of suffixed prepositions; and in the conjugation of verbs, the elements both of time and person are denoted by the various parts of the auxiliary verb *Kaia*.³ The various forms of this auxiliary are, however, not only appended as sufformatives to verbs, but also to adverbs and adjectives. The language was first reduced to writing and grammatical principles by Mr. Alexander Henderson, of Belize, a Baptist missionary. He acquired his knowledge of the language through the medium of English and French traders who resided on the Mosquito shore, and occasionally visited Belize. His progress was necessarily slow and difficult; yet, having in view the translation of the Scriptures into Mosquito, he persevered through apparently insurmountable obstacles; and, after the labour of years, he succeeded in drawing up a grammar, which was privately printed, in New York, in 1846. He has likewise translated one of the Gospels; but it is doubtful whether any portion of the version is in a state of preparation for the press.

PERUVIAN, OR QUICHUA.

QUICHUA was the predominant language of Peru during the sovereignty of the ancient Incas. It still prevails in the plateau of the Andes, from Quito to Santiago del Esteno, a distance of more than a thousand leagues;⁴ and it is so exclusively spoken in some districts, that in the last war for independence, the officers of armies were compelled to acquire some knowledge of this language, in order to instruct the soldiers in the military duties. According to D'Orbigny, the descendants of the Quichua subjects of the Incas now number about 934,707, while the race derived from intermarriages between the Quichua and Europeans numbers about 458,572 individuals. The Quichua language is employed by both classes. The character of the Quichua Indians has greatly deteriorated under the influence of Spanish domination. The remains of aqueducts, palaces, temples, and other monuments of art found in Peru, sufficiently attest that when, in 1532, that country fell a prey to Pizarro and his sanguinary followers, the inhabitants had made some advance in civilisation and the arts of civilised life. Now, they are represented by Ulloa, and other accurate observers, as sunk into a state of semi-barbarism, indolence, and apathy, from which, it is said, they can rarely be roused, except when opportunities occur of indulging to excess in ardent spirits.⁵ Their habitations are miserable hovels, their dress is poor and mean, and their food coarse and scanty. Their religion consists in the superstitious observance of the rites and ceremonies of the Roman Catholic Church, with which they commingle some remains

¹ Gospel in Central America, p. 246.

² Gospel in Central America, p. 53.

³ Transactions of American Ethnological Society for 1845, p. 240.

⁴ Twenty-sixth Report of British and Foreign Bible Society, p. lxxxii.

⁵ Ulloa, Voyage II. liv. vi. c. 6.

of their ancient superstitions. The Romish clergy stationed among them are, generally speaking, very remiss in the discharge of their duty; and the Indians and priests are often seen driving "hard bargains" in relation to first-fruits and other dues claimed by the State for the Church.¹ Being thus destitute of the means of true spiritual instruction, a version of the Scriptures in their vernacular language is more especially needful to this degraded people. The preparation of such a version was contemplated by Professor Vater, of Königsberg, in 1817; but no attention seems to have been paid to his proposal of undertaking it. In 1823 Mr. Thomson, agent of the British and Foreign Bible Society, employed a native Peruvian to commence a translation of the Gospels. The work proceeded under the sanction of the Society; and in 1825 a version of the entire New Testament was completed. Five persons, of whom one was a clergyman and another a theological tutor, accurately revised and corrected the manuscript. In 1830 Dr. Pázos Kanki, who had been professor of the Peruvian language in the University of Cuzco, offered his services to the British and Foreign Bible Society to translate the Psalms; but no further steps appear to have been taken towards bestowing upon Peru any portion of the Quichua Scriptures: and even the version of the New Testament, though completed so many years ago, has not yet been committed to the press. This lamentable circumstance is to be attributed to the still unsettled state of the country, and to the many political vicissitudes to which the ancient empire of the Incas has been subjected.

A I M A R A .

SPECIMEN OF THE AIMARA VERSION.

ST. LUKE, CHAP. VI. v. 27 to 38.

²⁷ Humanacaro hisma, hisapajeta: Asqui lurapjama, ñanca luririnacamaro.
²⁸ Asqui arusíjjama, ñanca arusrinacainata; Diosaro catuyapjama ñankachiinacama.
²⁹ Quititeja hagamuna taglepegátama, mayaja uñacháyama; mantama apaquerero, allmillama chúrama. ³⁰ Mayisinirinacaro taquecuna chúrama; humanquiri caturiru, hani mayacuta mayapganite. ³¹ Cunteja humanacataqui munapgta; ucarauqui haque masinataqui munájjama. ³² Huma munirinaca munaspaja, haniwa mericimiento lurapgtati; huchgtanirinacaja hupanaca pura munasipgegua. ³³ Hasqui luririma munaspaga, ¿cuna meritosa lurapjata? hucanawa lurapje huchgtirinacaja. ³⁴ Mantayaspa, hani cusa suyapgatati; huchgtirinacaja maytasipjaraquiga hupanacapura censo cato-kañataqui. ³⁵ Munapjama ñancachirinacama; maytaggama, hani cusa suyaspa, ucapa-chawa hacha premio catucapjata; taque Atipirin guagna kankañapamataqui. ³⁶ Misericordiosopgama, camisa Anquinasa misericordioso hucama. ³⁷ Hani taripjamite, hani taripayasinañataqui, hani condeñapgmata hani condenatañataqui; pampachappjama, pampachañataqui. ³⁸ Churapjama, catucañataqui; hasqui tupuna guali pocata; camisa humanacaja cuna tupumpeja tupupjata, ucampiwa tupupjátama.

ON THE AIMARA LANGUAGE AND VERSION.

THE Aimara Indians were among the nations formerly subject to the Incas of Peru; they now dwell on the plateau of Titicaca, within the limits of that ancient empire. The individuals of pure

¹ Smith, Peru as It is, vol. i. p. 211.

Aimara descent number, according to D'Orbigny, about 372,397, and the offspring of Aimara and European intermarriages amount to 188,237. The Aimara are probably descended from the same stock as the Quichua Indians, whom they resemble in disposition, in manners, and in customs. The languages of the two nations also bear a close affinity to each other; and it is said that about one-twentieth of the words of Aimara, more especially such as relate to religious ideas, are derived from the same roots as the corresponding terms in Quichua.¹ A work, containing the history of the life of Christ, was written in this language by a Jesuit, named Ludovico Bertonio, as early as the year 1612. Nearly the whole New Testament was translated from the Vulgate into Aimara, in 1827, by Dr. Pazos Kanki, a learned Spanish gentleman of South America. This work was conducted under the superintendence of Mr. Thomson, and with the sanction of the British and Foreign Bible Society. The translation was highly approved by competent judges, and was found, on trial, to be very readily understood by all the Indians speaking the Aimara language. An edition of 1000 copies of the Gospel of St. Luke, with the Spanish version in parallel columns, was therefore issued, as an experiment, in 1829, by the Society. We do not hear of any further editions of any portion of the Scriptures being provided for this people.

GUARANI AND BRAZILIAN.

THE Guarani language is vernacular to the most widely-spread and the most numerous people of South America. At the period of the discovery of that continent, tribes of the Guarani race occupied the whole extent of territory which subsequently fell under the dominion of the Portuguese. The number of the Guarani has not been accurately ascertained: they are still found in the Brazils, and in Paraguay, and are in a state of semi-barbarism. A great improvement was supposed to have been wrought in their mental and physical condition by the Jesuits, who laboured among them in Paraguay; but on the suppression of that order, and the consequent withdrawal of the Jesuits from America in 1768, the Guarani returned to the habits of savage life. Some years ago Mr. Armstrong, of Buenos Ayres, entered into a communication with the British and Foreign Bible Society respecting a translation of the Scriptures into Guarani, which he stated he had then the prospect of obtaining. The negotiation does not, however, appear to have terminated satisfactorily, as the Guarani have not yet obtained an edition of any part of the Scriptures in their vernacular language.

A version of the entire Bible in the eastern dialect of the Guarani was, however, executed by an English minister, who accompanied the Dutch to Recife, when they took it from the Portuguese;² but this version was of little use to the people for whom it was designed, for it was never committed to the press, and is not now supposed to be extant. It is popularly known as the Brazilian version, because written in the dialect spoken in the Brazils by the Tupi, a race nearly allied to, if not identical with, the Guarani.

¹ Richard's *Researches into the Physical History of Man*, vol. v. p. 468.

² Towuley, vol. iii. p. 355, *note*.

K A R I F, OR C A R I B.

SPECIMEN OF THE KARIF, OR CARIB, VERSION.

ST. MATTHEW, CHAP. V. v. 1 to 12.

A larijung guluna mutiu laibugate luagu wūbu; tidang ligiabuga iururute, lanegu dīssiplu haiburete lumau: ² A liuma ladararate, a larujadajate hanne mutu, lubale. ³ Gudangtiu gudemetiu, ledang iwane: tubara lagumadeja ubeju humōgane. ⁴ Gudangtiu anniserntiu: tubara hūrāguba. ⁵ Gudangtiu iulutiu: tubara kanēbaia ubau. ⁶ Gudangtiu lamatin a magarabutiū larige ūwarūgugūdate: tubara habūngeubate. ⁷ Gudangtiu gudēmējebutiū: tubara hebijubale gudēmējebu. ⁸ Gudangtiu harumatiū ledang anige: tubara Bongdiū harijubale. ⁹ Gudangtiu ērērēguagūdaiajatiū: tubara hagiaba kerete erajūniū Bongdiū lane. ¹⁰ Gudangtiu ablēsetiū luangie ūwarūgugūdate: tubara lagumadeja ubēju hane. ¹¹ Gudangtiua tidang ledējauba hune habugabadeuia, a habaleba sung lūwūiare uribane huagu marasnaū, ¹² Adiga-humai-buidu, gudanghumaeda kibētiū: tubara ledang ubēju haufaieruaja wairete: tubara itaka habulēserunia frofetagu edatebugingia hubaragia.

ON THE KARIF, OR CARIB, LANGUAGE AND VERSION.

THE Karif language is spoken by a black and woolly-haired race, whose small settlements are scattered along the shores of the Bay of Honduras, the Mosquito shore, and even along the northern coast of South America, as far as the mouths of the Orinoco. This people differ in personal appearance and in intellectual constitution from all the neighbouring tribes: they are athletic and well proportioned, active and energetic, adroit and intelligent, cheerful and highly excitable.¹ They are descended from the brave and warlike aborigines of the Caribbean Islands, and are hence known to Europeans by the name of Karifs, or Caribs. They retain all their ancient customs and manners, among which is the practice of polygamy; but they never appear to have possessed any definite system of religion: Roman Catholicism has been partially adopted in some of their settlements, but none of the Caribs are under its dominion. All legislative power is vested in the hands of certain elders, called captains, elected by the people. The Carib women perform the labours of agriculture, the men occupying themselves exclusively in fishing, hunting, and smoking. Some Wesleyan missionaries have, during the last ten years, preached the Gospel to this people; but their efforts have been attended with few, if any, results.² This want of success has been partly attributed to their having adopted the English language as the medium of communication with the people,—a language which is unknown to the Caribs in general, with the exception of those who may have acquired a smattering of Spanish and English for purposes of traffic. Mr. Henderson, of Belize, a Baptist missionary, is the first and only individual who has attempted to place before this people the Word of God in their own vernacular language. Considerable difficulties beset his path when he first entered upon the undertaking. Karif was then an unwritten language, so that no aid could be derived from books: he therefore endeavoured to glean instruction in the language from every Carib within his reach; but the impatience evidenced by these people under his manifold questionings greatly impeded his progress. Yet he was not discouraged, for, as he afterwards stated, these words were forcibly impressed on his mind:—"Be strong and of good courage, and do it; fear not, nor be dismayed." At length, a Carib, who had hired himself as servant to a gentleman at Belize, was converted to Christianity, through the instrumentality of Mr. Henderson's

¹ Crowe, Gospel in Central America, p. 47.

² Crowe, Gospel in Central America, p. 243.

preaching, and became willing, and even anxious, to assist in the preparation of a version of the Scriptures for the spiritual enlightenment of his countrymen. He instructed Mr. Henderson in the language of his nation; and after the labour of years in reducing the language to rule, and in translating, correcting, and revising, a version of the Gospel of St. Matthew was completed. In 1847 Mr. Henderson visited England and Scotland, during which period he again revised and transcribed this Gospel. The Church at Edinburgh, under the pastoral care of Mr. Christopher Anderson, undertook the expense of publishing the work, and a small edition was printed. No accounts have yet been received concerning the results of the distribution of this edition amongst the Caribs.

A R A W A C K .

SPECIMEN OF THE ARAWACK LANGUAGE.

FROM THE HISTORY OF THE SUFFERINGS, RESURRECTION, AND ASCENSION OF JESUS CHRIST.

[PHILADELPHIA, 1799.]

ST. MATTHEW, CHAP. XXVII. v. 62—66.

(Hitti nikiddâ gudda Soldarunu abbu.)

Abba gassaggabbuhû gia adiggi, Saterdaga, Nassondagan gewai, ma-utia, naggunna Gouverneur, Pilatus, ibiti, namagoa adaijahûnu, ipilti Priestinu ge, Phariseunu ku, hûrrûgi rên, nadiaga lunûn: Adaijahûli! aggburugguadoa goâ wa heika bunâli gaggû goa lanika hiddia man amnullida hiddinn lugguhu:—ballipa daludun, daggûnnegûpa ba biamahû adiggi—lan—na Jesus ûjaluggu. Gia hanna bawabaddi giddinn, ikkiddâ guddun Soldarunu umûn lihittiatîna, biama wulligahû rên, ûssâma, lumallikudassiannu uria, nandi hinnâ ma gassagguda diarru, gattigebessien lipirru, ikka amnullidiu luggunnu—luggûnnegoa ahûdahû luggu waria—mann. Waggilli, gaggû goa lanika, âdi hinuâ ma ikka luggunnu amassigândunnua wæme—mô rubu na. Pilatus—dappai—hanuwatê Soldarunu, haggunnate nabbu, howabaddi gidida ikiddâ guddun namûn lihittiatîna, hoja ûssann haddittinn ullukkudi—mann namûn.

Naggunna gia hanna, nawaja, hitti ibiti, ûssa huwâbu naddukudda Soldarunu umun, ikiddâ guddun lihittiatîna, aibûn tâmûni je, nipitta badja siba, hitti ûllêruggu mûn gurru, gârda nipiddin din.

ON THE ARAWACK LANGUAGE AND VERSION.

THE people to whom this language is vernacular inhabit the sea-shores and the banks of rivers in British Guiana, in the Dutch colony of Surinam, and in the province of Venezuela. The number of Arawack Indians, located within the British territory alone, has been computed at about 2000; but they have of late years been greatly reduced in number, from the consequences of indulging to excess in ardent spirits. These Indians are divided into thirty tribes, and do not appear to live under any regular or organised system of government. Their ideas on religious subjects are but feebly developed. They believe in a Supreme Being, eternal, immortal, and invisible; but they consider that he is too exalted

to interest himself in the affairs of man, and therefore they address their supplications to inferior deities.¹ Sorcerers have great influence in this, as in other Indian nations, and profess, by their magical incantations, to rule the spirits by whom the world is supposed to be governed. The great majority of the Arawack Indians is now, however, brought under Christian instruction, and some hundreds have been baptized. The influence of the Gospel has been manifested in ameliorating the condition of the females, who were formerly subjected to the most cruel toil and bondage.

The Arawack language, though participating in the general characteristics of the American type, differs in so many respects from the dialects of neighbouring tribes, that it is supposed to have been originally spoken at some distance from the region in which it is now predominant. The traditions of the natives point to Hayti, and the larger islands of the West Indian Seas, as the former country of the Arawack Indians. The aborigines of those islands were expelled or exterminated by the European colonists; but the few words of their language that have been preserved bear a striking resemblance to the corresponding terms in modern Arawack; in fact the words are, in some instances, identical.

In 1823 a version of the entire New Testament, except the book of Revelation, existed in Arawack. This version had been executed by Mr. Schuman, a missionary well skilled in the Arawack language, who, during the years 1748 to 1760, resided among the Arawack Indians far up at the Berbice River. This great work has never been printed; but the MS. was corrected by Mr. Schultz, missionary at Courantyn, who also revised a Harmony of the Gospels, drawn up in the Arawack language by Mr. Schuman. The first book printed in Arawack was the history of the Passion Week, translated by Mr. Fischer, missionary among the Arawacks between the years 1789 and 1798: a small edition was printed at Philadelphia, and the copies were distributed among the Indians. The only other work yet printed for the Arawacks is a version of the Gospels of St. Matthew and St. John, very recently issued by the Foreign Translation Committee of the Society for Promoting Christian Knowledge. This translation is the production of the Rev. W. H. Brett, for some years past missionary on the Pomeroun River, where, it is said, "his constant intercourse with the people, and labours amongst them, afforded him peculiar facilities for acquiring the language, and reducing it to a consistent and uniform system of orthography."² The committee adopted and published this version at the recommendation of the Demerara District Committee, and with the sanction and approval of the Bishop of Guiana. The edition has been printed in London during the present year (1850), under the superintendence of Mr. Brett, who has visited England for the benefit of his health. The work being designed for a semi-barbarous people, who, like children, exhibit a peculiar aptitude for receiving instruction through the medium of pictorial illustrations, this edition is adorned with some wood-cuts, selected from prints in the Society's Family Bible.

Another application for the publication of part of the Scriptures in Arawack has also been made during this year, by the Rev. Otto Tank, a Moravian missionary of British Guiana, now in Germany. He addressed his petition to the American Bible Society, who have in their possession a MS. containing the greater part of the New Testament in Arawack. The Society have resolved to issue an edition of the Acts at an early day.³

¹ Ecclesiastical Gazette for September, 1850.

² Ecclesiastical Gazette for September, 1850.

³ Forty-sixth Report of British and Foreign Bible Society, p. cxxx.

CLASS VIII.—MIXED, OR PATOIS LANGUAGES.

MALTESE.

SPECIMEN OF THE MALTESE VERSIONS.

ST. JOHN, CHAP. I. v. 1 to 14.

[LONDON, 1829.]

Fyl bydu kŷnet yl kelma, u yl kelma kŷnet nand Alla, u Alla kŷn yl kelma. ² Hydina kŷnet fyl bydu nand Alla. ³ Kolluq biha sâr: u myn najrha ufejn ma sâr, mylli sâr, ⁴ Fïha yl hajja kŷnet, u yl hajja kŷnet yd-daul tal bnydmïn: ⁵ U yd-daul jylma fyd-dlamijjÿt, u yd-dlamijjÿt ma fehmuhuq. ⁶ Kŷn hemmæ bnÿdem mybnât mn' Alla, li kŷn ysmu Guân. ⁷ Dâna gÿ b' uqÿhed bÿuq jyqÿhed myddaul, bÿuq yl koll jemmnu bih. ⁸ Hÿa ma kŷnuq yd-daul, yzdæ mybnât bÿuq jyqÿhed myd-daul. ⁹ Kŷn daul ta haqq dâka, li qÿned jÿri lyl koll bnÿdem li gej f' dïn yd-dynja. ¹⁰ Hÿa kŷn fyd-dynja, u yd-dynja nalih sâret, u yd-dynja ma narfytuq. ¹¹ Gÿ fy hÿejjgu, u nÿsu ma laqnuhuq. ¹² Yzdæ lyl dauk kollhâ li laquûh, tâhom yl jedd ylli jsÿru ulÿd Alla, lyl dauka, li jemmnu b' ysmu: ¹³ Li ma tuylduq myd-demm, u la myr-rÿda tal gysem, u la myr-rÿda tar-râgel, yzdæ mn' Alla. ¹⁴ U yl kelma sâret bnÿdem, mymlïa byl finÿnæ, u byl haqq, u nammar fostna: u rajna kburitu, kburïa bhâl tal mnysseluaðn myl myssÿr.

ON THE MALTESE LANGUAGE AND VERSION.

MALTA, the ancient Melita, is an island of the Mediterranean, situated at a distance of sixty-two miles from Cape Passaro in Sicily, and one hundred and twenty-eight miles due north of Tripoli in Africa. It comprises only an area of about ninety-eight square miles, its greatest length being seventeen miles, and its extreme breadth nine miles: its population was computed, in 1838, at 103,000. But, although so small an island, it has been the theatre of some of the most remarkable events recorded in history. Originally in the hands of the Phœnicians and Carthaginians, it passed, during the first Punic war, under the dominion of Rome. While subject to that empire, it was visited by the Apostle Paul, on his passage from Cesarea to Rome; and the creek on which he was stranded is called to this day "St. Paul's Bay." On the decline of the Roman empire, Malta was transferred to the Goths, then to the Saracens, and afterwards to the crown of Sicily. In the sixteenth century it again became renowned as the scene of the valiant exploits of the Knights of St. John. The island was presented to this order by the Emperor Charles V., and continued under their sway till 1798, when it capitulated to the French, but was taken by the English in the following year. By the treaty of 1814, Malta was ceded to England. The religion of the Maltese is Roman Catholicism; and it is supposed that there are scarcely 4600 Protestants in the island, including the British residents, who number about 4000.

There are 16,000 priests and friars,¹ but it is said that only one knight of the ancient order of St. John is now to be found in the island.² The Maltese language is spoken not only in Malta, but also in Gozzo, a small island lying at a distance of about four miles off its coasts, containing a population of 16,534 individuals.

CHARACTERISTICS OF THE LANGUAGE.—Maltese would be a pure Sheinitic dialect, were it not alloyed with Italian and Latin words. It approximates closely to the Mogrebin, or Moorish-Arabic, particularly in the conjugation of verbs; and most of its words are either Arabic or of Arabic origin.³ It resembles modern Arabic, in having no variations of termination to denote the distinctions of case, particles being prefixed to the noun instead of the ancient case-endings. In the Maltese alphabet the twenty-eight sounds of the Arabic alphabet are recognised; but with these are conjoined three other letters which never occur in Arabic, and which are principally met with in words derived from the Italian.⁴ The Roman letters are used in writing, Arabic characters being unknown to the Maltese.

[MALTA, 1847.]

Fil bidu kienet il Kelma, u il Kelma kienet ȧand Alla, u Alla kien il Kelma. ² Dina kienet fil bidu ȧand Alla. ³ Kollosh biha sar; u minn ȧayrha sheyn ma sar, milli sar. ⁴ Fiha il hȧya kienet, u il hȧya kienet id dawl tal bniedmin. ⁶ U id dawl yilma fid dlamiyiet, u id dlamiyiet ma felmuhsh. ⁶ Kien hemma bniedem miḃaut mn' Alla, li ismu Jwan. ⁷ Dana jie b' shiehed biesh yished mid Dawl, biesh il koll yemnu bih. ⁸ Hua ma kiensh id Dawl, izda *kien* biesh yishhed mid Dawl. ⁹ Kien dawl tas sėwa, li yuri lil koll bniedem li yiji fid dinya. ¹⁰ *Hu* kien fid dinya, u id dinya bih saret, u id dinya ma ȧarfetush. ¹¹ Jie filh weyju, u niesu ma laq̇uhsh. ¹² Izda lil dawk kollha li laq̇uh, tahom il yedd illi isiru ulied Alla, lil dawka li yemnu b'Ismu: ¹³ Li le twieldu mid demm, u la mir rieda tal jisem, lanqas mir rieda tar rajel, izda mn' Alla. ¹⁴ U il Kelma saret jisem, u ȧammret fostna (u rayna sebhu, bhala sebh li mnissel-wahdu mil Missier,) mimlia bil grȧza u bis sėwa.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The first attempt to translate the Scriptures into Maltese was made in the early part of the present century, by the Rev. W. Jowett, of the Church Missionary Society. He was assisted by Giuseppe Cannólo, a native of Malta; and in 1822 a small edition of the Gospel of St. John, with the Maltese and Italian in parallel columns, was published in London as a specimen of the work. The translation was so much approved by competent judges, that a version of the Four Gospels and Acts was printed, in 1829, at the expense of the Society for Propagating Christian Knowledge; the Latin Vulgate, from which the translation had been made, was appended in parallel columns. The Liturgy of the Church of England has since been translated, under the auspices of the same Society, and they have likewise undertaken the publication of the entire New Testament in Maltese.⁵

¹ Choules and Smith, Origin and History of Missions, vol. ii. p. 202.

² Tischendorf, Travels in the East.

³ Journal Asiatique, 4 ser. vii. p. 178.

⁴ Journal Asiatique, 4 ser. vii. p. 474.

⁵ Report of Foreign Translation Committee for 1844, p. 86.

JUDEO-SPANISH.

SPECIMEN OF THE JUDEO-SPANISH VERSIONS.

EXODUS, CHAP. XX. v. 1 to 7.

אי אצלו איל דיו אה סודאם לאם פאלאבראם לאם
 איסטאם פור דויר: ² יו' ה' טו דיו קי טי סאקדי
 טיירה די אייפטו די קאזה די סירבום: ³ טון סויאה אטי
 דיוויס אטרופס דלאגטרי די מו: ⁴ טון אנאם אטי אידולו
 ני מינונה סיינאנסה קי אין טום סייטום די ארצה אי
 קי אין לה טיירה די אבאלו אי קי אין לאם אנאם די
 אבאלו אלה טיירה: ⁵ טון אינקורבום אה אייליום אי
 טון לום סייבאם קי יו' ה' טו דיו דיו סילוה סיקוטאן
 דלבו די פארדום סוברי איזום סוברי טרסירום אי סוברי
 קוארטטום אים אבורסינטים: ⁶ אי איין מרסד אה
 מילום אים אמיגום אי אה גוארדאנטים מום אינקומינדאנסאם:
⁷ טון צורם אה מומברי די' טו דיו אלה צאנדאד קי טון
 לצרה אה איל קי גורה אה סו מומברי אלה צאנדאד:

וידבר אלהים את בן־הדברים האלה לאמר: ׀
 אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם
 מִבְּנֵי עֲבָדָי: ׀ לֹא־יְהִיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פְּנֵי:
 לֹא־תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם וְ
 מַמְעַל וְאֲשֶׁר בָּאָרֶץ מִתְּחַת וְאֲשֶׁר בַּמַּיִם וְ
 לֹא־יִשְׁתַּחֲוֶה לָהֶם וְלֹא־תַעֲבֹדֵם כִּי אֲנֹכִי
 יְהוָה אֱלֹהֶיךָ אֵל קַנָּאן פֶּקֶד עֵינָי אֶת־עַל־בָּנָי
 עַל־שָׂעִיִּים וְעַל־רַבְעֵיִם לְשָׁנָא: ׀ וְעִשָׂה הָסֵד
 לְאֵלִפִּים לְאֶרֶבִּי וְלִשְׁמֵרֵי מִצְוֹתַי: ׀ לֹא תִשָּׂא
 אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׂוֹא כִּי לֹא יִנְקֶה יְהוָה אֶת־
 אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׂוֹא: ׀ פ

ON THE JUDEO-SPANISH LANGUAGE AND VERSIONS.

THIS language is spoken by the Jews of Turkey. Their forefathers emigrated to Spain and Portugal at a very early period of history: traditions, both Jewish and Christian, represent them as having arrived there soon after the destruction of the first Temple; and it is very probable that they were settled in the Peninsula before the time of the Roman Emperors.¹ This section of the Jewish people claims to be the house of David, and though the claim is not to be proved genealogically (for no genealogies have been kept by the Jews since their dispersion), yet it cannot be refuted by any existing data; and that the house of David will be found distinct from the other families at the time of the restitution of Israel, appears to be the inference drawn, by many members of that nation, from Zech. xii. 10—14. But, be this as it may, it is certain that the Sephardim (Spaniards), as they are still called, consider themselves and are regarded by their brethren as the "aristocracy of the dispersed people of Israel." They are distinguished from other Jews, not by any difference of faith or of religious observances, but by a peculiar language, and by diversity of historical associations.² They look back with a degree of pride on their glorious sojourn of many centuries in the Peninsula. They were not, even there, exempt from persecution; but their position, social and intellectual, was very different from that of their brethren in other lands. Under the Visigoths, the early masters of the Peninsula, they were permitted to rise to opulence; and the Saracens, who afterwards established themselves in that country, overlooked the difference of their religious creeds in the similarity induced by their common Oriental origin, and admitted the Jews to an equality with themselves. Thus protected and favoured, the Jews of Spain co-operated with the Arabs in maintaining the light of literature and science during the darkness of the middle ages; and their names became famous in the schools of Cordova, Toledo, Barcelona, and Granada.³ At length, by a merciless mandate of Ferdinand and Isabella, the Jews were forcibly ejected from Spain in 1492, and from Portugal in 1497. There is great discrepancy in the estimates that have been transmitted, concerning

¹ Da Costa, *Israel and the Gentiles*, p. 214.

² Da Costa, *Israel and the Gentiles*, p. 203.

³ Da Costa, *Israel and the Gentiles*, p. 211.

the number of those thus violently expelled from the land of their adoption. Some authors represent the number of exiled Jews at 800,000, others at 300,000, while a contemporary Spanish statistical account states that the number was 27,000. The confusion in these various estimates was, perhaps, occasioned by the return of many of the Jews after their expulsion. Some among them, by feigned conversion to Christianity, were permitted to remain; and it has been asserted, on credible authority, that even yet, in Spain, "posts of dignity in the Church, the priesthood, and the cloister, are held by men who in heart are Jews, and who meet in secret, at stated seasons, to mourn over and abjure their outward profession of the Roman faith, and to curse, with fearful imprecations, the memory of Ferdinand and Isabella." While many of the Jews thus remained in the Peninsula, the great majority, preferring their religion to the adopted land of their forefathers, emigrated to Turkey; and, according to recent estimates, it appears that about 800,000 of this people are at the present time dispersed through the cities and towns of that empire.¹

The Spanish and Judeo-Spanish languages are fundamentally the same; but more than three centuries having elapsed since all communication has been cut off between the Spaniards and the exiled Jews, many changes, neither few nor inconsiderable, have been introduced into the languages spoken by the two nations; so that they now differ greatly from each other in their respective vocabularies, in their systems of orthography, and in their phraseology. Judeo-Spanish is, in fact, the Spanish of the fifteenth century, moulded in accordance with the Hebrew idiom. It is in daily use among the Jews of Turkey, and is, in fact, so exclusively employed and understood by them, that in most of their books of devotion, the Hebrew and the corresponding version in Judeo-Spanish are printed in parallel columns.

VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.—The exiled Jews of Spain and Portugal established a most celebrated press at Ferrara, whence several important works were issued. But the most famous production of this press is a Spanish version of the Old Testament, said to have been translated from the Hebrew expressly for the Jews, by Edward Pinel. A much earlier translation than this, however, was executed by some learned Jews; and Rabbi David Kimchi is said, though perhaps incorrectly, to have been the principal translator. The Bible of Ferrara was published under the superintendence of Abraham Usque and Yom Tov Athias. It was issued in 1553, in two different forms, which have been wrongly looked upon as different editions.² The dedication in the earlier copies is to Dona Gracia Nasi, a Jewish lady of distinction, mother-in-law to Don Joseph Miquez: in the later ones to Hercules de Este, Duke of Ferrara.

ST. JOHN, CHAP. I. v. 1 to 14.

אין איז פרגנסיפיו אירה איז בירבו • איז איז בירבו אירה קון איז דיו • איז איז בירבו אירה דיו : ² איסטו אירה אין איז פרגנסיפיו קון איז דיו : ³ טראם לאם קואם פוארון אינאם פור איז • איז נאלה ד ל קי פואי אינא סי איזו סין איז : ⁴ אין אליום איסטאנא לה ג'דה • איז לה ג'דה אירה לה לו ד לום אומברם : ⁵ איז לה לו אין לה איסקורדאלא ארלמברה • איז לה איסקורדאלא לו לה ארסיפיו : ⁶ פואי אימבאלו און אומבר דל דיו ד נומבר יוחנן : ⁷ איסטו ג'טו פור טסטטו פור דאר טסטטו אימבאלו ד לה לו פארה קי קראן טוהם פור סו מאטו : ⁸ אירה איז לה לו : סי נו ג'טו פארה דאר טסטטו אימבאלו ד לה לו : ⁹ איז אירה לה לו ג'דראלרה קי אומברה אה טוהו אומבר קי ג'טי אה איסטי מוננו : ¹⁰ אין איז מוננו איסטאנא • איז איז מוננו פור איז פואי אינא • איז נו לו קונסיפיו איז מוננו : ¹¹ ג'טו אין קואה סוליא • איז לם סוליום נו לו רסיפיון : ¹² מה אה לם קי לו רסיפיון : לם דיו טודר ד סיר אינאם אינאם דל דיו אה לם קי קראין אין סו נומבר : ¹³ קי נו סון נאסרום ד סאגרי : ני ד ג'ילונטאד ד קארני : ני ד ג'ילונטאד ד ג'ארון : קי סאלצו דל דיו : ¹⁴ איז איז בירבו פואי אינא קארני איז מורו אינטר מוטרם : איז ג'מום אה סו אונרה קונו אונרה ד אינא רנאלאלו דל פאלד לייט ד גראסיא איז ג'דראל :

Abraham Usque is said to have printed in the same year (1553), at Ferrara, a separate edition of the Psalms, and, two years afterwards, an edition of the Pentateuch, Megilloth (Canticles, Ruth,

¹ Da Costa, Israel and the Gentiles, p. 616.

Da Costa, Israel and the Gentiles, p. 394.

Ecclesiastes, Lamentations, and Esther), and Hapthoroth, or sections of the Prophets, read by appointment in the synagogues.

The Ferrara edition of the Old Testament was reprinted in Amsterdam in 1611, and again at Venice in 1617. In the course of the following year, this version was revised and corrected by Manasseh ben Israel, and printed in Roman letters, at Amsterdam, in 1630. It was again revised by Rabbi Samuel de Cazeris, and, with a new preface, was printed at Amsterdam in 1661.

Besides the above, other editions of the Old Testament were published at Amsterdam, among which, in 1639, was an edition, with short explanatory notes, by Jacob Lambrosus; and the following editions of portions of this version are mentioned by Le Long:—Pentateuch and Hapthoroth, Amsterdam, 1645; Pentateuch, Amsterdam, 1695; Isaiah, Jeremiah, and Psalms (with the Hebrew), Sabionetta, 1671.

Another edition of the Old Testament, for the benefit of the Spanish Jews, was printed at Vienna, between the years 1813 and 1816, in four volumes 4to.: it contained, in parallel columns, the Hebrew text and the Judeo-Spanish version in rabbinical characters. An edition in Roman characters was likewise published about the same time, at Amsterdam, corresponding in almost every particular with the Vienna edition, of which it is considered a mere transcription. The American Bible Society has recently issued two editions of the Old Testament in Judeo-Spanish, on behalf of the mission established among the Spanish Jews in Turkey. The first of these editions was printed with the Hebrew text in parallel columns, in 1843, at Vienna, under the care of the Rev. Mr. Schaufler: it consisted of 3000 copies. The second edition has but just left the press, a grant having been voted during the present year (1850) by the Society, to defray the expenses of its publication:¹ it was printed, like the previous edition of the Society, under the supervision of Mr. Schaufler. This version is remarkable for the extreme servility with which it follows the Hebrew idiom; and, as it has long been regarded by the Spanish Jews as the standard of their language, the peculiarity of its style has induced corresponding peculiarities in their customary mode of phraseology, and has perhaps been the main cause of the divergence of their language from that of Spain.

A translation of the New Testament into Judeo-Spanish was undertaken by the British and Foreign Bible Society, at the suggestion of Dr. Pinkerton; and, in 1823, the Rev. Mr. Leeyes, their agent in Turkey, was intrusted with the preparation of the work. Mr. Leeyes, with the assistance of some learned Jews to whom Judeo-Spanish was vernacular, drew the translation from the Greek text, consulting at the same time several different versions of the New Testament. After his translation had been subjected to three successive revisions, it was printed, in an edition of 3000 copies, at Corfu, in 1829, under the care of Mr. Lowndes. This version does not appear to have yet passed through a second edition.

¹ Forty-sixth Report of British and Foreign Bible Society, p. cxxx.

JEWISH-GERMAN.

SPECIMEN OF THE JEWISH-GERMAN VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

אם אַנפֿאַנג ווײַז דאָ וואַרט, אונד דאָ וואַרט ווײַז בײַא גאט, אונד גאט ווײַז דאָ וואַרט. ³ דאָזעלביגע ווײַז אים אַנפֿאַנג בײַא גאט. ³ אַללע דעגע זינד דורך דאָזעלביגע נעמאַכט, אונד אהגע דאָזעלביגע איזט ניכטס געמאַכט, וואָז געמאַכט איזט. ⁴ אין איהם ווײַז דאָ לעבען, אונד דאָ לעבען ווײַז דאָ ליכט דער מענטש. ⁵ אונד דאָ ליכט שיינעט אין דער פֿינסטערניס, אונד דיא פֿינסטערניס האָט עס ניכט בעגרעפֿען. ⁶ עס ווײַז איין מענש פֿאָן גאטס געמאַכט, דער היעס יוחנן. ⁷ דערזעלביגע קאָס גוט ניגיס, דאָס ער פֿאָן דעם ליכט זייגעט, אַוויך דאָס אַללע דורך איהן גלייבטן. ⁸ ער ווײַז ניכט דאָ ליכט, זאנדערן דאָס ער זייגעט פֿאָן דעם ליכט. ⁹ דאָ ווײַז דאָ וואַהראַפֿטיגע ליכט, וועלכעס אַללע מענשן ערלייטעט, דיא אין דיא וועלט קאָומען. ¹⁰ עס ווײַז אין דער וועלט, אונד דיא וועלט איזט דורך דאָזעלביגע געמאַכט; אונד דיא וועלט קאָנגעט עס ניכט. ¹¹ ער קאָס אין זיין אייגענטום, אונד דיא זייגען נאָהעס איהן ניכט אַוויך. ¹² וויא פֿעלט איהן אַבער אַוויך איהמען, דענען גאָב ער מאַכט גאטעס קינדער זי ווערדען; דענען דיא אַן זייגען נאָומען גלייבן. ¹³ וועלכע ניכט פֿאָן דעם וויללען דעם פֿלישעס, נאָך פֿאָן דעם וויללען איינעם מאַנגעס, זאנדערן פֿאָן גאטס געמאַכט זינד. ¹⁴ אונד דאָ וואַרט ווײַז פֿליש, אונד וואַהענטע אונטער אונד, אונד וויר זאָרטן זיינע הערדלעכקייט, איינע הערדלעכקייט אַלס דעם אייגענברענגן זאָהגעס פֿאָס פֿאַטער, פֿאַללעך גאַנדע אונד וואַהראַפֿטי.

ON THE JEWISH-GERMAN LANGUAGE AND VERSIONS.

ALTHOUGH the language of the German Jews differs from pure German only in the circumstance of its being written in Hebrew characters, yet, as these Jews form an important and distinctive section of the dispersed people of Israel, the several versions executed or printed by them, and for their special benefit, may be entitled to a separate consideration. The number of these Jews settled in the Austrian states has been computed at 700,000: ¹ until within the last two centuries their condition was degraded and pitiable in the extreme, and their character became enfeebled under the manifold sufferings they were called to undergo: in the words of their historian, "they became divested of natural feeling, absorbed in pecuniary interest and self-preservation, and even accustomed to their servile and abject position." They are now happily released from the persecutions by which their existence was formerly rendered so wretched, as to be justly termed, by a contemporary historian, "a mass of suffering;" but it is remarkable, that they are now said to be characterised by a tendency to "merge Mosaic as well as Talmudic Judaism in a philosophical and social Pantheism."

The first portion of the Scriptures translated and published expressly for the German Jews consisted of the Pentateuch and Megilloth (*i. e.* Ruth, Esther, Ecclesiastes, Lamentations, and Canticles), an edition of which was printed in Hebrew characters at Cremona, in Italy, in 1542: the author of this translation is unknown, but it is attributed to Elias Levita, a celebrated Jewish grammarian. ² Two years afterwards a version of the Pentateuch, the Megilloth, and the Hapthoroth (lessons from the Prophets appointed to be read in the synagogues), was made by Michael Adam, a converted Jew, and an edition was printed at Constance. The first four chapters of Genesis were printed at the same place, in 1543, from the German-Jewish translation; and the books of Exodus, Joshua, Ezekiel, and Canticles, appeared at Prague in 1553. Some separate books of the Old Testament were likewise published by R. R. Nathan, F. E. Michol, Mardocheus, F. Jacob, and others.

The first edition of the German New Testament in rabbinical characters was printed at Cracow, in 1540: the work was executed by Johan Hersuge, a converted Jew, on the basis of Luther's version;

¹ Da Costa, Israel and the Gentiles, p. 616.

² Townley's Illustrations, vol. iii. p. 237.

but the book of Revelation is omitted. Five books of the New Testament (namely, Luke, John, Acts, Romans, Hebrews, and part of the first and second chapters of Matthew) were translated into German, by Elias Schadaeus, a German pastor of the Church of Strasburg, chiefly from Luther's version; and an edition was printed at Strasburg, in 1592: a tract on the conversion of the Jews was appended to the work.¹

In 1820 the London Society for Promoting Christianity among the Jews undertook to furnish the German Jews with copies of the German Scriptures in rabbinical characters. The Society's first edition of the New Testament appeared in 1820: the German text from which it was taken was the edition of Luther's version published by Senator Von Meyer, at Frankfort, in 1819, and the transcription into rabbinical characters was made by Mr. Judah D'Allemand, of London. The American Bible Society have lately projected a Jewish-German edition of the Old Testament, which is to be three years in execution, under the supervision of Mr. Schaufler. With respect to the effects produced by the dissemination of this version, it has been stated that "those who have gone over to the Protestant Church from the synagogue, have been more numerous during the last few years in Germany than they ever were elsewhere or before." The number of Jews baptized in Germany during the last twenty years is estimated at 5000;² and the sincerity of some among them has been attested by the irreproachable tenor of their conduct, and by the devotedness with which they have preached the new covenant of grace in Christ Jesus.

J U D E O - P O L I S H .

SPECIMEN OF THE JUDEO-POLISH VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

אין אן פֿאנג וואר דאס ווארט, אונ' דאס ווארט וואר מיט גאט, אונ' דאס ווארט וואר גאט: ² דאס ועלביג וואר אין אן פֿאנג מיט גאט: ³ אלס וואר דורך אים גימאכט; אונ' אין אים וואר גאר נישט גימאכט, וואס איז גימאכט: ⁴ אין אים וואר דאס לעבן, אונ' דאס לעבן וואר דאס לעבט פֿון דא מענטשן: ⁵ אונ' דאס לעבט שיינט אין דר פֿינסטערניש, אונ' דא פֿינסטערניש האט עס ניט בערפֿען: ⁶ דא וואר איין מאן פֿון גאט גשיקט, וואס האט גיהיטן זימן: ⁷ דער איז גיקומן פֿר איין זייגנש, און ער זאל בעייגן וועגן דעם לעבט, און אלע זאלן גלייבן דורך אים: ⁸ דער וואר ניט דאס לעבט, ווערן ער וועגן דעם לעבט: ⁹ דאס וואר דאס ווארט לעבט, וואס לעיבט איטלעך מעינטש וואס קומט אין דר וועלט אריין: ¹⁰ ער וואר אין דר וועלט, אונ' דא וועלט איז דורך אים גימאכט, אונ' דא וועלט האט אים ניט גיקענט: ¹¹ ער איז גיקומן זום זייגנש, אונ' דא זייגנש האבן אים ניט אן גענומן: ¹² אבר וויא פֿיל עס האבן אים אן גענומן, וו וואס ווארן ניט בערן פֿון גלוט, אונ' ניט פֿון דעם ווילן פֿון פֿלייש, אונ' ניט פֿון דעם ווילן פֿון מענטש, ווערן פֿון גאט: ¹⁴ אונ' דאס ווארט איז גימאכט פֿלייש, אונ' דאס מיט אונט גימאכט, אונ' מיר האבן געזען זיין הערלעכקייט, זיין הערלעכקייט וואר פֿון דעם אייגענע וון פֿון דעם פֿאטער, פֿול מיט גימאכט אונ' ווארטניש:

ON THE JUDEO-POLISH LANGUAGE AND VERSION.

THE Polish Jews are regarded by their brethren as the most highly gifted of their nation in intellectual endowments, and their reputation for superior sagacity is apparently not unfounded; for in no other section of the Jewish people, it has been observed, do we find a life of so much social activity

¹ Townley's Illustrations, vol. iii. p. 228.

² Da Costa, Israel and the Gentiles, p. 599.

combined with so decided a bent towards religious and contemplative philosophy.¹ Since the beginning of the seventeenth century, they have, in a great measure, supplied the synagogues of Germany with teachers and rabbins; and, according to the testimony of Chevalier Bunsen, "there is scarcely any branch of literature or science taught in the universities (at least of Prussia) where the professors are not either converted Jews or the sons of those who were Jews."²

The Polish Jews have long been settled in Poland, and the whole trade of the country is in their hands. They form a large proportion of the population; and in Cracow there is one Israelite to every eleven inhabitants. Russia, says Da Costa, since the accession of its Polish provinces, numbers not less than 1,120,000 Jews among its 63,000,000. These Jews, having been exposed to much suffering by the oppressive measures of the Russian government, have in many cases adopted the same expedient that was resorted to, under similar persecutions, by some of their brethren in the Spanish peninsula; and, by concealing their religion, have shielded themselves from persecution. The immense power acquired by the Jews of the Russian empire is not generally known, because not outwardly manifested; yet we are told, by one of their own nation, that "from the smallest retail dealer in Poland, to the general officer at Petersburg, there is said to exist a line of Jews in communication with each other, through whose hands pass the chief affairs of the home department, as well as the most important foreign negotiations."

The language spoken by the Polish Jews is principally Old German, with a mixture of Hebraisms, or at least phrases peculiar to the Jews: there is very little Polish in it. A translation of the New Testament into this language was undertaken, in 1820, by the London Society for Promoting Christianity among the Jews: the preparation of the work was intrusted by the Society to a converted Jew, Benjamin Nehemiah Solomon, who prosecuted this translation under the roof of the Rev. Thomas Scott. An edition was published by the Society in 1821, and 300 of the copies were purchased by the British and Foreign Bible Society, 200 of which were placed at the disposal of the Prussian Bible Society, for sale or gratuitous distribution among the Jews. In 1827, the Rev. A. M'Caul proposed to undertake a translation of the Old Testament into Judco-Polish; but it does not appear that this important work has been yet completed.

¹ Da Costa, *Israel and the Gentiles*, p. 504.

² *Missionary Register for 1839*, p. 445.

CREOLESE.

SPECIMEN OF THE CREOLESE VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

In die Begin die Woord ha wees, en die Woord ha wees bie Godt, en Godt ha wees die Woord. ² Die selve ha wees bie Godt in die Begin. ³ Almael gut ka maek door die selve; en sonder die niet een gut ka maek, van almael, wat ka maek. ⁴ Die Leven ha wees in hem, en die Leven ha wees die Ligt van die Mensen. ⁵ En die Ligt ha skien in die Dysternis, en die Dysternis no ha begriep die. ⁶ Die ha hab een Mens, Godt ha stier hem, en sie Naem ha wees Johannes. ⁷ Hem ha kom tot een Getiegnis, dat hem ha sal getieg van die Ligt, dat almael ha sal gloov door hem. ⁸ Hem no ha wees die Ligt, maer dat hem ha sal getieg van die Ligt. ⁹ Die ha wees die waeragtig Ligt, die verligt almael Mensen, die kom na die Weereld. ¹⁰ Hem ha wees in die Weereld, en die Weereld ka maek door hem, en die Weereld no ka ken hem. ¹¹ Hem ha kom na sie Eigendom, en sie eigen no ha neem hem an. ¹² Maer sooveel ka neem hem an, na sender hem ka giev Magt for kom Kinders van Godt, die gloov in sie Naem; ¹³ Die no bin gebooren van Blut, ook niet van die Wil van Vleis, ook niet van die Wil van Man, maer van Godt. ¹⁴ En die Woord ka kom Vleis, en ka woon onder ons, en ons ka kik sie Heerligheid, een Heerligheid, als van die eenig gebooren Soon van die Vaeder, vol van Gnaede en Waerheid.

ON THE CREOLESE LANGUAGE AND VERSION.

CREOLESE, a kind of broken Danish, is the language of the black population in the Danish West Indies. The possessions of the Danes in the West Indies consist of three islands, namely, St. Croix, St. Thomas, and St. John, all of which form part of the Virgin group. Of these islands, St. Croix, or, as it is frequently called, Santa Cruz, is the most important: it contains an area of about 100 square miles, and a population of 32,000, of whom 27,000 are slaves. St. Thomas comprises an area of 37 square miles, and its population is estimated at 7000, of whom 500 are whites, 1500 free blacks, and the rest slaves. In St. John there are 150 whites and 250 negroes: the population to whom this language is or rather was vernacular is, therefore, upwards of 39,000.

The Creolese idiom is very peculiar, possessing no distinction of gender or of number (so far at least as terminations are concerned), no declension of nouns, and no simple conjugation of verbs.¹ The New Testament was translated into this language, and an edition printed at Copenhagen by order of the Danish government, in 1781. A school-book, containing the Ten Commandments and the Lord's Prayer, in Creolese, was published about the same period, by order of the same authority. Another edition of the New Testament, consisting of 1500 copies, was printed at Copenhagen, in 1818, by the Danish Bible Society. It is said, however, that Creolese has long been gradually falling into disuse, and that it has now ceased to be spoken. The slaves, or, as the Danes wish to have them called, "the unfreed," have lately been nominally emancipated in the Danish islands; and on this occasion a copy of the New Testament and Psalms in the English language, furnished by the British and Foreign Bible Society, was presented to each negro who could read, and who was not in possession of the Scriptures.²

¹ Klauer-Klattowski, Deutsche Orthoepie, p. 108.

² Forty-sixth Report of British and Foreign Bible Society, p. cxxvii.

SURINAM NEGRO-ENGLISH.

SPECIMEN OF THE SURINAM NEGRO-ENGLISH VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Na begin da Woord ben de, da Woord ben de nanga Gado, en da Woord ben de Gado srefi. ² Da ben de nanga Gado na begin. ³ Nanga hem allasanni ben kom, en sondro hem no wansanni ben kom, dissi de. ⁴ Da *Liebi* ben de na inni va hem, en da *Liebi* ben de da kandra va somma. ⁵ En da kandra de krieni na dongroe, ma dongroe no ben teki da kandra. ⁶ Gado ben senni wan somma, hem neem Johannes; ⁷ Da srefiwan ben kom vo wan getuigenis, va a getuige vo da kandra, va dem allamal kom briebi nanga hem. ⁸ Hem srefi no ben de da kandra, ma a ben kom va takki vo da kandra. ⁹ Datti da reti troc kandra, dissi kieni gi alla somma dissi kom na kondre. ¹⁰ A ben de na kondre, en em srefi ben meki kondre; en kondre no ben sabi hem. ¹¹ A ben kom na hem Eigendoin, en dem somma va hem no ben teki hem. ¹² Ma sa memi va dem dissi ben teki hem, na dem a ben gi tranga, va kom pikien va Gado: *dem*, dissi briebi na hem neem. ¹³ Dissi no komoppo na broedoe, effi na wanni vo skien [nanga broedoe], effi na wanni vo wan man, ma dissi ben kom gebore na Gado. ¹⁴ En da Woord ben kom somma, a ben liebi na wi mindri, en wi ben si hem Glori, wan Grangglori, dissi fitti da *wan* Pikien va Tatta Gado, foeloe va Gnade en Troefasi.

ON THE SURINAM NEGRO-ENGLISH LANGUAGE AND VERSION.

NEGRO-ENGLISH, or, as it might be designated with equal propriety, Negro-Dutch, is the language of the Dutch colony of Surinam, in Guiana, and is current among a population of at least 100,000, of whom 80,000 are slaves, 10,000 free negroes, and 10,000 are Dutch and other Europeans.¹ A mission of the United Brethren has existed in Surinam since 1738: there are now more than 13,000 negroes in connection with the Moravian Church, and 10,000 unconverted negroes are under Christian instruction; for the prejudices of the colonists against the education of the negroes are wearing away, and the missionaries are permitted access to more than 150 plantations.²

The language of these negroes is a compound of English and Dutch, with a sprinkling of Spanish, Portuguese, French, and African or Indian words. It is doubtful whether the English or the Dutch element predominates: the former was introduced when the English were possessors of the colony; but the Dutch, with few interruptions, have held possession since the year 1669, and many of their words and phrases have, in consequence, become incorporated with the language. The country was discovered by the Spanish, and, at some remote period, was subjugated by the Portuguese, and subsequently by the French; and this accounts for the presence of Spanish, Portuguese, and French words in the language. The structure of Negro-English is simple and inartificial in the extreme, and it is nearly devoid of grammatical forms. Almost every word terminates with a vowel; and, according to Captain Stedman's account, it is "sweet, sonorous, and soft" in enunciation, and, moreover, "wonderfully expressive and sentimental." The vocabulary is by no means copious, but this deficiency is supplied by the ease with which the words are compounded. This language will probably, in process of time, sink into disuse; yet the prospect is but small that either the present or the ensuing generation will be able to dispense with it.³

A translation of the Harmony of the Gospels, as used in the Moravian Church, was early made in this language, and a version of the Acts, Epistles, and part of the book of Revelation, was executed by Mr. Schuman prior to the year 1813. In 1828 a version of the entire New Testament had been completed by the Moravian missionaries, and had been repeatedly and carefully corrected. The MS.

¹ Defence of the Surinam Negro-English Version, by W. Greenfield, p. 17. ² Forty-fourth Report of British and Foreign Bible Society, p. cxxix.

³ Forty-first Report of British and Foreign Bible Society, p. cxlviii.

was sent to Germany, and was revised by Hans Wied, who for upwards of twenty years had resided in Surinam, and was intimately acquainted with the language: the opinion he passed on the translation was, "that it is as perfect as possible." The Brethren's Society for Propagating the Gospel, therefore, applied for aid to the British and Foreign Bible Society, and an edition of 1000 copies was accordingly printed, in London, under the supervision of Mr. Latrobe, assisted by C. A. Austen, Esq., of Queen's College, Cambridge, a native of Surinam. The copies were all forwarded to Surinam, and were received with much gratitude; but the edition was soon exhausted, and after the last copy had been disposed of, more than 12,000 converts were added to the Church.¹ Another edition of the New Testament and Psalms was therefore prepared by Mr. Treu, a Moravian missionary; and at length, in 1845, its publication was resolved on by the Missionary Society of the United Brethren in Holland. Aid was granted by the Netherlands Bible Society, but the chief expenses of printing were defrayed by the British and Foreign Bible Society. The edition, which consisted of 2000 copies, left the press in 1846.

The mission in Surinam is at present in a hopeful condition: Mr. Tank, the superintendent of the mission in Paramaribo, states, in a recent report, that "a great change is likely to take place with the bush negroes in that settlement," and that "a real awakening appears extending itself into the district of the Saracreek, among the free negroes. In that case (says Mr. Tank) a wide field will be opened to the missionaries, as it is highly probable that the other bush negroes will join them; and, if so, the opening of a glorious day, a day of the Lord, may dawn not only upon the Saramakaners, but also upon all the free bush negroes, who constitute about a third of the population of the colony."²

CURACOA.

SPECIMEN OF THE CURACOA VERSION.

ST. MATTHEW, CHAP. V. v. 1 to 12.

Anto ora koe Hezoes a mira toer e heende nan, eel a soebi oen seroe; deespuees eel a sienta i soe desipel nan a bini seka dje. ² Ieel a koemisa di papia i di sienja nan di ees manera. ³ Bienenabeentoera ta e pober nan na spiritoe, pasoba reina di Dioos ta di nan. ⁴ Bienenabeentoera ta ees nan, koe ta jora, pasoba lo nan bira konsolaa. ⁵ Bienenabeentoera pasifiko nan, pasoba lo nan erf tera. ⁶ Bienenabeentoera ees nan, koe tien hamber i sedoe di hoestisji, pasoba lo nan no tien hamber i sedoe mas. ⁷ Bienenabeentoera ees nan, koe tien mizerikoordia, pasoba lo heende tien mizerikoordia koe nan. ⁸ Bienenabeentoera ees nan, koe ta liempi di koerasoon, pasoba lo nan mira Dioos. ⁹ Bienenabeentoera ees nan, koe ta perkoera paas, pasoba lo nan ta jama joe di Dioos. ¹⁰ Bienenabeentoera ees nan, koe ta persigido pa motiboe di hoestisji, pasoba reina di Dioos ta di nan. ¹¹ Bosonan lo ta bienenabeentoerado, koe ta koos nan zoendra i persigi bosonan, i koe ta koos pa mi kausa nan ganja toer soorto di maloe arilae bosonan. ¹² Legra bosonan i salta di legria, pasoba bosonan rekompensa ta grandi deen di Ciëlloe; pasoba nan a persigi di ees manera e profect nan, koe tabata promee koe bosonan.

ON THE CURACOA DIALECT AND VERSION.

CURACOA is an island of the Caribbean Sea, belonging to the Dutch. It lies off the north coast of Venezuela, between lat. 12° and 12° 13', and long. 68° 44' and 69° 13'. Its area is about 600

¹ Forty-fifth Report of British and Foreign Bible Society, p. cxlv.

² Forty-fourth Report of British and Foreign Bible Society, p. cxxix.

square miles; and, in 1815, its population was nearly 13,000, of whom 6000 were slaves, 4000 free negroes, and 2780 Europeans. The soil is unfertile, but the island was formerly of some importance, on account of its contraband trade with the Spanish colonies. The language of the coloured population is a kind of broken Dutch, mixed with words from other languages. A translation of part of the New Testament into this language has been effected by the Rev. Mr. Conradi; and a small edition of the Gospel of St. Matthew was printed, in 1846, at the expense of the Netherlands Bible Society.

INDO-PORTUGUESE.

SPECIMEN OF THE INDO-PORTUGUESE VERSION.

ST. JOHN, CHAP. I. v. 1 to 14.

Ne o começo tinha a Palavra, e a Palavra tinha junto de Deos, e a Palavra tinha Deos. ² O mesmo tinha ne o começo junto de Deos. ³ Todas cousas tinha feitas de elle; e sem elle não tinha feita ne huã cousa que tinha feita. ⁴ Em elle tinha vida; e a vida tinha o Lume de homens. ⁵ E o Lume te luze em escuridade; e a escuridade nunca ja conhece aquel. ⁶ Tinha hum homem mandado de Deos, quem seu nome *tinha* Joaõ. ⁷ O mesmo ja vi por hum testemunha, pera da testemunho de o Lume, que todos de elle pode cré. ⁸ Elle não tinha o Lume, mas *tinha mandado* pera da testemunho de o Lume. ⁹ *Aquel* tinha o Lume verdadeiro, que te alumia per cada hum homem quem te vi ne o mundo. ¹⁰ Elle tinha ne o mundo, e de elle o mundo tinha formado, e o mundo per elle nunca ja conhece. ¹¹ Elle ja vi per *seu* mesmo *povo*, e seus mesmos nunca ja recebe per elle. ¹² Mas per todos quantos quem ja recebe per elle, per ellotros elle ja da poder pera fica os filhos de Deos, *até*, per ellotros quem ja cré em seu nome: ¹³ Quem tinha nacido, nem de sangue, nem de a vontade de a carne, nem de a vontade de homem, mas de Deos. ¹⁴ E a Palavra tinha feita carne, e ja mora entre nos, (e nos ja olha sua gloria, a gloria como de o unigenito de o Pai,) enchido de graça e verdade.

ON THE INDO-PORTUGUESE LANGUAGE AND VERSION.

INDO-PORTUGUESE is more or less understood by all classes in the island of Ceylon, and along the whole coast of India, its extreme simplicity of construction and facility of acquirement having caused it to be extensively used as a medium of traffic. But the people to whom it is vernacular, and who, in Ceylon alone, number more than 50,000, are the descendants of the Dutch and Portuguese, the former rulers of India. The principal characteristic of this language is the omission of the articles, the cases of nouns, inflections of verbs, and most of the expletives which abound in European-Portuguese. The various relations of words in a sentence are expressed by the aid of auxiliary particles; and these particles are so numerous, that they subserve all the offices of inflections. The words of the language are drawn from Dutch, Portuguese, and Indian sources, and much of the phraseology is moulded in accordance with Sanserit idioms.

On the decline of the Dutch and Portuguese governments in India, the members of these nations were left without any means of religious instruction, except such as was afforded by the Roman Catholic

missionaries; and, in consequence, Roman Catholicism became their prevailing form of religion. In 1817, Mr. Newstead, a Wesleyan missionary stationed at Negombo, in Ceylon, commenced a translation of the New Testament for the spiritual benefit of this people. Portions of this translation were read by Mr. Newstead from the pulpit, and were likewise freely lent among sick persons, one of whom is said to have died with the Gospel of John beneath his pillow. The people evinced so much interest in the work, that a printed edition was early resolved on; and, in 1819, the version of the Gospel of Matthew was published in Ceylon, at the expense of the Colombo Auxiliary Bible Society; and the Psalms followed, in 1821, at the expense of the same Society. Soon afterwards Mr. Newstead completed his translation of the New Testament, and the work was subjected to a searching revision by a committee appointed for the purpose, consisting of three of the missionaries and six of the most intelligent of the Indo-Portuguese. The revision was brought to a close in 1824; and Mr. Newstead undertook a journey to England, to solicit the aid of the British and Foreign Bible Society in the publication of the work. The translation was strongly recommended to the adoption of the committee, by the Hon. and Rev. T. J. Twistleton, archdeacon of Ceylon; and, as its value was attested by other competent judges, two editions were printed in London, at the expense of the Society, in 1826, under the personal superintendence of Mr. Newstead. The second edition of the New Testament, consisting of 5000 copies, appeared at Colombo in 1831; and, in the following year, a version of the books of Genesis, Exodus, and part of Leviticus, was published at the same place, at the expense of the British and Foreign Bible Society. The Pentateuch and Psalter were printed at Colombo, in 1833, in an edition of 5000 copies; and it is to be hoped that the translation of the entire Old Testament is now completed. Another edition of the New Testament has been lately contemplated, and was originally designed to be printed in London, under the supervision of Mr. Newstead, the translator, and at the expense of the British and Foreign Bible Society. But Mr. Newstead, after so many years' absence from Ceylon, does not feel sufficient confidence in his knowledge of the language to carry the New Testament through the press; and only the Gospel of St. Matthew will be reprinted for temporary purposes. The entire work is referred to missionaries in Ceylon.

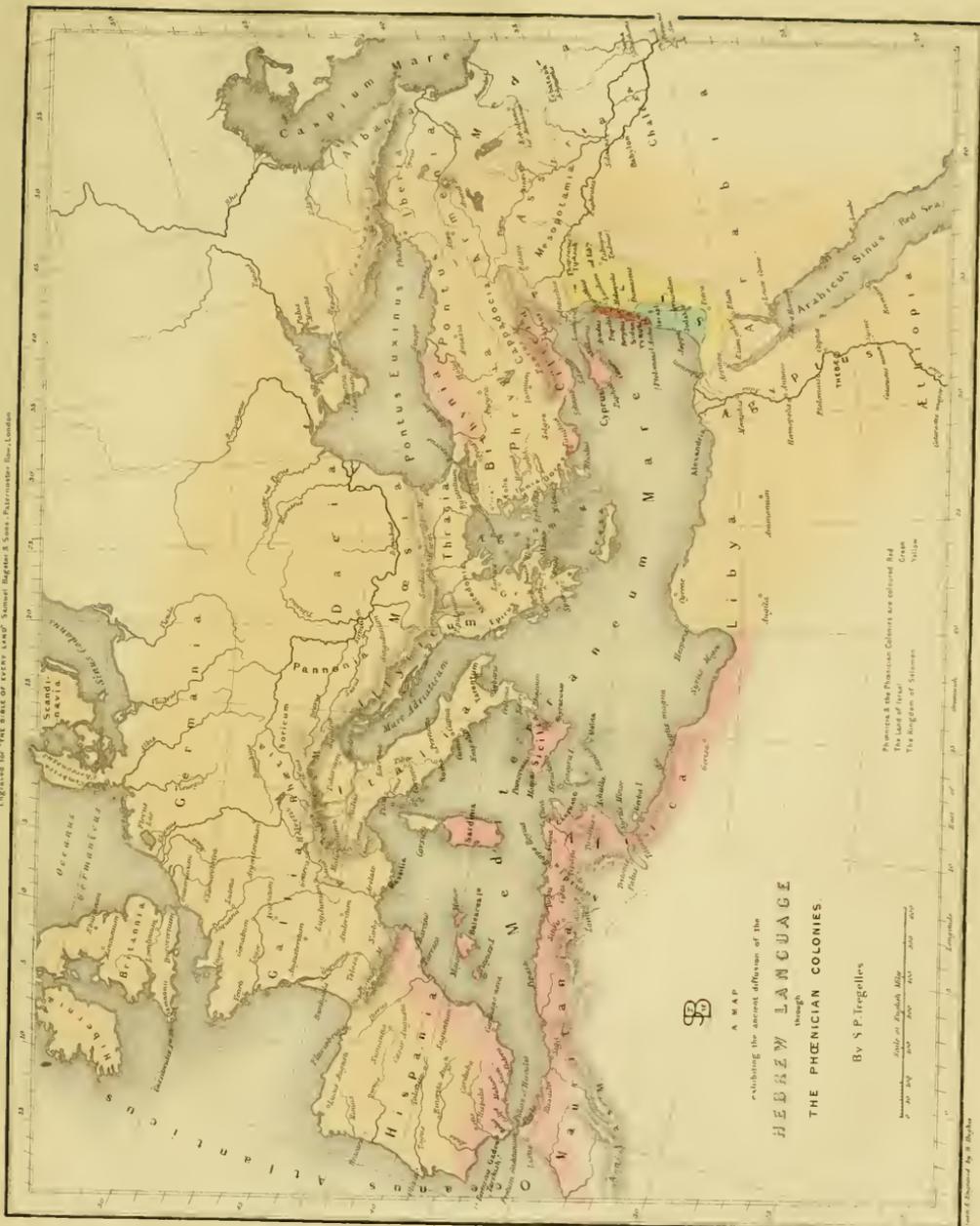
BIBLE OF EVERY LAND.

SUPPLEMENT.

A MEMOIR AND DESCRIPTIVE MAP OF THE EARLY WIDE DIFFUSION
OF THE HEBREW LANGUAGE.

ADDITIONAL REMARKS ILLUSTRATIVE OF THE FURTHER PROGRESS
OF BIBLICAL TRANSLATION SINCE THE PUBLICATION OF
THE EARLY PORTIONS OF THE WORK.

Engraved for THE BUREAU OF ECONOMIC GEOGRAPHY, 10, Avenue de Messines, Paris, France.



A MAP
showing the ancient diffusion of the
HEBREW LANGUAGE
through
THE PHOENICIAN COLONIES

By S. P. Trugelles

Phoenician Colonies are colored Red
The Kingdom of Sardinia
The Kingdom of Sicily

Scale in English Miles
0 100 200 300 400 500

SUPPLEMENT TO CLASS II.

SHEMITIC LANGUAGES.

MEMOIR

DESCRIPTIVE OF THE MAP OF THE EARLY DIFFUSION OF THE HEBREW LANGUAGE THROUGH THE PHŒNICIAN COLONIES, ETC.

AN opinion has very commonly prevailed, that the HEBREW LANGUAGE, in which God was pleased to make known the revelation of His will in the Old Testament Scriptures, was at all times confined within very narrow limits; so that just as God did in ancient times choose one people as the depository of His Scriptures, the language which they used, and in which those Scriptures were written, was confined almost entirely to them.

Indeed, so fully has this opinion prevailed, that a contrast has been frequently drawn between the New Testament written in Greek, then the most diffused language of the civilised earth, as intended for the instruction of men without restriction as to nation, and the Old Testament written in Hebrew for *one people*.

The object of the accompanying Map is to show how considerably this opinion ought to be modified: the facts which must be considered are these:—

I. That the PHŒNICIAN LANGUAGE was essentially identical with the HEBREW.

II. That the *Phœnician Colonies* had in early times diffused the knowledge of this language over a considerable portion of the earth.

III. That even in countries in which the PHŒNICIO-HEBRAIC had not become *vernacular*, yet through commerce it had become more or less used as a medium of intercourse.

I. The substantial identity of the language of the Phœnicians with the Hebrew is proved by the fact, that all the names of persons and places in the land of Canaan are pure Hebrew. The Phœnicians were but a portion of the Canaanites, speaking of course the same language. This identity is manifest in the days of Abraham, for we then find the names of Abimelech, Melchisedek, etc., which are pure Hebrew compounds: nor can it be thought that the inspired historian has translated these names with the language used by Abraham, for, in the same narrative, the Egyptian *Pharaoh* is given without any such translation. At a later period the proof of this identity of language becomes more extensive, although not more certain: when the Israelites took possession of the land of Canaan, the names of the cities and districts were all of them terms purely and simply Hebrew. It is not to be overlooked that the names of the Phœnician cities *Tyre*, *Sidon*, etc. are all Hebrew, the same as the rest; the names also of Phœnicians who are at all mentioned in the Old Testament are Hebrew.

This fact is farther illustrated by the *Coins* of Tyre and Sidon, collected and published by GESENIUS in his "Monumenta Phœnicia;" the inscriptions on these coins prove the language to have been essentially Hebrew.

II. It is well known that in early times the Phœnician colonies were widely diffused; (the countries in which they were found will be stated below). Did then these colonies use the Hebrew language, or did they adopt the languages of the countries in which they had settled?

Happily, for a satisfactory reply to this question, we are not left to form our own conclusions irrespective of *evidence*: the antecedent probability may be very strong, but we possess the sure ground of *testimony*. With regard to many or most of the countries colonized by the Phœnicians, we possess certain monuments in the coins and inscriptions which are still extant, which have been published by Gesenius in his important work, to which reference has already been made.

If, however, there be colonies from Phœnicia with regard to which we do not possess this *certainty* of testimony, yet we may be pretty certain that the same language was retained by them, as by the colonies of which we are more accurately informed.

III. How far the wide-spread commerce of the Phœnicians was a means of diffusing their language, we have no *precise* evidence. We do, however, know that in Greece and Egypt there have been inscriptions found in the Phœnician language and character, and we have other proofs that *some* use at least was made of this language. Prior to the time of Xerxes, almost all international communication by sea was in the hands of the Phœnicians; and as such intercourse *did* exist, it is manifest that the language of the Phœnicians was in a great measure brought into contact with all the people of the coasts of the Mediterranean, etc.

PHœNICIA.—The district occupied by the Phœnicians appears to have been a strip of land lying between the mountains of Syria and the eastern shore of the Mediterranean. The southern part of the country, which they at one time actually occupied, was included in the land which had been previously allotted to Israel, but into which the Phœnicians spread themselves. The Phœnician territory must at times have extended as far south as Acre (Accho or Ptolemais), and as far north as Aradus at least.

There are yet existing coins of the following Phœnician cities, with inscriptions in their own language and character:—

TYRE	—with Greek and Phœnician legends on the same coin.
SIDON	—with Phœnician only; also Greek and Phœnician.
ACCO (Ptolemais)	—Greek and Phœnician.
LAODICEA (near Lebanon)	—Greek and Phœnician.
MARATHUS	} Coins with Phœnician legends.
ARADUS	
BERYTUS	
CARNE	

The Greek inscriptions on so many of these coins prove that the Phœnician language was still retained and used while the people were under Greek dominion.

PHœNICIAN COLONIES.—CILICIA.—The Phœnician origin of the Cilicians was a fact known to the Greeks: the Cilician coins struck under the Persian dominion fully attest the same fact. The Phœnician coins of Cilicia have been transmitted in great numbers to modern times: they have been found in many and widely distant countries; some have been met with even in India. Many of these coins belong to TARSUS; it is uncertain to what cities others of them belong.

CYPRUS.—The Phœnicians are well known to have planted colonies in the island of Cyprus. More than *thirty* inscriptions found at CITIUM, in that island, are in existence; they prove the retention of the Phœnician language by the colonists.

There are proofs that from Cyprus and Cilicia the Phœnicians spread into different parts of Asia Minor; they probably occupied stations on the coast for the purpose of traffic. It appears that a colony was planted in BITHYNIA, probably direct from Phœnicia.

The fact of a Phœnician colony having been located in BÆOTIA is well known: but the *language*

does not appear to have been retained there or in the parts into which they are said to have spread themselves from Bœotia: the *letters*, however, were there introduced.

AFRICA.—But the most important of the colonies of Phœnicia was that which occupied Carthage and the north of Africa, in many parts of Numidia and Mauritania, as far as the Straits of Gibraltar.

The following are places in this region where Phœnician inscriptions have been found:—

CARTHAGE.

TUGGA or TUCCA—a remarkable bi-linguar inscription, Punic and Libyan.

In NUMIDIA, several; also the coins of Numidian kings.

TRIPOLI—two, one of them bi-linguar, Latin and Punic; also coins.

The Island of GERBE.

There are Phœnician coins extant of the following places:—

ACHIULLA, VACCA, SIGA.

SICILY.—The knowledge which we possess of the Phœnicians in Sicily is familiar to all who have the slightest acquaintance with history. The coins of several Sicilian cities are proofs of the influence which the language gained in various parts of the island, and that, too, in places such as Syracuse, which were not actual colonies of Phœnicians, nor yet subject to Punic rule.

There are extant many fine coins of—

PANORMUS (Palermo), HERACLEA, SYRACUSE, MOTYA, COSSARA,

bearing inscriptions in Phœnician.

MELITA.—In the island of Malta several Phœnician inscriptions confirm what we know from history as to its having been occupied by that people.

GAULOS (Gozzo near Malta).—Many coins are in existence bearing Phœnician inscriptions, which some ascribe to this island, and some to Malta.

SARDINIA received Phœnician colonies; traces of the Phœnician may be found in the *Sard* language still in use. A gem with a Phœnician inscription was found there, as well as an inscription.

SPAIN.—The Punic colonies in Spain and their occupation of the southern part of that country and the adjoining islands are well known. TARSISH, so often mentioned in Scripture, is considered on good grounds to have been Tartessus in Spain.

There are Spanish coins extant with Phœnician legends of the following places:—

GADES, SEXTI, ABDERA, BELUS, MALACA.¹

CASSITERIDES.—We know that the Phœnicians were intimately connected with the Cassiterides (*Tin Islands*); and as the only islands in the western ocean producing *tin* must point out the south-western coasts of Britain or adjacent islands, this name must have indicated either the Scilly Islands, or else the coast of Cornwall, or probably both.

Here the Phœnicians had formed an emporium at a very early period. *Tin* was used in the formation of some of the furniture of the Tabernacle. *Tin* is mentioned by the earliest of classic writers; and as the ancients knew of no other tin but that of Cornwall, it is manifest how early must have been the Phœnician connection with this country. Indeed, the Ancients considered for ages that the Phœnicians were the only people who knew where these islands were situated.

The countries with which the Phœnicians traded comprised most of the coasts of the then known

¹ The Phœnician colonies acknowledged a certain dependence upon Tyre; this was recognised by the offerings sent from Carthage, etc. to the altar of the Tyrian Hercules. The possession of Tyre may have been considered as bestowing a kind of superiority over the colonies. How far this was connected with *actual power* may be uncertain; nothing short of this appears to be recognised in the statements of Megasthenes with regard to the dominion of Nebuchadnezzar, whom he represents as having conquered and ruled not merely Tyre but also the whole line of Phœnician colonies even as far as Spain. This has been treated as an exaggeration: but even if it be, there appears to be at least a fact on which it is based.

world: that the Phœnician language was at least in some measure used as a medium of communication, is proved by the inscriptions which have been discovered at ATHENS and in EGYPT.¹

The *eastern* trade by the Red Sea must have been originally in the hands of the Israelites and Egyptians; the Phœnicians, however, were connected with them in this line of commerce.

How far the diffusion of the language might have been accompanied by a knowledge of the written revelation of God, we have no means of ascertaining: one thing is certain, that it thus became POSSIBLE; and this may be coupled with the facts, that seeming traces were found among many nations, of Scripture truths, and the Jews and early Christians alike ascribed this to knowledge borrowed in some manner from the Old Testament Scriptures prior to the version of the LXX.

It may be a subject of interesting inquiry, What results may be deduced from the ascertained fact of the early wide diffusion of Hebrew: it is also worthy of examination, How far *certain traces* may be found of the use of the Scripture by the nations of antiquity. It must at least be borne in mind, that the wide diffusion of the Phœnician was contemporaneous with the period when most of the Old Testament was written.

S. P. T.

¹ The Athenian inscriptions are accompanied also with Greek; the monument, called (from the place in Provence where it is preserved) the *Stone of Carpentras*, is manifestly Egyptian.

It must not be overlooked that the Ancients unhesitatingly referred *alphabetic writing* to the Phœnicians as the first who had employed it; this, at least, shows that they acknowledged the Phœnicians to be those from whom they had received this art.

. The sources from which this Memoir has been mostly compiled are the BIBLE, Gesenius's *MONUMENTA PHœNICIA*, and Bochart's *CANAAN*. Bochart had a great apprehension of the early diffusion of the Phœnician language, although he scarcely draws any conclusion therefrom in connection with the subject now considered.

S U P P L E M E N T .

CHINESE.

REPRINTS to the amount of 3000 copies have been lately made, by the missionaries, of detached books of the New Testament; and several sums have been granted by the British and Foreign Bible Society towards the purchase and distribution of the Chinese New Testament, as revised by Dr. Gutzlaff. But the most important work yet remaining to be noticed, in connection with China, is the completion of the revision of the New Testament, which had for some years been in process of preparation by the joint efforts of European and American missionaries. There is some reason, however, to fear that the printing of this work will be delayed, in consequence of the lengthened and still unsettled controversy respecting the proper Chinese term for the name of Deity. Possibly this circumstance may give rise to the publication of different editions, with a change of terms to meet the conscientious convictions of the respective parties. It is at any rate satisfactory to find that such are now the facilities for producing books in China, that both the missionaries of the London Missionary Society and Dr. Gutzlaff propose publishing the whole of the New Testament at the price of about threepence or threepence halfpenny per copy.¹

INDIA.

GREAT efforts are now being made for a wider distribution of the Scriptures in India than has yet been accomplished. It has even been contemplated to supply every family in India, having a member who can read, with a portion of the Word of God. With the view of carrying out this important project as far as practicable, numerous editions of detached books of the Scriptures in the various languages of India have lately been issued from the press. In aid of these reprints and their

¹ Forty-sixth Report of British and Foreign Bible Society, p. cix.

circulation, the British and Foreign Bible Society has lately voted the sum of £1500 to the Madras Committee, and another sum of nearly double that amount to the Calcutta Committee.

Several important revisions of accredited versions, as the Malayalim, Telinga, Hindustani, Gujerattee, and Mahratta, are at the present moment in process of preparation. In Canarese, a thoroughly-revised translation of the New Testament (mentioned p. 122) has been completed, under the patronage of the British and Foreign Bible Society; and the Canarese Old Testament is now passing through the same process of revision, under the care of the Rev. G. H. Weigle. A revision of the Old Testament in Hindi and Nagri characters has likewise been completed, and an edition of 3000 copies has been printed at Allahabad. The revision of the Tamul Old Testament (p. 117) is now being printed under the title of the "Union Version of the Old Testament;" the edition is to be printed at Madras, and is to consist of 3500 copies. The revision of the entire version of the Tamul New Testament has not yet been accomplished; but detached books have been printed immediately on completion, to meet the urgent demands for copies. In Sindhee, Captain G. Stack has furnished a new translation of the Gospel of St. Matthew, 500 copies of which are ordered to be printed. The following editions have been recently issued by the Baptists in India:—

4500 copies of the Gospels and Acts, in Hindi.

62,500 copies of the New Testament, in Hindustani.

7500 copies of portions of the New Testament, in Sanscrit.

Other large editions are still in progress, especially of the Old Testament, in Bengali and in Sanscrit, by the Rev. Mr. Wenger, a Baptist missionary.

A R M E N I A N .

A REFERENCE edition of the Armenian New Testament has been lately published, at the expense of the British and Foreign Bible Society; and means to print a pocket edition of the Testament have, at the earnest request of the missionaries, been granted by the same Society. The sum of £3000 has been voted by the American Bible Society for an edition of the whole Bible in Modern Armenian, an edition of 500 copies of the Old Testament having been printed previously as an experiment. An edition of the Ararat Armenian New Testament is also now printing, under the care of the Rev. Messrs. Holmes and Wood, the American missionaries, at Constantinople. The following gratifying statements have been received in the last reports:—"The American missionaries continue to receive most encouraging and cheering accounts of those Armenians who have embraced Protestantism. Their numbers augment daily, and in the far distant town of Aintab, which lies about four caravan days' journey to the north of Aleppo, the Armenian Protestant Church had, by the last accounts, a congregation of upwards of 200 adults. This good work has sprung up mainly by the simple reading of the Scriptures; and similar delightful results have taken place in several other places in Turkey."¹

¹ Forty-sixth Report of British and Foreign Bible Society, p. lxxxii.

BRETON.

A NEW edition of the Breton New Testament is now passing through the press, more than half of the former edition having been disposed of in the short space of twenty months.

ENGLISH.

A REVISED edition of the authorised English version has lately been published at New York, under the sanction of the "American Bible Union" institution of that city. In this edition the phraseology of the authorised version is to a great extent retained, but some corrections and emendations, proposed by eminent biblical scholars, have been introduced; and the ecclesiastical and Latinised terms, employed in certain passages by King James's translators, are rendered into plain English words, adapted to the comprehension of unlearned readers.

GERMAN.

SINCE the last revolutionary eruption in Germany, legal permission has been granted to colporteurs to distribute the Scriptures; and the very governments who were previously most opposed to this efficient mode of introducing the Scriptures into the families of the poor, now sanction with their authority the operations of the missionaries. In consequence of the very increased circulation of the Scriptures which has resulted from colportage in Germany, several large editions of the Lutheran version have lately passed through the press, at the expense of the British and Foreign Bible Society; and likewise an edition, in 32mo., of Kistemaker's New Testament, for the benefit of Roman Catholics. A translation of the Psalms into German, by the late Dr. Van Ess, for the Roman Catholics, has also been adopted by the Society.

NEW ZEALAND OR MAORI.

As the blessed effects of the diffusion of the Scriptures in this island have scarcely been mentioned sufficiently in detail in our memoir on the Maori version, it may be well here to adduce a few recent testimonies on this truly interesting subject. "Europeans say that they think the New Zealanders a very tame and inoffensive people. So they are; but they should have come to live among them thirty years ago, before the influence of the Gospel manifested itself. I remember to have been in bodily fear for a month at a time, and was not sure of my life for half an hour; but the case is vastly different now. The Saviour is loved by many hundreds; and God, I hope, who is a Spirit, is worshipped in spirit and in truth."¹ The spiritual history of Christianity in New Zealand is briefly related by the Rev. R.

¹ Rev. Mr. Puckey, of Kaitiāia, in Church Missionary Record for 1849, p. 212.

Davis, of the Church Missionary Society, in the following words.—After alluding to the supposed state of unusual prosperity which attended the earlier years of the Mission, he says: “Many, when they received baptism, appeared to congratulate themselves on having thus attained the summit of their wishes: they were now believers, exalted above their former standing, and seemed to expect that by the mere rite, as by a charm, they would be delivered from the power and dominion of sin, and that God in all things would be propitious to them. Some of them became great disciplinarians, and many acquired much knowledge of Scripture. But where this knowledge did not unveil the corruption and depravity of the human heart, it was ineffectual in the time of temptation, and numbers fell away. What once appeared to shine brightly became dim, and then vanished into deadly superstitious darkness. More recent experience has shown that those who were preserved from falling, and have been blessed up to this time with persevering grace, are even now but very babes in Christ. At that period there was much religious profession, mixed up with a degree of self-complacency, which rendered their profession doubtful: now they complain of their ignorance of Scripture, and of the depravity of their nature, and sincerely lament the hardness of their hearts; while here and there one may be found rejoicing in the love of God.”¹ After adverting to several cases of conversion and recovery from the bondage of native superstitions, the same writer then continues: “Upon the whole, there can be no doubt that the great work is advancing, although slowly; but we have learned to think and speak with caution, and to rejoice with trembling.”

¹ Rev. R. Davis, in *Church Missionary Record* for 1850, p. 155.

TABLE OF CLASSIFICATION OF LANGUAGES.

Note.—The asterisks denote the Languages into which translations of the Scriptures have either been made or attempted.

<p>CLASS I. MONOSYLLABIC.</p> <hr style="width: 10%; margin: 5px auto;"/> <p>CHINESE. Kou-ouen or Ancient Chinese Ouen-tchang or Modern Chinese <i>(written language)</i> Kuan-Hoa <i>(language of the Mandarins)</i> Khum <i>(language of the Court at Peking)</i> Hiang-Yan <i>(language of the people)</i> Kiang-nan <i>(dialect of Nankin)</i> Fokien <i>(dialect of Fokien)</i> Kong <i>(dialect of Canton)</i></p> <p>PECULIAR LANGUAGES SPOKEN IN CHINA. Sifan Miao Lolo Mien-Ting Island of Hainan Dialect</p> <p>INDO-CHINESE BRANCH. * Burmese * Arakanese or Rukhng * Siamese or Thai * Laos or Law * Shyan * Khamti * Ahom * Anamite * Cambodian * Peguese, Talain, or Mou * Karen * Manipoora * Cacharese * Khassac</p> <p>HUDE AND UNWRITTEN LANGUAGES Moitai Khyen or Kolum Ka-kyen Zabaing Lolos Quanto Tshampa Silong Kuki or Koonkie Khumia Kyo Singpho Mishimi Jili Bor Abors Abors Miri Duffa Aka Muttuck Garo Bodo * Tibetan or Bhotiyah</p>	<p>TIBETAN BRANCH. * Lepcha Uniya Newari</p> <hr style="width: 10%; margin: 5px auto;"/> <p style="text-align: center;">CLASS II. SHEMITIC.</p> <hr style="width: 10%; margin: 5px auto;"/> <p>HEBREW BRANCH. * Hebrew Phoenician Punic * Samaritan</p> <p>SYRIAC BRANCH. * Syriac * Chaldee * Modern Syriac</p> <p>MEDIAN BRANCH. Pehlvi</p> <p>HIMYARITIC BRANCH. Himyiritic Ehkili</p> <p>ARABIC BRANCH. Arabic <i>(ancient, now extinct)</i> * Arabic <i>(of the Koran)</i> * Carshun <i>(Arabic in Syriac letters)</i> Modern or Vulgar Arabic, comprising * Mogrebina or African Arabic Dialect of Yemen Dialect of Mecca Dialect of Syria, etc. Maltese</p> <p>ABYSSINIAN BRANCH. * Gbeez or Ethiopic * Tigre * Amharic Amharic Dialects, viz. Semian Arkiko Narea Dembea</p> <hr style="width: 10%; margin: 5px auto;"/> <p style="text-align: center;">CLASS III. INDO-EUROPEAN.</p> <hr style="width: 10%; margin: 5px auto;"/> <p style="text-align: center;"><i>Itlian, or Northern Stem, including Medo-Persian and Teutonic Branches.</i></p> <p>MEDO-PERSIAN BRANCH. Zend Persi or Ancient Persian Deri or Dialect of the Court * Persic or Modern Persian * Pushtoo or Afghan * Belocbee</p>	<p>MEDO-PERSIAN BRANCH <i>(continued).</i> * Kurdish * Ossitinan * Ancient Armenian * Modern Armenian * Ararat Armenian</p> <p>TEUTONIC BRANCH. <i>GERMANIC LANGUAGES.</i> * Gothic * Alemanic or Old High German Old Middle High German Francic * German Germanic Dialects, viz. Swiss Rhenish Danubian Franeonian Rothwelsh Judeo-German * Ancient Low Saxon * Anglo-Saxon * English Saxon Dialects, viz. Saxon of Lower Saxony Prussian or East Saxon Westphalian or West Saxon Frisic * Dutch * Flemish</p> <p>SCANDINAVIAN LANGUAGES. Moeso-Gothic Ancient Norwegian Languages, viz. * Icelandic Norwegian Dalska or West Dalecarnian Jamtlandish Norse * Swedish * Danish, including Dialects of Norway Semia Jutland Creolese Negro Dialect of Surinam * Faroese</p> <hr style="width: 10%; margin: 5px auto;"/> <p style="text-align: center;"><i>Indian, or Eastern Stem, including the Sanscrit, Greco-Latin, Sclavonic, and perhaps the Celtic Branches.</i></p> <p>SANSKRIT BRANCH. * Sanscrit * Pali Pali Dialects, viz. * Magadha Bali Fan Kawi</p>	<p>SANSKRIT BRANCH <i>(continued).</i> Pracrit * Hindustani or Urdu * Hinduwec Hinduwec Dialects, viz. * Bruj or Brij-bhasa * Canoj or Canyachula * Kouslu or Koshala * Bhojpoora * Hurriana * Bundelcundee * Bughelcundee * Oojein or Oujjyuneec Hinduwec Dialects, viz. Rajpootana Malwa * Harrotee Rajpootana Dialects, viz. * Oodeypoora or Mewar * Marwar or Joodpoora * Juyapooora * Shekawutty * Bikaneeera * Buttaneer</p> <p>* Bengalee * Tirihitiya or Mithili * Assamese * Uriya or Orissa * Cuthee * Sindhee * Moultan, Wuch, or Ooch * Punjabee or Sikh * Punjabee Mountain Dialect or Dogura * Cashmerian Caufristan Brahooee * Nepalese or Khaspoora Nepalese Dialects, viz. * Parbutti Newar Murmi Kurrautee Limboo Mungar Gurung * Palpa * Gurwhal or Schreenagur * Kumaon * Gujerattee * Mahratta * Kunkuna * Rommany or Gipsy * Cingalese * Maldivian</p> <hr style="width: 10%; margin: 5px auto;"/> <p style="text-align: center;">LANGUAGES OF THE DECCAN, Probably not of Sanscrit origin.</p> <p>* Tamul * Telinga * Karnata * Tulu or Tuluvu Coduga * Malayalim</p>
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SANSKRIT BRANCH*(continued).***RUDE AND UNCULTIVATED LANGUAGES OF INDIA.**

Touppali
Tuda
Choomes
Cattywar
Gond
Cateesghur
Wadasse
Chingalaya, *in Ceylon*

GRECO-LATIN BRANCH.

Thrace-Ilyrian Languages, viz.

Phrygian
Trojan
Thracian
Illyrian
* Albanian or Arnaut

Etruscan

Pelago-Hellenic Languages, viz.

Pelagic
* Greek
* Romanic or Modern Greek

Italic Languages, viz.

Sabine
Samnite, etc.
* Latin

Romance Languages, viz.

* Catalan
Valencian
Majorcan
* Dialect of Toulouse
Languedocian
* Provençal or Romsant
Dauphinois
Lyonnais
Auvergnat
Limousin
Gascon
* Vaudois
* Piedmontese
* Romanese or Upper and Lower Engadine
Valaisan
Savoisian

* Italian

* French

* Spanish

* Judeo-Spanish

* Portuguese

* Indo-Portuguese

* Daco-Romania or Wallachian

SLAVONIC BRANCH.

Russo-Ilyrian Languages, viz.

* Ancient Slavonic
* Russ or Russian
* Bosnian
* Bulgarian

Dialects of the Winde Language, viz.

* Carniolan
Carinthian
Stryan

Bohemo-Polish Languages, viz.

* Bohemian or Chekhe
* Polish
* Judeo-Polish
Upper Lusatian
Lower Lusatian

Wendo-Lithuanian Languages, viz.

Pruce or Ancient Prussian
* Lithuanian

SLAVONIC BRANCH*(continued).*

* Samogitian
Kriwisch
Pruso-Lithuanian
* Lettish or Lette
Seugallian
Letto-Livonian or Lief-landish
Seelian
* Upper Wendish
* Lower Wendish
* Hungarian Wendish

CELTIC BRANCH.

Gaelic Languages, viz.

* Irish
* Scotch
Hebridean
* Manx
Cymric Languages, viz.
Celts-Belgic
* Welsh
Cornish
* Breton or Armorican

CLASS IV.**UGRO-TARTARIAN.****CHUDIC, or FINNISH BRANCH.**

Finnish or Germanised Finnish Languages, viz.

* Finnish or Finlandish
Tawastian
* Carelian or Kyrilaa
* Olonetzian
* Watallaisit
* Dorpat Esthonian
* Reval Esthonian
* Laponese
* Quainian or Norwegian Laponese

Wolgic Languages, viz.

* Tscherenissian
* Mordvinian
* Zirian or Sirenian
Permian Languages, viz.
Permian Proper
* Wotagian or Wotjakian
Hungarian Languages, viz.
* Hungarian or Magyar
* Wugulian
* Ostiakan or Ostjakian

FINNISH LANGUAGES OF UNCERTAIN ORIGIN.

Hunnian
Chazar

EUSKARIAN BRANCH.

* French Basque
* Spanish Basque or Escuara

TUNGUSIAN BRANCH.

* Mantchou
* Tungusian Proper

MONGOLIAN BRANCH.

* Mongolian Proper
* Calmuc
* Buriat

TURKISH BRANCH.

* Turkish
* Karass or Turkish Tartar
* Orenburgh Tartar
* Crimean Tartar

TURKISH BRANCH*(continued).*

* Trans-Caucasian Tartar
* Tschuwasschian
Yakut, *in N. Siberia*

CAUCASIAN BRANCH.

Georgian Languages, viz.

* Ancient Georgian
Modern Georgian
Mingrelian
Immerlian
Sunic
Lazian

Lesghian

Aware

Kaski-Kumuk

Mizjeghi Languages, viz.

Mizjeghi
Inguschli
Tschetschenghi

Circassian

Abassian

HYPERBOREAN BRANCH.

Samoiede Languages, viz.

* Klassowa or Samoiede

Proper

Touroukhansk

Tawghi

Tas

Narym

Laak

Karassi

Ourlangkhai

Jenissic Languages, viz.

Denka

Imbark

Yukaghuri

Koriak Languages, viz.

Koriak Proper
Koriak of Kamtschatka
Karaga

Kamtschatka Languages, viz.

Tigil
Middle Kamtschatka
South Kamtschatka
Oukah

Kurilian Languages, viz.

Kurilian Proper

Jesso

Tarakai

ASIATIC EAST INSULAR LANGUAGES.

* Japanese

* Loochoan

* Aleutian

* Corean

CLASS V.**POLYNESIAN,**

OR

MALAYAN.**INDO-MALAYAN BRANCH.**

* Malay

* Formosan

Samatran Dialects, viz.

* Batta

Lampung

Rejang

Korinchi

Achinese

INDO-MALAYAN BRANCH*(continued).*

Javanese Dialects, viz.

* Javanese
Sunda
Basi-Krama

Madurese

Balinese

Sasak or Lombok

Sembawa

* Bima

Ende or Floris

Mangerei

Timorian Dialects, viz.

Timor

Manatoto

Coupang

Rotti

Sava

Bebber

Poggy or P'agai Island Dialect

Nias

Celebes Dialects, viz.

* Bugis

* Macassar

Mandhar

Gunung-teli

Menadu

Turajas

Dialect of Buton Island

Dialect of Sangir Island

Moluccas Dialects, viz.

Sirang or Ceram

Saparua

Ternati

Tidore

Philippine Dialects, viz.

Tagala

Mindanao

Bisayan

Maitim

Inagta

Pampang

Pangasinan

Zambules

Ygorotes

Ylocos

Cayagan

Batanga

Tagala of the Ladrones

Dialect of Caroline Islands

* Malagasse

* Borneo Dialects, viz.

* Dajak

Biajuk

Murung

Kupuas

Sooloo

Tidong

FURTHER POLYNESIAN BRANCH.

* New Zealand or Maori

* Samoan

* Tahitian

* Karotong

* Hawaiian

* Marquesan

* Tonga

Dialect of Pelew Islands

Dialect of Easter Island

* Feejean

Négritos Languages, viz.

Samang } *interior of Malay-*Jajong } *on Peninsula.*Penang, *interior of the Philippine Islands*

FURTHER POLYNESIAN BRANCH (*continued*).

- Andaman and Nicobar Dialects, *little known*, viz.
- Temhora
- Ede or Floris
- Mangerei
- Dialect of New Guinea
- Dialect of New Britain
- Dialect of New Ireland
- Dialect of Louisiade
- Dialect of Solomon's Island
- Tamaco
- Tamnan, *interior of Borneo*
- Australian Dialects, viz.
- * New South Wales
- Swan River, etc.

**CLASS VI.
AFRICAN.**

EGYPTIAN BRANCH.

- * Coptic
- * Sahidic
- * Bashmuric

LYBIAN BRANCH.

- Guanche
- * Berber or Amazigh
- * Ghadansi
- Tarifek
- Sivah or Ertana
- Tibboo
- Kabye or Showiah
- Sergoo

BERBERIN or NUBIAN BRANCH.

- Kenuz
- Noub
- Dongola
- Kensy
- Wady Naba
- Routana
- Noby
- Minatoli
- Jebel Nuba

LANGUAGES ALLIED TO THE NUBIAN.

- Shilluck
- Denka
- Takeli
- Tumali
- Shaboon
- Fertit
- Koldagi
- Darfoor

FAZOLO LANGUAGES.

- Qamamyl
- Fazoglo

BEDJIAN BRANCH.

- Bisharye
- Suaken
- Ababdé

MANDINGO BRANCH.

- * Woloff or Jalloof
- * Bambook
- Medina
- Bambarra
- Sokko or Asokko
- * Susoo
- * Bullom
- * Sherbro-Bullom
- Timmanee

MANDINGO BRANCH (*continued*).

- Kissi
- Kossa
- Pessa
- Garangi
- Kong
- Callana
- Fobece
- Garnan or Buntakoo
- Languages of the Grain Coast, viz.
- Kru
- * Bassa
- Kruman
- Fishunan
- * Grebo
- Languages of the Gold Coast, viz.
- Inta
- * Accra
- Akyambu
- Adampi or Tambi
- * Fantee
- * Ashantee
- Booroom
- Aowin
- Amanahaa
- Ahanta
- Afcooto
- Tjemba or Kassenti
- Dahomey Languages, viz.
- Adah
- Yudah
- Watyé
- Atye
- Wawu
- Popo
- Fot
- Kerrapay or Crepee
- Badagry
- Dabwumbaa
- Mosee
- Inwa
- Kumsallaboo
- Ardrah
- Warree Languages, viz.
- Akuongo
- Uhobo

DISTINCT and PECULIAR LANGUAGES OF WESTERN NIGRITIA.

- Benin or Eboe
- Moko
- Ibu
- Nyffe, Nuff, or Tapua
- Bonny
- Old Calabar
- Karaba
- Homin
- Binabia
- * Cameroons or Dewalla
- * Eddyab or Fernandian
- Kanga
- Mangree
- Gien
- Akkim
- Akrupon
- Kouri
- Tembu
- Apuu
- Akuongo
- Cameroons
- * Yebu, Ako, Eyo, Hio, Inogo, or Yarrriba
- Serrawolli
- Serreres
- Felooop

DISTINCT and PECULIAR LANGUAGES OF WESTERN NIGRITIA (*continued*).

- Papel
- Balantes
- Bagnon
- Bissagot
- Naloo
- Sapi
- Mendi
- Vei
- Biafares
- Basares
- Naloubes
- Bagos
- Quejas
- Folgiás
- Kroos
- Quaquas
- Buntakoo
- Kalain-Soudan
- Bagermeh
- Fourian
- Isubu
- Guboon Languages, viz.
- * Mpongwe or Ponga
- Sheekan
- Kaylee
- Oougoomo
- Oongabani
- Rungo
- Bongo
- Begharini
- Bergoo or Mobha
- Borne Languages, viz.
- Borne Proper
- Affadeh,
- Mahai
- Howssa Languages, viz.
- Mandara
- * Howssa or Haussa
- Kashna
- Guber
- Mallowa
- Quolla-liffa
- Kallaghee
- Timbuctoo Languages, viz.
- Sungai or Suaing
- Timbuctoo
- Kissour
- Sangsangdi

FULAH BRANCH.

- Fulah of Foota-torro
- Fulah of Foota-jallo
- Fulah of Massina
- Fulah of Borgoo
- Fulah or Fellatah of Sackatoo

CAFFRARIAN or NILOHA-MITIC STOCK.

LANGUAGES SPOKEN IN LOANGOLA, CONGO,

- ANGOLA, AND BENGUELA.
- Angola, Bunda, or Abunda
- Mandongo
- Camba
- Malenba
- Embona
- Ambriz
- Sonho
- Mogiloua or Molua
- Masanja
- Mina
- Cassanga

LANGUAGES OF CAFFRARIA.

- * Kaffir or Caffre
- Cosoa

CAFFRARIAN or NILOHA-MITIC STOCK (*continued*).

- * Seelwana
- * Sisuta
- Dammara
- Tambucki Kaffir

LANGUAGES OF THE MOZAMBIQUE AND ZANZIBAR COASTS.

- * Kisuheli
- * Kikamba
- * Kiuika
- Makua
- Monjou
- Dos Santos
- Tzehoambo
- Matibani
- Manica
- Quilimani
- Msegua
- Pocomo
- Msambara
- Ukufi
- Mobilian
- Dialect of St. Johanna
- Hottentot Languages, viz.
- Hottentot of the Cape, *extinct*
- * Namaeqna
- Koras
- Dammara of Walvisch Bay
- Corana Hottentot
- Hottentot of Sallhanda Bay
- Saab or Bushmen Dialect

AFRIC-ABYSSINIAN BRANCH.

- Agow Languages, viz.
- Agow
- Waag Agow
- Falasha
- Khantingia
- Awnga
- Iwarasa
- Galla Languages, viz.
- * Galla or Ormo
- Danakel
- Afar
- Adaiel
- Shiho
- Saho
- Touffe
- Somaali
- Gonga Languages, viz.
- Gonga
- Kaffa
- Woratta
- Wolsitsa
- Dawrooa
- Yamma
- Shay
- Nao
- Beja
- Yangaro
- Sidama

- Shangalla or Shaukaia Languages, viz.
- Shankala
- Dalla
- Takue, or Boje
- Barea

UNPLACED LANGUAGES OF ARYSSINIA.

- Gurinja
- Souro
- Dokko
- Yarreo
- Gamo
- Barea

CLASS VII.

AMERICAN.

ESQUIMAUX BRANCH.

- * Esquimaux
- * Greenlandish
- Kotzebue Sound Dialect
- Kadiac
- Tshuktchi

ATHAPASCAN BRANCH.

- Chippeyan
- Tlatskani

TAHKALI-UMKWA BRANCH

(Allied to Athapaskan).

- Tahkai or Carrier Indian
- Sikani
- Umkwa

DISTINCT LANGUAGES spoken in the NORTH of NORTH AMERICA.

- Kenia, spoken in Cook's Inlet
- Ugaljachmutzi, spoken from long. 144° to 139°
- Newitte, north of Vancouver's Island
- Nootka or Wakash
- Koluche or Kaloche
- Challem
- Chickailish
- Sukwame
- Hailta
- Naas
- Konlischen
- Skittagets
- Naas

ALGONQUIN BRANCH.

NORTHERN.

- * Cree
- Montagnais
- * Ottawa
- * Ojibway or Chippeway
- * Pottawatomie
- Missisig

EASTERN.

- Theshatapoosh
- Scoffie
- * Micmac
- Etechemin
- * Abenaki

SPOKEN ALONG THE ATLANTIC.

- * Massachusetts
- * Narragansett
- * Mohegan
- Montak
- * Delaware
- Nanticoke
- Susquehannok
- Powhattan
- Pampticoes

WESTERN.

- Menomenies
- Miami
- Piankishaw

ALGONQUIN BRANCH

(continued).

- Illinois
- Saukie
- Kickapoo
- * Shawanoe
- Blackfeet Indian
- Shyenne

IROQUOIS BRANCH.

- Onondago
- * Seneca
- Oncida
- Cayuga
- Tuscarora
- Nottoway
- Wyandotte or Huron

SIOUX or DACOTA BRANCH.

- Yankton
- Winhego
- Quappa
- * Dakota
- Assiniboin
- Oaage
- Kausa
- Minetares of Missouri
- Ottoo
- Omahaw
- Punca
- * Iowa
- Upsaroka or Crow

FLORIDIAN or APPALA-

CHIAN BRANCH.

- Natchez, almost extinct
- Muskogee or Creek
- Lower Creek, or Seminole
- * Chocktaw
- * Cherokee
- Catawba
- Uchee

PANIS-ARRAPAHOES

BRANCH.

- * Pawnee
- Arrapahoe
- Paduca or Cumanche

NORTH OREGON DIVISION.

- Coutanie or Kitanak
- Tshaili-Selish Languages, viz.
 - Sushwap or Atnah
 - Selish
 - Skitsush
 - Piskaw
 - Skwale
 - Cowellits or Kowelitz
 - Tshailish or Chikailish
 - Nsietshawus or Killanuk
- Tsinuk or Chinook Languages, viz.
 - Watlala or Upper Chinook
 - Wahkyekum
 - Katlanat
 - Chinook Proper
 - Clatsop
- Killanuk
- Atuah or Sushwap

PANIS-ARRAPAHOES

BRANCH (continued).

- SOOTH OREGON DIVISION.
- Sahaptin Languages, viz.
 - Wallawalla
 - Nez Percés or Sahaptin Proper
- Wailitpu
- Cayese
- Molele
- Jakon or South Killanuk
- Saisutkla
- Totutune
- Lutunami
- Saste
- Kaus
- Watlala
- Shoshonee or Snake Indian Languages, viz.
 - Utah
 - Netela
 - Whinashet or West Shoshonee
 - Shoshonee Proper
 - Panashet or Bonnak
 - East Shoshonee
- Californian Languages, viz.
 - Tuzhune
 - Sekamme
 - Pujuni
 - Tsamak or Chamak
 - Talatu
- Talatu Dialects, viz.
 - Ochekamne
 - Servushanne, etc.
 - Shasty
 - Palaik

CARIB-TAMANAUQUE

BRANCH.

- * Karif or Carib
- Tamanauque
- Guarinos
- Caymas
- * Arawaek
- Warauok

DISTINCT LANGUAGES in

CENTRAL AMERICA,

- Oyampus
- Guhiva or Guagivos
- Ottomak
- Manitivanos
- Marepitanos
- Manaos
- Saliwa
- Macos

DISTINCT LANGUAGES in

CENTRAL AMERICA

(continued).

- Cavere-Maypure Languages, viz.
 - Cavere
 - Guaypanabis
 - Maypure
 - Moxos
 - Goahiros
 - Cocinas
 - Cunacinas
 - Maynas
 - Changuenes
 - Taucas or Xicaque
 - * Mosquito
 - Payais
 - Chol
 - Lacandone
- MAYAN BRANCH.
- * Mayan
 - Mam or Pocoman
 - Kachiguel
 - Subtugil
 - Sinca
 - Chorti
 - Chiapa, spoken in Chiapa
- MEXICAN BRANCH.
- * Atzee or Mexican
 - Tolteca, extinct
 - Popolozue
 - Tlapanec
 - * Mixteca
 - * Zapoteca
 - * Tarasco or Terasco
 - Tarahumera
 - Yaqui or Japis
 - Moqui
 - Apache
 - Totonaque
 - Dialect of Huasteca
 - Matlatzinacan
 - Otomi
- PERUVIAN BRANCH.
- * Quichua or Peruvian
 - * Aimara
- PAYAGUA-GUAYCURU BRANCH.
- Payagua
 - Guaycuru
 - Guanas
 - Bororos
- GUARANI BRANCH.
- * Guarani Proper
 - * Brazilian or Tupi
 - Omgua
 - West Guarani Dialects, viz.
 - Chiriguanaas
 - Cirionos
 - Guarayos
- CHILIAN BRANCH.
- Moluche or Araucanian
 - Vuta-Huilliche
 - Puelche, spoken by the Pam-pas, south of Buenos Ayres
 - Tehuel, language of Patagonia

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